unfoldingWord® Translation Notes

v91

Zechariah

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Table of Contents

unfoldingWord® Translation Notes - Zechariah **14**

Zechariah Introduciton 14
Zechariah 1 17
Zechariah 2 53
Zechariah 3 77
Zechariah 4 98
Zechariah 5 120
Zechariah 6 138
Zechariah 7 167
Zechariah 8 192
Zechariah 9 233
Zechariah 10 275
Zechariah 11 302
Zechariah 12 331
Zechariah 13 361
Zechariah 14 380

Appendex: unfoldingWord® Translation Academy **418**

Abstract Nouns 419
Active or Passive 423
Alternative Readings 427
Apostrophe 432
Assumed Knowledge and Implicit Information 435
Background Information 441
Biblical Distance 446
Biblical Money 451
Biblical Volume 455
Collective Nouns 462
Connect — Background Information 467
Connect — Contrast Relationship 472

Connect — Factual Conditions 476
Connect — Goal (Purpose) Relationship 479
Connect — Hypothetical Conditions 484
Connect — Reason-and-Result Relationship 488
Connect — Sequential Time Relationship 492
Connecting Words and Phrases 496
Direct and Indirect Quotations 503
Distinguishing Versus Informing or Reminding 506
Double Negatives 512
Doublet 517
Ellipsis 521
Euphemism 526
Exclamations 529
First, Second or Third Person 534
Foreground Information 537
Forms of 'You' — Singular 543
Fractions 546
Generic Noun Phrases 550
Hebrew Months 554
Hendiadys 559
How to Translate Names 563
Hyperbole 570
Idiom 577
Imperatives — Other Uses 581
Information Structure 586
Introduction of a New Event 590
Introduction of New and Old Participants 597
Irony 602
Litany 607
Making Assumed Knowledge and Implicit Information Explicit 611
Merism 615
Metaphor 618
Metonymy 628
Nominal Adjectives 632
Numbers 635

Ordinal Numbers 640
Parallelism 644
Personification 649
Poetry 653
Possession 659
Pronouns — When to Use Them 666
Quotations and Quote Margins 670
Quote Markings 675
Quotes within Quotes 680
Reduplication 685
Rhetorical Question 689
Simile 696
Symbolic Action 701
Symbolic Language 705
Synecdoche 709
Textual Variants 711
Third-Person Imperatives 715
Translate Unknowns 722
When Masculine Words Include Women 728

Appendix: unfoldingWord® Translation Words 732

abomination, abominable 733
adversary, enemy 735
advice, advise, advisor, counsel, counselor, counsels 736
afflict, affliction, distress 737
age, aged, old, old age, years old 739
age, era, time 740
alien, foreigner, sojourn 741
altar 742
angel, archangel 744
Arabah 746
Ashdod, Azotus 747
Ashkelon 748
assembly, assemble, congregation, meeting, gather, community 749
Assyria, Assyrian, Assyrian Empire 751

Babylon, Babylonia, Babylonian 753
barren, dry 755
Bashan 756
bear, bearer, bore, borne, produce, produced 757
beast 758
beg, begging, begged 759
Benjamin, Benjaminite 760
Bethel 761
bless, blessed, blessing 763
bow and arrow, a bow 765
bow, bow down, kneel, bend, bend the knee 766
bronze 768
call, called 769
call, called 770
call, called, call out, called out 771
camel 772
Canaan, Canaanite 773
cedar, cedarwood 775
chariot, charioteer 776
chief, leader 777
chosen, choose, chosen people, Chosen One, elect 778
clan 780
companion, fellow worker, friend 781
compassion, compassionate 782
consume, devour 783
cornerstone 785
court, courtyard 787
covenant 789
covenant faithfulness, covenant loyalty, covenant love 792
crown, crowned 793
cry, cry out, outcry 795
curse, cursed, cursing 796
cypress 798
Damascus 799
Darius 800

David 801
day 803
day of the Lord, day of Yahweh 804
deceive, lie, deception, illusion 806
declare, proclaim, announce 808
dedicate, dedication, established, devoted 810
deliver, deliverer, deliverance, delivered 811
desolate, desolated, desolation, deserted, desolator 813
destroy, destruction, annihilate 815
devastate, devastation 816
devour 817
disperse, dispersion, scatter, distributed 818
divination, diviner, soothsaying, soothsayer 819
dominion 820
donkey, mule 821
dream 822
earth, land 824
Egypt, Egyptian 826
Ekron, Ekronites 828
enslave, slave, bondservant, bondage, bound, bond, bonds, young man, young men, young woman, young women 829
Ephraim, Ephraimite 831
eternity, everlasting, eternal, forever 832
Euphrates River, the River 835
evil, wicked, wickedness, unpleasant 836
exile, exiled 838
exult, exultant 840
faithful, faithfulness, trustworthy 841
fast, fasting 843
favor, favorable, favoritism 845
fear, afraid, frighten 847
festival, feast, celebrate 849
fig 851
firstborn 852
flock, herd 854

fool, foolish, folly 855
forsake, forsaken, leave 857
foundation, founder, founded 859
fountain, source, spring 861
free, freed, freedom, freeman, freewill, liberty 862
fruit, fruitful, unfruitful 864
gate, gate bar, gatekeeper, gatepost, gateway 865
Gaza 866
Gilead, Gileadite 867
glory, glorious, glorify 868
goat, goatskin, scapegoat, kid 871
God 873
god, false god, goddess, idol, idolater, idolatrous, idolatry 876
gold, golden 879
good, right, pleasant, better, best, goodness 880
grace, gracious 882
grain, grainfields 884
Greece, Grecian 885
guilt, guilty 886
Hamath, Hamathites, Lebo Hamath, Hamath Rabbah 888
heaven, sky, heavens, heavenly 889
high priest, chief priest 891
Holy Spirit, Spirit of God, Spirit of the Lord, Spirit 893
holy, holiness, unholy, sacred 895
honor 898
hope, hoped 900
horn, horned, shofar 902
horse, warhorse, horseback, stallion, steed, mare 903
house 904
house of David 905
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 906
house, household, house of Israel, house of David 908
humble, humbled, humility 909
I am Yahweh 911

inherit, inheritance, heir 914
iniquity 916
Israel, Israelites 918
jealous, jealousy 920
Jebus, Jebusite 921
Jerusalem 922
Jordan River, Jordan 924
Joseph (OT) 926
Joshua 928
Josiah 930
joy, joyful, rejoice, glad 931
Judah 933
Judea, Judah 934
judge, judgment 936
just, justice, unjust, injustice, justify, justification 938
king, kingship 941
know, knew, knowledge, known, unknown, distinguish 943
labor, labors, labored, laboring, laborer, work, hard work 945
lamp 946
lampstand 947
law, law of Moses, law of Yahweh, law of God 949
Lebanon 951
Levi, Levite 952
lion, lioness 954
Lord Yahweh, Yahweh God 955
lord, Lord, master, sir 957
love, beloved 960
lover 963
majesty 964
memorial, memorial offering 965
mercy, merciful 966
might, mighty, mighty works 968
miracle, wonder, sign 970
month, monthly 972
Mount of Olives 973

mourn, mourner, weeping 974
Nathan 975
nation 976
Negev 978
neighbor, neighborhood, neighboring 979
Nile River, River of Egypt, the Nile 980
oak 982
oath, vow, swear, swearing, swear by, sworn 983
olive 985
overtake 986
peace, peaceful, peacemaker 987
perfect, complete 989
perish 990
Philistines 992
pit, pitfall, trench, cistern 993
plague 994
plunder, plundered, spoil, spoils 995
possess, possessed, possession, dispossess 996
priest, priesthood 998
prophet, prophecy, prophesy, seer, prophetess 1000
prosper, prosperity, prosperous 1002
proud, pride, prideful, boast, boastful, boasting 1004
rage 1006
rebuke, reprove 1007
redeem, redeemer, redemption 1008
reign, rule 1010
reject, rejected, rejection 1011
remnant 1013
restore, restoration 1014
righteous, righteousness, unrighteous, unrighteousness, upright, uprightness 1016
Rimmon 1020
rule, reign, ruler, prefect, official, leader 1021
sacrifice, offering 1023
Salt Sea, Dead Sea 1025
save, saved, safe, salvation, rescue 1026

scepter 1029
scroll 1030
seed 1031
seek, search, look for 1033
seize, seizure, capture 1034
servant, serve, maidservant, young man, young women 1035
shame, ashamed, disgrace, humiliate, reproach 1037
shepherd, herder, pastor 1040
Shinar 1042
Sidon, Sidonians 1043
siege, besiege, besieged, siegework, siegeworks 1044
sign, proof, reminder 1045
silver 1047
sin, sinful, sinner, sinning 1048
slaughter, slaughtered 1051
soldier, warrior 1052
soul, self 1053
spirit, wind, breath 1055
splendor 1057
staff, clubs 1058
statute 1059
stone, stoning 1060
stronghold, fortification, fortress, citadel 1062
sword, swordsmen 1064
temple, house, house of God 1066
tent, tentmaker 1068
terror, terrorize, terrify, dread, panic 1069
test, tested, testing, testing in the fire 1070
the sea, the Great Sea, the western sea 1072
thief, thieves, rob, robber, robbery, bandit 1073
throne, enthroned 1074
tongue, language 1075
trample 1077
tremble, shake, shaken, quake 1078
tribe, tribal, tribesmen 1079

trouble, disturb, stir up, distress, hardship, calamity 1080
Tyre, Tyrians 1082
Uzziah, Azariah 1083
vain, vanity 1084
vine 1085
virgin, virginity 1086
vision, envision 1087
waste, wasted, wasteland, becomes weak 1088
watch, guard, take heed, beware 1089
watchtower, tower 1090
wine, wineskin, new wine 1091
winepress 1093
wise, wisdom 1094
woe 1096
word of God, word of Yahweh, word of the Lord, word of truth, scripture 1098
wrath, fury 1101
Yahweh of hosts, Yahweh of armies, God of armies, God of hosts, host of heaven, host of the heavens, Lord of hosts 1103
Yahweh, Yah 1105
year 1108
Zechariah (OT) 1109
Zephaniah 1110
Zerubbabel 1111
Zion, Mount Zion 1112

unfoldingWord® Translation Notes - Zechariah

Introduction to Zechariah

Part 1: General Introduction

Outline of the Book of Zechariah

1. Zechariah calls the returning nation of Israel to repent and return to Yahweh (1:1–6)
2. The eight night visions (1:7–6:8)
    A. Yahweh sends his messengers throughout the whole earth (1:7–17)
    B. Four horns and four craftsmen (1:18–21)
    C. The measuring line (2:1–13)
    D. The priest in filthy clothes (3:1–10)
    E. The golden lampstand olive trees (4:1–14)
    F. The flying scroll (5:1–4)
    G. The woman in a basket (5:5–11)
    H. Four chariots (6:1–8)
3. A crown for the high priest (6:9–15)
4. Questions about fasting (7:1–8:23)
5. Yahweh judge the nations and saves his people (9:1–11:17)

6. Final message (12:1–14:21)

    A. Yahweh will finally defeat Israel's enemies (12:1–9)

    B. Israel mourns for the one they pierced (12:10–14)

    C. Yahweh purifies Israel and removes false prophets (13:1–6)

    D. Yahweh comes as king (14:1–21)

Literary Structure

Many interpreters see Zechariah organized using chiasms—mirrored patterns where the beginning and end match, then the second and second-to-last parts match, and so on. Three larger sections show this design: the eight night visions (1:7–6:15), the two fasting messages (7:1–8:23), and the closing oracles (chapters 9–14). Smaller chiasms also appear within individual passages, such as 1:14–17 and 8:9–13.

What is the Book of Zechariah about?

Zechariah wrote to the people of Judah who returned from being exiled in Babylon. The people of Judah continued to sin, as their ancestors did before they went into exile. Zechariah called the people to repent and to obey Yahweh. And he called them to renew the covenant with Yahweh. Zechariah also prophesied about the Messiah and about Israel finally being victorious over her enemies.

How should the title of this book be translated?

This book traditionally has been titled "Zechariah" or "The Book of Zechariah." Translators may decide to call it the "The Book About Zechariah" or "The Sayings of Zechariah."

Who wrote the Book of Zechariah?

The prophet Zechariah wrote this book between 520 and 518 B.C.

Part 2: Important Religious and Cultural Concepts

Did Zechariah prophesy before Ezra, Nehemiah, and Haggai?

Zechariah prophesied before the time of Ezra and Nehemiah. He prophesied at the same time as Haggai and continued after Haggai.

Part 3: Important Translation Issues

What is the meaning of the term “Israel”?

The name “Israel” is used in many different ways in the Bible. Jacob was a son of Isaac. God changed Jacob’s name to Israel. The descendants of Jacob became a nation also called Israel. Eventually, the nation of Israel split into two kingdoms. The northern kingdom was named Israel. The southern kingdom was named Judah. Zechariah uses the term “Israel” to refer to both the nation of Israel and the northern kingdom of Israel.

What imagery does Zechariah use in reference to the Messiah?

Zechariah presented the Messiah as both a king and a shepherd. Zechariah said that the Messiah would come and deliver his people. However, the Messiah would also be pierced (12:10) and struck with the sword (13:7).

What does the phrase “that day” mean?

Zechariah often spoke of the last days by using the phrase “that day” or “in that day.” When referring to a future “day,” the translator should be aware that the author may be speaking about the last days. If your language wouldn’t use the repetition of “on that day” for stylistic emphasis, find a natural way to do it in your language.

Zechariah 1

Zechariah 1 General Notes

Structure and Formatting

This chapter is written in prose with imagery used throughout to portray Zechariah's vision given by the Lord.

Some translations prefer to set apart quotations. The ULT and many other English translations set lines 1:3–6, 14–17, which are extended quotations, farther to the right on the page than the rest of the text.

The Eight Night-Visions as a Chiasm

Chapters 1:7–6:8 present eight visions arranged in a mirrored (chiastic) pattern: patrolling horses (1:7–17) match the closing chariot vision (6:1–8); the horns that scattered Judah (1:18–21) match the removal of wickedness in the basket vision (5:5–11); Jerusalem without walls (2:1–5) matches the scroll of judgment (5:1–4); and Joshua reclothed (3:1–10) matches the two anointed leaders, Joshua and Zerubbabel (4:1–14). This chapter contains the first two panels of that pattern.

Religious and Cultural Concepts in This Chapter

Visions

This book contains a number of visions given to Zechariah. The images are not ones Zechariah actually saw; rather, they were given to him in a vision or dream. It is important for each of these visions to keep their given meanings and not be interpreted to mean any specific thing.

Translation Issues in This Chapter

Date

Zechariah uses two separate dates in this first chapter. When compared to the book of Haggai, Zechariah's prophecy was proclaimed just a few weeks after the prophecy of Haggai. However, the two men prophesied in two different places: Haggai was in Jerusalem, and Zechariah was somewhere outside of Jerusalem.

Zechariah 1:1

ULT	UST
In the eighth month, in the second year of Darius, the word of Yahweh came to Zechariah, son of Berechiah, son of Iddo, the prophet, saying,	*I am Zechariah, a prophet, the son of Berechiah and grandson of Iddo. When Darius had been the emperor of Persia for almost two years, in the eighth month of that year, Yahweh gave me this message:*

ULT **In the eighth month, in the second year of Darius**
UST When Darius had been … emperor of Persia for almost two years, in the eighth month of that year
(בַּחֹדֶשׁ הַשְּׁמִינִי בִּשְׁנַת שְׁתַּיִם לְדָרְיָוֶשׁ)

If your language would not represent numbers in a form such as **eighth** and **second**, you could represent these numbers in a form that your language would use. Alternate translation: [In month eight in year two of Darius]

Support Reference: Ordinal Numbers

ULT **the word of Yahweh came to Zechariah**
UST I am Zechariah … Yahweh gave me this message
(הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה)

Zechariah is using **the word of Yahweh came to Zechariah** as a common expression of the culture to mean “Yahweh communicated a message to Zechariah.” 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 spoke his message to Zechariah] or [Yahweh gave his message to Zechariah]

Support Reference: Idiom

ULT **In the eighth month, in the second year of Darius**
UST When Darius had been … emperor of Persia for almost two years, in the eighth month of that year
(בַּחֹדֶשׁ הַשְּׁמִינִי בִּשְׁנַת שְׁתַּיִם לְדָרְיָוֶשׁ)

Zechariah is using the phrase **In the eighth month, in the second year of Darius** to introduce a new event in the story (in this case, the very beginning). 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the eighth month	in … eighth month of that year
in the second year	When Darius had been … emperor of Persia for almost two years … the
of Darius	When Darius had been … emperor of Persia for almost two years … the
the word of Yahweh came	Yahweh gave me this message
Zechariah	I am Zechariah
the prophet	a prophet

Zechariah 1:2

ULT	UST
“Yahweh was angry {with} anger toward your fathers.	*“Yahweh was very angry with your ancestors.*

ULT was angry {with} anger
UST was very angry
(קָצַף & קֶצֶף)

Yahweh is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [was extremely angry]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Zechariah 1:3

ULT	UST
And you shall say to them, 'Thus says Yahweh of Armies, "Return to me"—the declaration of Yahweh of Armies—"and I will return to you", says Yahweh of Armies.	*So tell the people this: 'Yahweh, the commander of the heavenly armies, says, "Come back to me"—this is what Yahweh, the commander of the heavenly armies, solemnly declares—"and I will help you again, says Yahweh, the commander of the heavenly armies.*

ULT **And you shall say to them, 'Thus says Yahweh of Armies**
UST So tell the people this: 'Yahweh, the commander of the heavenly armies, says
(וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר יְהוָה צְבָאוֹת)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And you shall tell them that Yahweh of Armies says this]

Support Reference: Direct and Indirect Quotations

ULT **Return to me**
UST Come back to me
(שׁוּבוּ אֵלָי)

Here Yahweh is speaking as if the people's relationship with him were a place that they had physically left and could physically come back to. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Be faithful to me again] or [Renew your commitment to me]

Support Reference: Metaphor

ULT **the declaration of Yahweh of Armies**
UST this is what Yahweh, the commander of the heavenly armies, solemnly declares
(נְאֻם יְהוָה צְבָאוֹת)

The term **the declaration of Yahweh of Armies** introduces a parenthetical affirmation of the source of this direct quotation. In your translation, use a natural way of indicating the authoritative source of direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **Return to me … and I will return to you**
UST Come back to me … and I will help you again
(שׁוּבוּ אֵלַי & וְאָשׁוּב אֲלֵיכֶם)

Here, **Return to me** introduces the first part of a possible condition. Yahweh will only do the thing in the second part, **and I will return to you**, if this condition happens. Use a natural form in your language for introducing a condition that could happen. Alternate translation: [If you return to me, then I will return to you]

Support Reference: Connect — Hypothetical Conditions

ULT **and I will return to you**
UST and I will help you again
(וְאָשׁוּב אֲלֵיכֶם)

Here Yahweh is speaking as if his renewed favor toward the people were a physical movement back to 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 I will be favorable to you again] or [and I will bless you again]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the heavenly armies
Return	Come back to me

Zechariah 1:4

ULT	UST
“Do not be like your fathers, to whom the former prophets called out, saying, ‘Thus says Yahweh of Armies, “Turn now from your evil ways and your evil deeds.”’ But they did not hear, and they did not pay attention to me”—the declaration of Yahweh.	*Do not be like your ancestors. The prophets who lived before you continually told your ancestors that Yahweh, the commander of the heavenly armies, said, ‘Stop doing the evil things that you are doing!’ However, they refused to listen to me or pay attention to me,” solemnly declares Yahweh.*

ULT **from your evil ways and your evil deeds**
UST the evil things that you are doing
(מִדַּרְכֵיכֶם הָרָעִים ומעלליכם הָרָעִים)

The terms **evil ways** and **evil deeds** 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: [from all of your evil conduct]

Support Reference: Doublet

ULT **from your evil ways**
UST the evil things that you are doing
(מִדַּרְכֵיכֶם הָרָעִים)

Yahweh is speaking of how the ancestors lived as if that were a **way** or path that they were walking along. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from your evil behavior]

Support Reference: Metaphor

ULT **But they did not hear, and they did not pay attention**
UST However, they refused to listen to me or pay attention to me
(וְלֹא שָׁמְעוּ וְלֹא־הִקְשִׁיבוּ)

Yahweh uses the word **But** here to indicate a contrast between what the former prophets told the ancestors to do and what the ancestors actually did. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [However, they did not hear, and they did not pay attention]

Support Reference: Connect — Contrast Relationship

ULT saying, ‘Thus says Yahweh of Armies
UST continually told your ancestors that Yahweh, the commander of the heavenly armies, said
(לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and told them that Yahweh of Armies had said to]

Support Reference: Direct and Indirect Quotations

ULT But they did not hear, and they did not pay attention to me
UST However, they refused to listen to me or pay attention to me
(וְלֹא שָׁמְעוּ וְלֹא־הִקְשִׁיבוּ אֵלַי)

The terms **did not hear** and **did not pay attention** 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: [But they completely refused to obey me]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the former prophets	The prophets who lived before you
called out	continually told your ancestors
Yahweh of Armies	that Yahweh, the commander of the heavenly armies
from your evil ways	the evil things that you are doing
Yahweh	solemnly declares Yahweh

Zechariah 1:5

ULT	UST
“Your fathers, where {are} they? And the prophets, do they live forever?	*“Your ancestors have all died. The prophets also did not live forever.*

ULT Your fathers, where {are} they
UST Your ancestors have all died
(אֲבוֹתֵיכֶם אַיֵּה־הֵם)

Yahweh is using the question form to emphasize that the ancestors are dead. 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: [Your fathers are no longer alive.]

Support Reference: Rhetorical Question

ULT And the prophets, do they live forever
UST The prophets also did not live forever
(וְהַנְּבִאִים הַלְעוֹלָם יִחְיוּ)

Yahweh is using the question form to emphasize that the prophets also died. 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 the prophets did not live forever either.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the prophets	The prophets also
do they live forever	did not live forever

Zechariah 1:6

ULT	UST
But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? And they returned and said, ‘Just as Yahweh of Armies planned to do to us, according to our ways and according to our deeds, thus he has done with us.’”’”	*However, the warnings and decrees that I commanded my servants the prophets to tell your ancestors did come true. So your ancestors repented and said, ‘Yahweh, the commander of the heavenly armies, has punished us for the way we behaved and for the things we did, just as he said he would do.’”’”*

ULT **But my words and my statutes**
UST However, the warnings and decrees
(אַךְ ׀ דְּבָרַי וְחֻקַּי)

Yahweh uses the word **But** here to indicate a contrast between the mortality of the fathers and prophets and the enduring effect of God’s words and statutes. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [However, my words and my statutes]

Support Reference: Connect — Contrast Relationship

ULT **did they not overtake your fathers**
UST to tell your ancestors did come true
(הֲלוֹא הִשִּׂיגוּ אֲבֹתֵיכֶם)

Yahweh is using the question form to emphasize that his words certainly did overtake the ancestors. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [they certainly overtook your fathers.]

Support Reference: Rhetorical Question

ULT **my words and my statutes … did they not overtake your fathers**
UST the warnings and decrees … to tell your ancestors did come true
(דְּבָרַי וְחֻקַּי & הֲלוֹא הִשִּׂיגוּ אֲבֹתֵיכֶם)

Yahweh is speaking of **my words and my statutes** as if they were living things that could pursue and catch people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [my words and my statutes, … did they not come true for your fathers]

Support Reference: Personification

ULT **And they returned and said**
UST So your ancestors repented and said
(וַיָּשׁוּבוּ וַיֹּאמְרוּ)

The pronoun **they** refers to the ancestors, not to the words and statutes mentioned earlier in the verse. It may be helpful to clarify this for your readers. Alternate translation: [And your ancestors repented and said]

Support Reference: Pronouns — When to Use Them

ULT **according to our ways and according to our deeds**
UST for the way we behaved and for the things we did
(כִּדְרָכֵינוּ וּכְמַעֲלָלֵינוּ)

The ancestors are speaking of how they lived as if that were a **way** or path that they were walking along. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [according to how we behaved and according to what we did]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and my statutes	and decrees
my servants	my servants
the prophets	the prophets
did they not overtake	to tell your ancestors did come true
Yahweh of Armies	Yahweh, the commander of the heavenly armies

Zechariah 1:7

ULT	UST
On the twenty-fourth day of the eleventh month, which {is} the month of Shebat, in the second year of Darius, the word of Yahweh came to Zechariah, son of Berechiah, son of Iddo, the prophet, saying:	*Three months later, on the twenty-fourth day of the eleventh month, the month of Shebat, when Darius had been emperor for almost two years, Yahweh gave another message to me, Zechariah the son of Berechiah the son of Iddo, the prophet.*

ULT **On the twenty-fourth day**
UST on the twenty-fourth day
(בְּיוֹם֙ עֶשְׂרִ֣ים וְאַרְבָּעָ֔ה)

Zechariah is using the phrase **On the twenty-fourth day** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **On the twenty-fourth day of the eleventh month**
UST Three months later, on the twenty-fourth day of the eleventh month
(בְּיוֹם֙ עֶשְׂרִ֣ים וְאַרְבָּעָ֔ה לְעַשְׁתֵּי־עָשָׂ֖ר חֹ֑דֶשׁ)

Both **twenty-fourth** and **eleventh** are ordinal numbers. If your language would not represent a number in a ordinal form, you could represent this number in a form that your language would use. Alternate translation: [On day twenty-four of month eleven]

Support Reference: Ordinal Numbers

ULT **in the second year of Darius**
UST when Darius had been emperor for almost two years
(בִּשְׁנַ֥ת שְׁתַּ֛יִם לְדָרְיָ֖וֶשׁ)

The phrase **in the second year** uses an ordinal number. If your language would not represent a number in a form such as **second**, you could represent this number in a form that your language would use. Alternate translation: [in year two of the reign of Darius]

Support Reference: Ordinal Numbers

ULT **the word of Yahweh came to Zechariah**
UST Yahweh gave another message to me, Zechariah
(הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה)

Zechariah is using **the word of Yahweh came to Zechariah** as a common expression of the culture to mean "Yahweh communicated a message to Zechariah." 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 spoke his message to Zechariah] or [Yahweh gave his message to Zechariah]

Support Reference: Idiom

ULT **the prophet, saying**
UST the prophet
(הַנָּבִיא לֵאמֹר)

The word **saying** normally introduces something Yahweh said. Here it introduces what Zechariah saw in a vision, which he describes in his own words starting in the next verse. If it would be unnatural in your language to use a speech word to introduce a vision, you could use a phrase that introduces a report or account instead, and you should not mark the vision as a quotation. Alternate translation: [the prophet. This is what Yahweh showed him:] or [the prophet, and this is what happened:]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
On the twenty-fourth day	on the twenty-fourth day
of the eleventh month	Three months later … of the eleventh month
which {is} the month of Shebat	Three months later … the month of Shebat
in the second year	when Darius had been emperor for almost two years
of Darius	when Darius had been emperor for almost two years
Zechariah	me, Zechariah
the prophet	the prophet
the word of Yahweh came	Yahweh gave another message to

Zechariah 1:8

ULT	UST
I saw in the night, and behold, a man riding on a red horse, and he was standing among the myrtle trees that {are} in the deep valley, and behind him {were} red, reddish-brown, and white horses.	*During the night I had a vision. In the vision I saw a man riding a red horse. He stood among the myrtle trees in a deep valley, and behind him other riders sat on red, reddish-brown, and white horses.*

ULT **I saw in the night, and behold**
UST During the night I had a vision. In the vision I saw
(רָאִיתִי ׀ הַלַּיְלָה וְהִנֵּה)

Zechariah is using the phrase **I saw in the night, and behold** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **and behold**
UST In the vision I saw
(וְהִנֵּה)

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

Support Reference: Foreground Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a red horse	red horse
horses	horses

Zechariah 1:9

ULT	UST
And I said, “What {are} these, my lord?” And the angel who was speaking with me said to me, “I will show you what these {are}.”	*I asked the angel who had been talking to me, “Sir, who are those riders?” The angel replied, “I will show you who they are.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my lord	Sir

Zechariah 1:10

ULT	UST
And the man who was standing among the myrtle trees answered and said, "These {are} the ones whom Yahweh has sent to walk about in the earth."	*Then the man who stood among the myrtle trees explained. He said, "Yahweh sent these riders to patrol throughout the earth."*

ULT answered and said
UST Then the man … explained. He said
(וַיַּ֣עַן & וַיֹּאמֶר)

The terms **answered and said** together introduce a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent both terms explicitly.

Support Reference: Quotations and Quote Margins

ULT These
UST these riders
(אֵ֔לֶּה)

The pronoun **These** refers to the horses and their riders that Yahweh sent to patrol the earth. It may be helpful to clarify this for your readers. Alternate translation: [These horses and riders]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Zechariah 1:11

ULT	UST
And they answered the angel of Yahweh who was standing among the myrtle trees, and they said, "We have walked about in the earth, and behold, all of the earth is sitting and is at rest."	*Then those riders reported to an angel representing Yahweh, who stood among the myrtle trees. They said, "We have patrolled throughout the earth, and everywhere the nations are living peacefully and undisturbed."*

ULT **And they answered**
UST Then those riders reported
(וַיַּעֲנ֗וּ)

The pronoun **they** refers to the horse riders who had been patrolling the earth, described in verse 8. It may be helpful to clarify this for your readers. Alternate translation: [And the riders answered]

Support Reference: Pronouns — When to Use Them

ULT **And they answered … and they said**
UST Then those riders reported … They said
(וַיַּעֲנ֗וּ & וַיֹּאמְרוּ)

The terms **answered** and **said** together introduce a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent both terms explicitly.

Support Reference: Quotations and Quote Margins

ULT **all of the earth is sitting and is at rest**
UST and everywhere the nations are living peacefully and undisturbed
(כָּל־הָאָ֥רֶץ יֹשֶׁ֖בֶת וְשֹׁקֶטֶת)

The riders are speaking of **all of the earth** as if it were a living thing that could sit down and be quiet. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all the peoples of the earth are peaceful and calm]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	to an angel representing
Yahweh	Yahweh

ULT	UST
in the earth	throughout the earth

Zechariah 1:12

ULT	UST
And the angel of Yahweh answered and said, "Yahweh of Armies, until when will you not have compassion on Jerusalem and on the cities of Judah, with which you have been indignant these 70 years?"	*Then the angel representing Yahweh pleaded, "Yahweh, commander of the heavenly armies, how long will you continue to not show mercy to the people of Jerusalem and the people of the other cities of Judah? You have been angry with them for 70 years!"*

ULT **until when will you not have compassion on Jerusalem and on the cities of Judah with which you have been indignant these 70 years**
UST how long will you continue to not show mercy to the people of Jerusalem and the people of the other cities of Judah? You have been angry with them for 70 years
(עַד־מָתַי אַתָּה לֹא־תְרַחֵם אֶת־יְרוּשָׁלַ͏ִם וְאֵת עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה זֶה שִׁבְעִים שָׁנָה)

The angel of Yahweh is using the question form to urgently plead with God to show mercy. 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: [Please have compassion on Jerusalem and the cities of Judah with which you have been indignant these 70 years now!]

Support Reference: Rhetorical Question

ULT **on Jerusalem and on the cities of Judah**
UST to the people of Jerusalem and the people of the other cities of Judah
(אֶת־יְרוּשָׁלַ͏ִם וְאֵת עָרֵי יְהוּדָה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of Yahweh	the angel representing Yahweh
the angel of Yahweh	the angel representing Yahweh
Yahweh of Armies	Yahweh, commander of the heavenly armies
have compassion	to not show mercy
on Jerusalem	to the people of Jerusalem
and on the cities of Judah	and the people of the other cities of Judah
70 years	for 70 years

Zechariah 1:13

ULT	UST
And Yahweh answered the angel who was speaking with me {with} good words, words of comfort.	*So Yahweh spoke kind and encouraging words to the angel who had been talking to me.*

ULT **words of comfort**

UST spoke kind and encouraging words

(דְּבָרִים נִחֲמִים)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the angel	to the angel
{with} good words	spoke kind and encouraging words

Zechariah 1:14

ULT	UST
And the angel who was speaking with me said to me, "Call out, saying, 'Thus says Yahweh of Armies, "I have been jealous for Jerusalem and for Zion {with} a great jealousy.	*Then the angel who had been talking to me said to me, "Proclaim this message: 'Yahweh, the commander of the heavenly armies, says, "I care very deeply about the people of Jerusalem and of Zion.*

ULT Call out, saying, 'Thus says Yahweh of Armies
UST Proclaim this message: 'Yahweh, the commander of the heavenly armies, says
(קְרָא לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Proclaim that Yahweh of Armies says this]

Support Reference: Direct and Indirect Quotations

ULT I have been jealous for Jerusalem and for Zion {with} a great jealousy
UST I care very deeply about the people of Jerusalem and of Zion
(קִנֵּאתִי לִירוּשָׁלַ͏ִם וּלְצִיּוֹן קִנְאָה גְדוֹלָה)

Yahweh is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [I have been very zealous for Jerusalem and for Zion]

Support Reference: Poetry

ULT {with} a great jealousy
UST I care very deeply
(קִנְאָה גְדוֹלָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel	the angel
Call out	Proclaim this message
Yahweh of Armies	Yahweh, the commander of the heavenly armies
I have been jealous	I care very deeply
for Jerusalem	about the people of Jerusalem

ULT	UST
and for Zion	and of Zion
{with} a … jealousy	I care very deeply

Zechariah 1:15

ULT	UST
And {with} a great anger I, I am angry with the nations that {are} at ease, for I, I was angry {only} a little, but they helped toward the evil."	*I am extremely angry with the nations that feel so secure. I was only a little angry with my people, but those nations made things much worse by harming them so much."*

ULT And {with} a great anger I, I am angry
UST I am extremely angry
(וָֽאֶקְצֹף קֶצֶף גָּדוֹל אֲנִי קֹצֵף)

Yahweh is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [And I am very, very angry]

Support Reference: Poetry

ULT I, I am angry … I, I was angry
UST I am extremely angry … I was only a little angry with my people
(אֲנִי קֹצֵף & אֲנִי קָצַפְתִּי)

The pronoun **I** is repeated for emphasis in both clauses. You could translate Yahweh's emphasis with a phrase that conveys strong personal involvement in your language. Alternate translation: [I myself am angry…I myself was angry]

Support Reference: Pronouns — When to Use Them

ULT for I, I was angry {only} a little, but they helped toward the evil
UST I was only a little angry with my people, but those nations made things much worse by harming them so much
(אֲשֶׁר אֲנִי קָצַפְתִּי מְעָט וְהֵמָּה עָזְרוּ לְרָעָה)

Yahweh uses the word **but** here to indicate a contrast between the limited extent of his anger and the excessive harm the nations inflicted. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [for I was angry only a little, yet they made the harm far worse]

Support Reference: Connect — Contrast Relationship

ULT **toward the evil**
UST made things much worse by harming them so much
(לָרָעָה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And {with} a … anger	I am extremely angry
the nations	with the nations
toward the evil	made things much worse by harming them so much

Zechariah 1:16

ULT	UST
Therefore, thus says Yahweh, "I have returned to Jerusalem with compassions. My house will be built in her"—the declaration of Yahweh of Armies—"and a measuring line will be stretched out over Jerusalem."'	*Therefore, this is what Yahweh says, "I have once again chosen to show mercy to the people of Jerusalem. They will rebuild my temple there," solemnly declares Yahweh, the commander of the heavenly armies, "and workers will stretch out a measuring line to rebuild Jerusalem."*

ULT **Therefore**
UST Therefore
(לָכֵן)

The term translated as **Therefore** indicates that what follows is a result of what came before. Use a connector in your language that makes this clear. Alternate translation: [Because of this]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I have returned to Jerusalem with compassions**
UST I have once again chosen to show mercy to the people of Jerusalem
(שַׁבְתִּי לִירוּשָׁלַ͏ִם בְּרַחֲמִים)

Here Yahweh is speaking as if his renewed favor toward Jerusalem were a physical journey back to the city. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I have again shown favor to Jerusalem with mercy] or [I have once again been gracious to Jerusalem]

Support Reference: Metaphor

ULT **with compassions**
UST I have once again chosen to show mercy
(בְּרַחֲמִים)

If your language does not use an abstract noun for the idea of **compassions**, you could express the same idea in another way. Alternate translation: [while acting mercifully to her people]

Support Reference: Abstract Nouns

ULT **My house will be built in her**
UST They will rebuild my temple there
(בֵּיתִי יִבָּנֶה בָּהּ)

The expression **My house will be built in her** 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 the people of Jerusalem. Alternate translation: [the people will build my house in her]

Support Reference: Active or Passive

ULT **and a measuring line will be stretched out over Jerusalem**
UST and workers will stretch out a measuring line to rebuild Jerusalem
(וקוה יִנָּטֶה עַל־יְרוּשָׁלָ͏ִם)

The expression **a measuring line will be stretched out over Jerusalem** 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 the builders. Alternate translation: [and the builders will stretch out a measuring line over Jerusalem]

Support Reference: Active or Passive

ULT **and a measuring line**
UST and workers will stretch out a measuring line
(וקוה)

A **measuring line** is a kind of rope or cord that builders stretch out to measure distances when constructing or planning a building or city. If your readers would not be familiar with what a measuring line is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [and a measuring rope]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
I have returned	I have once again chosen to show mercy
to Jerusalem	to the people of Jerusalem
with compassions	I have once again chosen to show mercy
My house	They will rebuild my temple there
Yahweh	Yahweh
Yahweh of Armies	Yahweh the commander of the heavenly armies

ULT	UST
Jerusalem	to rebuild Jerusalem

Zechariah 1:17

ULT	UST
Again, call out, saying, 'Thus says Yahweh of Armies, "My cities will again overflow from goodness, and Yahweh will again comfort Zion, and he will again choose Jerusalem."'"	*Therefore, this is what Yahweh says, "I have once again chosen to show mercy to the people of Jerusalem. They will rebuild my temple there," solemnly declares Yahweh, the commander of the heavenly armies, "and workers will stretch out a measuring line to rebuild Jerusalem."*

ULT **My cities**
UST people … my
(עָרַי)

Here, **My cities** represents the people who live in those cities. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [The people living in my cities]

Support Reference: Metonymy

ULT **call out, saying**
(קְרָא לֵאמֹר)

There are three levels of quotation here. The angel of Yahweh is speaking to Zechariah (level 1) and telling him to proclaim a message (level 2), which itself quotes what Yahweh of Armies says (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation.

Support Reference: Quote Markings

ULT **from goodness**
UST will
(מִטּוֹב)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
call out	קְרָא (ORIG QUOTE)
Yahweh of Armies	Yahweh … the … of … commander … heavenly armies

ULT	UST
from goodness	will
Yahweh	Yahweh
Zion	the … of
and he will … choose	וּבָחַר (ORIG QUOTE)
Jerusalem	Jerusalem

Zechariah 1:18

ULT	UST
And I lifted up my eyes and I saw, and behold, four horns.	*Then I looked up and in front of me I saw four horns.*

ULT **And I lifted up my eyes and I saw**
UST Then I looked up and in front of me I saw
(וָאֶשָּׂא אֶת־עֵינַי וָאֵרֶא)

Zechariah is using the phrase **And I lifted up my eyes and I saw** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **And I lifted up my eyes**
UST Then I looked up
(וָאֶשָּׂא אֶת־עֵינַי)

Zechariah is using **And I lifted up my eyes** as a common expression of the culture to mean "I looked" or "I directed my attention." 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 looked up] or [And I directed my gaze upward]

Support Reference: Idiom

ULT **and behold**
UST and in front of me I saw
(וְהִנֵּה)

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

Support Reference: Foreground Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
horns	horns

Zechariah 1:19

ULT	UST
And I said to the angel who was speaking with me, "What {are} these?" And he said to me, "These {are} the horns that scattered Judah, Israel, and Jerusalem."	*I asked the angel who had been talking to me, "What are those?" He replied, "Those horns represent the powerful nations that used their military power to scatter the people of Judah, Israel, and Jerusalem."*

ULT **the horns that scattered Judah**
UST horns represent the powerful nations that used their military power to scatter the people of Judah
(הַקְּרָנוֹת אֲשֶׁר זֵרוּ אֶת־יְהוּדָה)

Here, **the horns** represents the military power of the nations that attacked God's people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the powerful nations that scattered the people of Judah]

Support Reference: Metonymy

ULT **Judah, Israel, and Jerusalem**
UST the people of Judah, Israel, and Jerusalem
(אֶת־יְהוּדָה אֶת־יִשְׂרָאֵל וִירוּשָׁלָ͏ִם)

Here, **Judah, Israel, and Jerusalem** represents the people who lived in those nations and that city. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people of Judah, the people of Israel, and the people of Jerusalem]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the angel	the angel
the horns	horns represent the powerful nations
scattered	that used their military power to scatter
Judah	the people of Judah
Israel	Israel
and Jerusalem	and Jerusalem

Zechariah 1:20

ULT	UST
And Yahweh showed me four craftsmen.	*Then Yahweh showed me four craftsmen.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Zechariah 1:21

ULT	UST
And I said, "What {are} these coming to do?" And he said, "These {are} the horns that scattered Judah, according to the mouth of a man {who} has not lifted up his head. And these have come to terrify them, to cast down the horns of the nations, the ones lifting up a horn against the land of Judah to scatter her."	*I asked, "What are these craftsmen coming to do?" He replied, "Those horns represent the powerful nations that scattered the people of Judah so badly that no one could resist them. These craftsmen have come to terrify those nations and to crush the military power that those nations used against the people of Judah to scatter them."*

ULT **{are} these … These {are} the horns … And these have come**
UST What are these … Those horns represent the powerful nations … These craftsmen have come
(אֵלֶּה & אֵלֶּה הַקְּרָנֹות & וַיָּבֹאוּ אֵלֶּה)

The word **These** is used three times in this verse with two different referents. The first and third **these** refers to the craftsmen. The second **these** refers to the horns, that is, the powerful nations. It may be helpful to clarify this for your readers. Alternate translation: [are these craftsmen … These horns are the nations … And these craftsmen have come]

Support Reference: Pronouns — When to Use Them

ULT **according to the mouth of**
UST so badly that no one could resist them
(כְּפִי)

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

Support Reference: Idiom

ULT **a man {who} has not lifted up his head**
UST so badly that no one could resist them
(אִישׁ לֹא־נָשָׂא רֹאשׁוֹ)

The angel is using **has not lifted up his head** as a common expression of the culture to mean "no one was able to resist or act with confidence." 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: [no one was able to resist them] or [no one dared to oppose them]

Support Reference: Idiom

ULT **And these have come to terrify them**
UST These craftsmen have come to terrify those nations
(וַיָּבֹאוּ אֵלֶּה לְהַחֲרִיד אֹתָם)

The term translated as **And** here indicates that what follows is the result or purpose of what came before. The craftsmen have come in order to terrify the nations that scattered Judah. Use a connector in your language that makes this clear. Alternate translation: [So these have come to terrify them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the horns of the nations**
UST the military power that those nations used
(אֶת־קַרְנוֹת הַגּוֹיִם)

Here, **the horns of the nations** represents the military power of those nations. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the armies of the nations]

Support Reference: Metonymy

ULT **the ones lifting up a horn against the land of Judah**
UST the military power that those nations used against the people of Judah
(הַנֹּשְׂאִים קֶרֶן אֶל־אֶרֶץ יְהוּדָה)

Here, **lifting up a horn** represents exercising aggressive military power. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the ones using their military power against the land of Judah]

Support Reference: Metonymy

> ULT **against the land of Judah**
> UST against the people of Judah
> (אֶל־אֶ֖רֶץ יְהוּדָ֑ה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the horns	Those horns represent the powerful nations
scattered	that scattered
Judah	the people of Judah
to terrify	to terrify those nations
the horns of the nations	the military power that those nations used
a horn	the military power that those nations used
against the land of Judah	against the people of Judah
against the land of Judah	against the people of Judah
to scatter her	to scatter them

Zechariah 2

Zechariah 2 General Notes

Structure and Formatting

This chapter is introduced in prose with imagery used in the rest of the chapter to portray Zechariah's third vision about measuring lines given by the Lord.

Some translations prefer to set apart quotations. The ULT and many other English translations set the lines of 2:4–13, which are extended quotations, farther to the right on the page than the rest of the text.

Religious and Cultural Concepts in This Chapter

Visions

This book contains a number of visions given to Zechariah, so the images are not ones Zechariah actually saw, but were ones given to him in a vision or dream. It is important for each of these visions to keep their meanings and not be interpreted to mean any specific thing. Please be careful to translate each of the terms in your language.

Zechariah 2:1

ULT	UST
And I lifted up my eyes and saw, and behold, a man, and in his hand {was} a rope of measuring.	*Then I looked up and saw a man who was holding a measuring line.*

ULT **And I lifted up my eyes and saw, and behold**
UST Then I looked up and saw
(וָאֶשָּׂא עֵינַי וָאֵרֶא וְהִנֵּה)

The phrase **And I lifted up my eyes and saw, and behold** is a way that Zechariah introduces each new vision in his book. Your language may have its own way of introducing a new vision or important event in a narrative.

Support Reference: Introduction of a New Event

ULT **And I lifted up my eyes**
UST Then I looked up
(וָאֶשָּׂא עֵינַי)

The expression **I lifted up my eyes** was a common expression meaning "I looked up" or "I looked intently." If this expression does not communicate well in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [I looked up]

Support Reference: Idiom

ULT **and behold**
UST and saw
(וְהִנֵּה)

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

Support Reference: Foreground Information

> ULT **a rope of measuring**
> UST a measuring line
> (חֶבֶל מִדָּה)

Zechariah is using the possessive form to describe a **rope** that is used for **measuring**. If it would be helpful in your language, you could express the idea behind the possessive form with an equivalent phrase. Alternate translation: [a string for measuring]

Support Reference: Possession

Zechariah 2:2

ULT	UST
And I said, “Where are you going?” And he said to me, “To measure Jerusalem, to see what {is} its width and what {is} its length.”	*I asked him, “Where are you going?” He replied, “I am going to measure Jerusalem to find out how wide it is and how long it is.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem

Zechariah 2:3

ULT	UST
And behold, the angel who was speaking with me was going out, and another angel was going out to meet him.	*Then the angel who had been talking to me went out, and another angel came out to meet him.*

ULT **And behold**
UST Then
(וְהִנֵּה)

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

Support Reference: Foreground Information

ULT **to meet him**
UST to meet him
(לִקְרָאתוֹ)

The pronoun **him** refers to the angel who had been speaking with Zechariah, not to the man with the measuring line. If it would be helpful in your language, you could state that more clearly. Alternate translation: [to meet the interpreting angel]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel	the angel

Zechariah 2:4

ULT	UST
And he said to him, "Run, speak to that young man, saying, 'Jerusalem will be inhabited {as} open areas because of the multitude of man and beast in her midst.	*The second angel said to him, "Run and tell that young man this: 'Someday so many people and animals will live in Jerusalem that they will not all fit inside the city walls. Many of them will live outside the walls.*

ULT **And he said to him**
UST The second angel said to him
(וַיֹּאמֶר אֵלָיו)

Here, **he** refers to the second angel, and **him** refers to the angel who had been speaking with Zechariah. If it would be helpful in your language, you could state that more clearly. Alternate translation: [And the second angel said to the first angel]

Support Reference: Pronouns — When to Use Them

ULT **Run, speak to that young man, saying**
UST Run and tell that young man this
(רֹ֚ץ דַּבֵּ֣ר אֶל־הַנַּ֣עַר הַלָּ֔ז לֵאמֹ֖ר)

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. For example, you could express the inner quotation as an indirect quotation.

Support Reference: Quotes within Quotes

ULT **that young man**
UST that young man
(הַנַּ֣עַר הַלָּ֔ז)

The phrase **that young man** likely refers to the man with the measuring line from verse 1. If it would be helpful in your language, you could state that more clearly. Alternate translation: [the young man who was going to measure Jerusalem]

Support Reference: Pronouns — When to Use Them

ULT **saying**
UST this
(לֵאמֹֽר)

The word **saying** introduces a quotation. Use a natural form for introducing a quotation in your language.

Support Reference: Quotations and Quote Margins

ULT **Jerusalem will be inhabited {as} open areas**
UST Someday … will live in Jerusalem that they will not all fit inside the city walls. Many of them will live outside the walls
(פְּרָזוֹת תֵּשֵׁב יְרוּשָׁלִַם)

The second angel is speaking of **Jerusalem** as if it would be like **open areas** without walls, meaning the city will have so many inhabitants that people will overflow beyond its walls. If this image does not communicate well in your language, you could express the meaning plainly. Alternate translation: [Jerusalem will be like an unwalled city]

Support Reference: Metaphor

ULT **because of the multitude of man and beast**
UST so many people and animals
(מֵרֹ֣ב אָדָ֔ם וּבְהֵמָֽה)

If it would be helpful in your language, you could express the idea behind the abstract noun **multitude** in another way. Alternate translation: [the many people and animals]

Support Reference: Abstract Nouns

ULT **man and beast**
UST people and animals
(אָדָ֔ם וּבְהֵמָֽה)

The second angel is referring to all living creatures by naming two broad categories, **man** and **beast**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [people and animals of every kind]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
young man	that young man
Jerusalem	Jerusalem

ULT	UST
and beast	and animals

Zechariah 2:5

ULT	UST
And I, I will be for her—the declaration of Yahweh—a wall of fire all around, and for glory I will be in her midst.’”	*Yahweh says that he himself will protect the city all around, just as a wall of fire would protect it, and he will show everyone how great he is by living among his people in the city.’”*

ULT **And I, I will be for her**
UST that he himself will protect the city
(וְאָנֹכִי אֶהְיֶה־לָּהּ)

Here, the pronoun **I** is repeated for emphasis. Yahweh is emphasizing his personal commitment to protect Jerusalem. If it would be helpful in your language, you could express the emphasis in another way. Alternate translation: [And I, even I, will be for her]

Support Reference: Pronouns — When to Use Them

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

If it would be helpful in your language, you could express the idea behind the abstract noun **declaration** in another way. Alternate translation: [Yahweh declares]

Support Reference: Abstract Nouns

ULT **a wall of fire all around**
UST all around, just as a wall of fire would protect it
(חוֹמַת אֵשׁ סָבִיב)

Yahweh is speaking of his protection of Jerusalem as if he were **a wall of fire all around** it, meaning he will powerfully protect the city on every side. If this image does not communicate well in your language, you could express the meaning plainly. Alternate translation: [a powerful defense all around]

Support Reference: Metaphor

ULT **and for glory I will be in her midst**
UST and he will show everyone how great he is by living among his people in the city
(וּלְכָבוֹד אֶהְיֶה בְתוֹכָהּ)

If it would be helpful in your language, you could express the idea behind the abstract noun **glory** in another way. Alternate translation: [to show how glorious I am, I will be in her midst]

Support Reference: Abstract Nouns

ULT **in her midst**
UST by living among his people in the city
(בְתוֹכָהּ)

Here, **her** refers to Jerusalem. If it would be helpful in your language, you could state that more clearly. Alternate translation: [in the midst of Jerusalem]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh says
and for glory	and he will show everyone how great he is

Zechariah 2:6

ULT	UST
“Woe! Woe! Flee from the land of the north”—the declaration of Yahweh—“for as the four winds of the heavens, I have spread you out”—the declaration of Yahweh.	*Yahweh declares, “Pay attention! You must flee from Babylonia, because I scattered you in every direction.”*

ULT **Woe! Woe**
UST Pay attention
(הוֹי הוֹי)

The exclamation **Woe!** is repeated for emphasis to express urgency and warning. If your language has its own way of expressing an urgent warning, you could use it here. Alternate translation: [Listen! Listen!]

Support Reference: Exclamations

ULT **from the land of the north**
UST from Babylonia
(מֵאֶרֶץ צָפוֹן)

Yahweh is using **the land of the north** to refer to Babylon, since the Babylonians came from the north to invade Judah. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from the land of Babylon, in the north]

Support Reference: Metonymy

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

If it would be helpful in your language, you could express the idea behind the abstract noun **declaration** in another way. Alternate translation: [this is what Yahweh says]

Support Reference: Abstract Nouns

ULT **as the four winds of the heavens, I have spread you out**
UST I scattered you in every direction
(כְּאַרְבַּ֥ע רוּחֹ֖ות הַשָּׁמַ֑יִם פֵּרַ֥שְׂתִּי אֶתְכֶ֛ם)

Yahweh compares the way he scattered his people to the way **the four winds of the heavens** blow in every direction. If this comparison does not communicate well in your language, you could express the meaning plainly. Alternate translation: [I have scattered you to every part of the earth]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	Pay attention
from the land of	from Babylonia
Yahweh	Yahweh declares
winds	in every direction
of the heavens	in every direction

Zechariah 2:7

ULT	UST
“Woe, Zion! Escape, {you} who are dwelling {with} the daughter of Babylon!”	*Yahweh says, “You people of Jerusalem who are still living in Babylon, escape from there!*

ULT Woe, Zion
UST Yahweh says, “You people of Jerusalem
(הֹוי צִיּוֹן)

The exclamation **Woe** expresses an urgent call. If your language has its own way of expressing an urgent call, you could use it here. Alternate translation: [Listen, Zion!]

Support Reference: Exclamations

ULT Zion
UST You people of Jerusalem
(צִיּוֹן)

Here, **Zion** represents the people who live in Jerusalem. Yahweh is calling the exiled people of Jerusalem to escape from Babylon. If it would be helpful in your language, you could state that plainly. Alternate translation: [you people of Zion]

Support Reference: Metonymy

ULT the daughter of Babylon
UST in Babylon
(בַּת־בָּבֶל)

Yahweh is using **the daughter of Babylon** as a common expression to refer to the people of Babylon. If this expression does not communicate well in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the people of Babylon]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	Yahweh says
Zion	You people of Jerusalem
Babylon	in Babylon

Zechariah 2:8

ULT	UST
For thus says Yahweh of Armies—after glory he has sent me to the nations that are plundering you—for the one touching you is touching the apple of his eye.	*This is what Yahweh, the commander of the heavenly armies, says. In order to honor his people, he sent me to rebuke the nations that took away your valuable possessions. He says, 'Anyone who harms you harms what is most precious to me.*

ULT **For thus says Yahweh of Armies**
UST This is what Yahweh the commander of the heavenly armies says
(כִּי כֹה אָמַר יְהוָה צְבָאוֹת)

The phrase **For thus says Yahweh of Armies** introduces an indirect quotation of what Yahweh says. In your translation, use a natural way of introducing indirect quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **after glory he has sent me**
UST In order to honor his people he sent me
(אַחַר כָּבוֹד שְׁלָחַנִי)

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: [in order to glorify himself, he has sent me]

Support Reference: Abstract Nouns

ULT **he has sent me**
UST he sent me
(שְׁלָחַנִי)

The pronoun **he** refers to Yahweh, while the pronoun **me** refers to the prophetic speaker. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh has sent me, his prophet]

Support Reference: Pronouns — When to Use Them

> ULT **the one touching you is touching the apple of his eye**
> UST Anyone who harms you harms what is most precious to me
> (הַנֹּגֵעַ בָּכֶם נֹגֵעַ בְּבָבַת עֵינוֹ)

Yahweh is using **the one touching you is touching the apple of his eye** as a common expression of the culture to mean “harming you is harming what is most precious to 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: [the one who harms you harms what Yahweh treasures most]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh the commander of the heavenly armies
glory	In order to honor his people
the nations	to rebuke the nations
that are plundering	that took away your valuable possessions

Zechariah 2:9

ULT	UST
“For behold, I am waving my hand over them, and they will be plunder for their slaves.” And you will know that Yahweh of Armies has sent me.	*I am about to use my power against those nations, and the people who used to serve them will take back their possessions from them.’” When that happens, you will know that Yahweh, the commander of the heavenly armies, sent me.*

ULT **behold**
UST I am about
(הִנֵּ֨ה)

Zechariah is using the term **behold** to focus his listeners’ attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Look, I am waving my hand over them]

Support Reference: Foreground Information

ULT **I am waving my hand over them**
UST to use my power against those nations
(מֵנִ֤יף אֶת־יָדִי֙ עֲלֵיהֶ֔ם)

Here, **my hand** represents Yahweh’s power to punish. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [I am about to strike them with my power]

Support Reference: Metonymy

ULT **Yahweh of Armies has sent me**
UST Yahweh, the commander of the heavenly armies, sent me
(יְהוָ֥ה צְבָאוֹת֙ שְׁלָחָ֔נִי)

The pronoun **me** refers to the prophetic speaker. This statement is outside Yahweh’s direct speech. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh of Armies has sent me, his prophet]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
plunder	will take back their possessions from them
for their slaves	and the people who used to serve them
And you will know	When that happens, you will know

ULT	UST
Yahweh of Armies	Yahweh, the commander of the heavenly armies

Zechariah 2:10

ULT	UST
“Sing and rejoice, daughter of Zion, for behold, I am coming, and I will dwell in your midst”—the declaration of Yahweh.	*Yahweh says, “You people of Jerusalem, shout and be happy, because I am about to come to you and live among you!”*

ULT **Sing and rejoice**
UST shout and be happy
(רַנִּי וְשִׂמְחִי)

The terms **Sing** and **rejoice** 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: [Celebrate with great joy]

Support Reference: Doublet

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

Yahweh is using **daughter of Zion** as a common expression of the culture to refer to the people of Jerusalem. 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: [people of Zion]

Support Reference: Idiom

ULT **behold, I am**
UST I am about to come to you
(הִנְנִי)

Zechariah 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: [watch]

Support Reference: Foreground Information

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

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and rejoice	and be happy
Zion	You people of Jerusalem
Yahweh	Yahweh says

Zechariah 2:11

ULT	UST
“And many nations will join themselves to Yahweh in that day, and they will be to me for a people, and I will dwell in your midst.” And you will know that Yahweh of Armies has sent me to you.	*At that time, people from many nations will start worshiping Yahweh and become his people. He will live among all of you. Then you will know that Yahweh, the commander of the heavenly armies, sent me to you.*

ULT **And many nations will join themselves to Yahweh**
UST people from many nations will start worshiping Yahweh
(וְנִלְוּ֨וּ גוֹיִ֤ם רַבִּים֙ אֶל־יְהוָ֔ה)

By **join themselves to Yahweh**, Zechariah means become worshipers of Yahweh. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And people from many nations will worship Yahweh like the Israelites]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in that day**
UST At that time
(בַּיּ֣וֹם הַה֗וּא)

Yahweh is using the term **day** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. See the Introduction to Zechariah for a discussion of the phrase “in that day.”

Support Reference: Metonymy

ULT **And you will know that Yahweh of Armies has sent me to you**
UST Then you will know that Yahweh, the commander of the heavenly armies, sent me to you
(וְיָדַעְתְּ֖ כִּֽי־יְהוָ֣ה צְבָאוֹת֑ שְׁלָחַ֖נִי אֵלָֽיִךְ׃)

Here the pronoun **you** is singular and refers to the people of Zion, and the pronoun **me** refers to the prophetic speaker. It may be helpful to clarify this for your readers. Alternate translation: [And you, people of Zion, will know that Yahweh of Armies has sent me, his prophet, to you]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nations	people from many nations
Yahweh	will start worshiping Yahweh
in that day	At that time
And you will know	Then you will know

ULT	UST
Yahweh of Armies	Yahweh, the commander of the heavenly armies

Zechariah 2:12

ULT	UST
And Yahweh will inherit Judah {as} his portion on the land of holiness, and he will again choose Jerusalem.	*Yahweh will claim the people of Judah as his own special people in the land that he has set apart for himself, and he will once again choose Jerusalem as his city.*

ULT will inherit Judah {as} his portion
UST will claim the people of Judah as his own special people
(וְנָחַל & אֶת־יְהוּדָה חֶלְקּוֹ)

The word translated as **will inherit** means to take formal, permanent possession of something as one's rightful property. It does not imply that a previous owner has died. If the word you use for **will inherit** would give your readers that wrong impression, you could use a more general term. Alternate translation: [will claim Judah as his possession]

Support Reference: Translate Unknowns

ULT the land of holiness
UST in the land that he has set apart for himself
(אַדְמַת הַקֹּדֶשׁ)

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: [the holy land]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Yahweh	Yahweh
will inherit	will claim the people of Judah as his own special people
Judah	will claim the people of Judah as his own special people
the land of	in the land
holiness	that he has set apart for himself
and he will again choose	and he will once again choose
Jerusalem	Jerusalem as his city

Zechariah 2:13

ULT	UST
Hush, all flesh, from the face of Yahweh, for he has been roused from the dwelling place of his holiness!	*All people everywhere must be silent before Yahweh, because he has risen up from heaven, the holy place where he lives, and he is ready to act!*

ULT **Hush**
UST must be silent
(הַס)

Zechariah is using the exclamation **Hush** to express a strong feeling of reverence and awe before Yahweh. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. If not, you could say what Zechariah was feeling. Alternate translation: [Be silent]

Support Reference: Exclamations

ULT **all flesh**
UST All people everywhere
(כָּל־בָּשָׂר)

Here, **all flesh** represents all living people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all people]

Support Reference: Metonymy

ULT **from the face of Yahweh**
UST before Yahweh
(מִפְּנֵי יְהוָה)

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

Support Reference: Metonymy

> ULT **he has been roused from the dwelling place of his holiness**
> UST he has risen up from heaven, the holy place where he lives, and he is ready to act
> (נֵעוֹר מִמְּעוֹן קָדְשׁוֹ)

Here Zechariah is speaking of Yahweh as if he were a person who had been sleeping and has now **been roused** to take action. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [he has risen to act from his holy dwelling place]

Support Reference: Metaphor

> ULT **he has been roused**
> UST he has risen up … and he is ready to act
> (נֵעוֹר)

If it would be more natural in your language, you could state **he has been roused** with an active form. The context indicates that Yahweh himself is the agent of this action. Alternate translation: [he has roused himself]

Support Reference: Active or Passive

> ULT **from the dwelling place of his holiness**
> UST from heaven, the holy place where he lives
> (מִמְּעוֹן 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 dwelling place]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	before Yahweh
his holiness	the holy place where he lives

Zechariah 3

Zechariah 3 Introduction

Structure and Formatting

This chapter presents Zechariah's fourth night vision: a heavenly courtroom scene in which Joshua the priest stands before the angel of Yahweh while the adversary accuses him (vv.1–5), followed by a prophetic oracle about "the Branch" and the removal of iniquity (vv.6–10).

Religious and Cultural Concepts in This Chapter

Clothing as a Symbol of Moral State

Filthy garments represent sin and defilement, while clean garments and a clean turban represent purification and restored priestly authority.

Translation Issues in This Chapter

Nested Quotation Structure

Verses 7–10 contain three levels of quotation: the angel of Yahweh quotes Yahweh of Armies, whose speech includes both a conditional promise and a messianic oracle.

Zechariah 3:1

ULT	UST
And he made me see Joshua the high priest standing to the face of the angel of Yahweh, and the adversary standing on his right to accuse him.	*Then Yahweh showed me a vision. I saw Joshua, the high priest, standing in the presence of an angel representing Yahweh. The accuser was standing at the place where an accuser stands in a court, ready to bring charges against Joshua.*

ULT **And he made me see**
UST Then Yahweh showed me a vision. I saw
(וַיַּרְאֵנִי)

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

Support Reference: Introduction of a New Event

ULT **Joshua the high priest**
UST Joshua, the high priest
(אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל)

Zechariah is introducing **Joshua the high priest** as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [a man named Joshua who served as the high priest]

Support Reference: Introduction of New and Old Participants

ULT **and the adversary**
UST The accuser
(וְהַשָּׂטָן)

Zechariah is introducing **the adversary** as a new participant in the story. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [and a being who was an adversary]

Support Reference: Introduction of New and Old Participants

ULT **And he made me see**
UST Then Yahweh showed me a vision. I saw
(וַיַּרְאֵנִי)

The pronoun **he** could refer to (1) Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh made me see], or (2) the angel that was speaking to Zechariah. Alternate translation: [The angel made me see]

Support Reference: Pronouns — When to Use Them

ULT **standing to the face of the angel of Yahweh**
UST standing in the presence of an angel representing Yahweh
(עֹמֵד לִפְנֵי מַלְאַךְ יְהוָה)

Here, **to the face of** represents "in the presence of." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [standing in the presence of the angel of Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the high priest	the high priest
the angel of	an angel
Yahweh	representing Yahweh
and the adversary	The accuser

Zechariah 3:2

ULT	UST
And Yahweh said to the adversary, "May Yahweh rebuke you, the adversary, and may Yahweh who is choosing Jerusalem rebuke you. {Is} this not a firebrand rescued from the fire?"	*Yahweh said to the accuser, "I, Yahweh, reject your accusations! I am the one who has chosen Jerusalem, and I reject your accusations! I rescued this man just barely, the way someone pulls a burning stick out of a fire before the fire destroys it."*

ULT **May Yahweh rebuke you, the adversary, and may Yahweh who is choosing Jerusalem rebuke you**
UST I, Yahweh, reject your accusations! I am the one who has chosen Jerusalem, and I reject your accusations
(יִגְעַר יְהוָה בְּךָ֣ הַשָּׂטָ֔ן וְיִגְעַ֥ר יְהוָ֖ה בְּךָ֣ הַבּוֹחֵ֑ר בִּירוּשָׁלָ֗ם)

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: [May I, Yahweh, rebuke you, the adversary, and may I, Yahweh who is choosing Jerusalem, rebuke you]

Support Reference: First, Second or Third Person

ULT **May Yahweh rebuke you, the adversary, and may Yahweh who is choosing Jerusalem rebuke you**
UST I, Yahweh, reject your accusations! I am the one who has chosen Jerusalem, and I reject your accusations
(יִגְעַר יְהוָה בְּךָ֣ הַשָּׂטָ֔ן וְיִגְעַ֥ר יְהוָ֖ה בְּךָ֣ הַבּוֹחֵ֑ר בִּירוּשָׁלָ֗ם)

Yahweh is expressing what he desires to happen to the adversary. See the discussion in the introduction to this book about this form of speech 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 rebuke you, the adversary, and I, Yahweh who is choosing Jerusalem, rebuke you]

Support Reference: Third-Person Imperatives

ULT **May Yahweh rebuke you, the adversary, and may Yahweh who is choosing Jerusalem rebuke you**
UST I, Yahweh, reject your accusations! I am the one who has chosen Jerusalem, and I reject your accusations
(יִגְעַר יְהוָה בְּךָ הַשָּׂטָן וְיִגְעַר יְהוָה בְּךָ הַבּוֹחֵר בִּירוּשָׁלָ͏ִם)

These two phrases **May Yahweh rebuke you, the adversary** and **may Yahweh who is choosing Jerusalem rebuke you** 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: [Certainly, may Yahweh rebuke you, the adversary]

Support Reference: Parallelism

ULT **{Is} this not a firebrand rescued from the fire**
UST I rescued this man just barely, the way someone pulls a burning stick out of a fire before the fire destroys it
(הֲלֹוא זֶה אוּד מֻצָּל מֵאֵשׁ)

Yahweh is using the question form to emphasize that Joshua has indeed been rescued from destruction. 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 this is a firebrand rescued from the fire!]

Support Reference: Rhetorical Question

ULT **a firebrand rescued from the fire**
UST I rescued … the way someone pulls a burning stick out of a fire before the fire destroys it
(אוּד מֻצָּל מֵאֵשׁ)

Yahweh is speaking as if Joshua were **a firebrand rescued from the fire**. He means that Joshua has been barely saved from destruction. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [one who has been barely saved from destruction]

Support Reference: Metaphor

> ULT **a firebrand rescued from the fire**
> UST I rescued … the way someone pulls a burning stick out of a fire before the fire destroys it (אוּד מֻצָּל מֵאֵשׁ)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh said
the adversary	to the accuser
May … rebuke	reject … accusations
Yahweh	and I reject your accusations
who is choosing	I am the one who has chosen
Jerusalem	Jerusalem
rescued	I rescued

Zechariah 3:3

ULT	UST
And Joshua was clothed {in} filthy garments and standing to the face of the angel.	*Now Joshua was wearing extremely dirty clothes as he stood near the angel.*

ULT And Joshua was clothed {in} filthy garments and standing to the face of the angel
UST Now Joshua was wearing extremely dirty clothes as he stood near the angel
(וִיהוֹשֻׁעַ הָיָה לָבֻשׁ בְּגָדִים צוֹאִים וְעֹמֵד לִפְנֵי הַמַּלְאָךְ)

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

Support Reference: Background Information

ULT was clothed {in} filthy garments
UST was wearing extremely dirty clothes
(הָיָה לָבֻשׁ בְּגָדִים צוֹאִים)

Zechariah is speaking as if Joshua's sinfulness were **filthy garments** that he was wearing. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [was wearing filthy clothes signifying sin and guilt] or [was deeply sinful]

Support Reference: Metaphor

ULT and standing to the face of the angel
UST as he stood near the angel
(וְעֹמֵד לִפְנֵי הַמַּלְאָךְ)

Here, **to the face of** represents "in the presence of." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [standing in the presence of the angel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Joshua	Now Joshua
the angel	the angel

Zechariah 3:4

ULT	UST
And he answered and said to the ones standing to the face of him, saying, "Remove the filthy garments from upon him." And he said to him, "See, I have caused your iniquity to pass away from you, and I will clothe you {with} fine clothing."	*The angel told the other angels who were standing there, "Take those filthy clothes off of him." Then the angel said to Joshua, "Look at what I have done! I have taken away your sin, and I will dress you in beautiful clothes."*

ULT **And he answered and said**
UST The angel told
(וַיַּ֣עַן וַיֹּ֔אמֶר)

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

Support Reference: Pronouns — When to Use Them

ULT **the ones standing to the face of him**
UST the other angels who were standing there
(הָעֹמְדִ֖ים לְפָנָ֑יו)

Here, **to the face of** represents "in the presence of." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [those who stood before him]

Support Reference: Metonymy

ULT **saying**
UST The angel told
(לֵאמֹֽר)

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

Support Reference: Quotations and Quote Margins

ULT **Remove the filthy garments from upon him**
UST Take those filthy clothes off of him
(הָסִ֣ירוּ הַבְּגָדִ֔ים הַצֹּאִ֖ים מֵעָלָ֑יו)

The angel of Yahweh is speaking as if Joshua's sin were **filthy garments** that could be removed. He means that God is taking away Joshua's sin. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Take away Joshua's sin from him]

Support Reference: Metaphor

ULT **And he said to him**
UST Then the angel said to Joshua
(וַיֹּ֖אמֶר אֵלָֽיו)

The pronoun **he** refers to the angel of Yahweh, and **him** refers to Joshua. It may be helpful to clarify this for your readers. Alternate translation: [And the angel of Yahweh said to Joshua]

Support Reference: Pronouns — When to Use Them

ULT **See**
UST Look at what I have done
(רְאֵ֗ה)

The angel of Yahweh is using the term **See** as an expression to focus Joshua's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Pay attention!]

Support Reference: Metaphor

ULT **your iniquity**
UST your sin
(עֲוֹנְךָ֔)

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

Support Reference: Abstract Nouns

ULT **I have caused your iniquity to pass away from you**
UST I have taken away your sin
(הֶעֱבַרְתִּי מֵעָלֶיךָ עֲוֹנֶךָ)

The angel of Yahweh is speaking as if Joshua's iniquity were a physical object that could be **caused to pass away from** him. He means that God has forgiven Joshua's sin. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I have forgiven your sin] Alternate translation: [I have forgiven your sin]

Support Reference: Metaphor

ULT **and I will clothe you {with} fine clothing**
UST and I will dress you in beautiful clothes
(וְהַלְבֵּשׁ אֹתְךָ מַחֲלָצוֹת)

The angel of Yahweh is speaking as if Joshua's restored condition were **fine clothing** that he could put on. He means that God is restoring Joshua to a state of purity and honor. 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 restore you to a state of purity and honor]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your iniquity	your sin

Zechariah 3:5

ULT	UST
And I said, "Let them set a clean turban on his head." And they set the clean turban on his head and clothed him {with} garments, and the angel of Yahweh was standing {by.}	*Then I said, "Put a clean turban on his head too!" So the angels put a clean turban on his head and dressed him in new clothes while an angel representing Yahweh stood watching.*

ULT **And they set the clean turban on his head and clothed him {with} garments**
UST So the angels put a clean turban on his head and dressed him in new clothes
(וַיָּשִׂימוּ֙ הַצָּנִ֣יף הַטָּה֔וֹר עַל־רֹאשׁ֖וֹ וַיַּלְבִּשֻׁ֣הוּ בְּגָדִ֑ים)

Setting a clean turban on Joshua's head and clothing him with garments was a symbolic action by which the angels showed that Joshua was being restored to his priestly office. 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: [they set the clean turban on his head and clothed him with garments, showing that Joshua was being restored to his priestly office]

Support Reference: Symbolic Action

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

The pronoun **I** refers to Zechariah, who is interjecting into the vision. It may be helpful to clarify this for your readers. Alternate translation: [Then I, Zechariah, said]

Support Reference: Pronouns — When to Use Them

ULT **and the angel of Yahweh was standing {by … }**
UST while an angel representing Yahweh stood watching
(וּמַלְאַ֥ךְ יְהוָ֖ה עֹמֵֽד)

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

Support Reference: Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the angel of Yahweh	while an angel representing Yahweh

Zechariah 3:6

ULT	UST
And the angel of Yahweh solemnly charged Joshua, saying,	*Then an angel representing Yahweh gave Joshua this serious command:*

> ULT **saying**
> UST Joshua
> (לֵאמֹר)

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

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel of	an angel
Yahweh	representing Yahweh
Joshua	Joshua

Zechariah 3:7

ULT	UST
“Thus says Yahweh of Armies, ‘If you will walk in my ways, and if you will keep my charge, then you also will judge my house and also will keep my courts, and I will give to you access among these who are standing {here.}	*“Yahweh, the commander of the heavenly armies, says this to you, ‘If you obey me and do what I command you to do, then you will be in charge of my temple and will take care of my temple courtyards. I will also allow you to come into the presence of these angels who stand here.*

ULT **Thus says Yahweh of Armies, ‘If you will walk in my ways**
UST Yahweh, the commander of the heavenly armies, says this to you, ‘If you obey me
(כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Here the angel is quoting Yahweh of Armies, whose words form a second level of quotation within the angel’s speech. Alternate translation: [Yahweh of Armies has said: “If you will walk in my ways] or [Yahweh of Armies says that if you will walk in his ways]

Support Reference: Quotes within Quotes

ULT **Thus says Yahweh of Armies**
UST Yahweh, the commander of the heavenly armies, says this to you
(כֹּה־אָמַר יְהוָה צְבָאוֹת)

The phrase **Thus says Yahweh of Armies** introduces a direct quotation from Yahweh. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this phrase in exactly this way.

Support Reference: Quotations and Quote Margins

ULT **you will walk in my ways**
UST you obey me
(בִּדְרָכַי תֵּלֵךְ)

Yahweh is speaking as if obeying him were **walking** along 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: [you obey my commands]

Support Reference: Metaphor

ULT **you will keep my charge**
UST do what I command you to do
(אֶת־מִשְׁמַרְתִּי תִשְׁמֹר)

Yahweh is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this.

Support Reference: Poetry

ULT **will judge my house**
UST then you will be in charge of my temple
(תָּדִין אֶת־בֵּיתִי)

Yahweh is speaking of the temple of Yahweh as if it were a **house** in which he lived. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [will oversee my temple]

Support Reference: Metaphor

ULT **and I will give to you access among these who are standing {here … }**
UST I will also allow you to come into the presence of these angels who stand here
(וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה)

Yahweh is speaking as if the privilege of coming into his presence were physical **access** to walk among the angels. 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 allow you to be near me like these angels who are standing here]

Support Reference: Metaphor

ULT **and I will give to you access**
UST I will also allow you to come into the presence of … here
(וְנָתַתִּי לְךָ מַהְלְכִים)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the heavenly armies
will judge	then you will be in charge of
my house	my temple

ULT	UST
my courts	my temple courtyards

Zechariah 3:8

ULT	UST
Hear now, Joshua the high priest, you and your companions who are sitting to the face of you, for they {are} men of a sign, for behold, I am bringing my servant, the Branch.	*Listen carefully, Joshua the high priest, you and your fellow priests who sit in front of you, because you are all living signs that point to what will happen in the future. I am going to bring my servant, the one who will be like a new branch that sprouts from the stump of David's family.*

ULT who are sitting to the face of you
UST who sit in front of you
(הַיֹּשְׁבִים לְפָנֶיךָ)

Here, **to the face of** represents "in the presence of." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [who are sitting in the presence of you]

Support Reference: Metonymy

ULT men of a sign
UST you are all living signs that point to what will happen in the future
(אַנְשֵׁי מוֹפֵת)

Yahweh is using **men of a sign** as a common expression of the culture to mean "men whose lives serve as signs pointing to future events." 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: [men who are living signs pointing to what is to come]

Support Reference: Idiom

ULT for they are men of a sign for behold
UST because you are all living signs that point to what will happen in the future. I am going to
(כִּי־אַנְשֵׁי מוֹפֵת הֵמָּה כִּי־הִנְנִי)

Here, **for** marks Yahweh's bringing of his servant the Branch as the goal or purpose of Joshua and his companions being men of a sign. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **behold**
UST I am going to
(הִנְנִי)

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

Support Reference: Foreground Information

ULT **the Branch**
UST the one who will be like a new branch that sprouts from the stump of David's family
(צֶמַח)

Yahweh is speaking as if the future messianic king were a **Branch** growing from a family line. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the king who will come from the family line of David]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
the high priest	the high priest
and your companions	and your fellow priests
a sign	you are all living signs that point to what will happen in the future
my servant	my servant

Zechariah 3:9

ULT	UST
For behold, the stone that I have set to the face of Joshua, on one stone {are} seven eyes. Behold, I am engraving its engraving'—the declaration of Yahweh of Armies—'and I will remove the iniquity of that land in one day.	*Look at the stone that I have placed in front of Joshua. That single stone has seven facets that represent how I watch over everything. I will engrave an inscription on it. This is what Yahweh, the commander of the heavenly armies, declares. When I do this, I will take away all the sin from this land in a single day.*

ULT **behold**
UST Look at
(הִנֵּה)

Zechariah 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: [notice]

Support Reference: Foreground Information

ULT **to the face of Joshua**
UST in front of Joshua
(לִפְנֵי יְהוֹשֻׁעַ)

Here, **to the face of** represents "in front of." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [before Joshua]

Support Reference: Metonymy

ULT **{are} seven eyes**
UST seven facets that represent how I watch over everything
(שִׁבְעָה עֵינָיִם)

Here, **seven eyes** represents God's complete and watchful awareness. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [are seven facets that represent God's complete awareness of everything]

Support Reference: Metonymy

ULT **I am engraving its engraving**
UST I will engrave an inscription on it
(מְפַתֵּחַ פִּתֻּחָהּ)

Yahweh is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this.

Support Reference: Poetry

ULT **the declaration of Yahweh of Armies**
UST This is what Yahweh, the commander of the heavenly armies, declares
(נְאֻם יְהוָה צְבָאוֹת)

The expression **the declaration of Yahweh of Armies** is a prophetic attestation formula that affirms the authority of what is being said. In your translation, use a natural way of representing this kind of affirmation in your language. It may not be necessary to represent this expression in exactly this way.

Support Reference: Quotations and Quote Margins

ULT **and I will remove the iniquity of that land in one day**
UST When I do this, I will take away all the sin from this land in a single day
(וּמַשְׁתִּי אֶת־עֲוֹן הָאָרֶץ־הַהִיא בְּיוֹם אֶחָד)

Yahweh is speaking as if the iniquity of the land were a physical object that he could **remove**. He means that he will forgive the sin of the people. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I will forgive the sin of that land]

Support Reference: Metaphor

ULT **the iniquity of**
UST all the sin
(אֶת־עֲוֹן)

If your language does not use an abstract noun for the idea of **iniquity**, you could express the same idea in another way. See how you translated the similar expression in 3:4. Alternate translation: [the wrong things that the people have done in]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joshua	Joshua
stone	That single stone has
Yahweh of Armies	Yahweh, the commander of the heavenly armies
the iniquity of	all the sin
land	from this land

Zechariah 3:10

ULT	UST
In that day'—the declaration of Yahweh of Armies—'you will call, each man to his neighbor, to under {his} vine and to under {his} fig tree.'"	*When that day comes, each of you will invite your neighbors to come and enjoy peace and security with you.' This is what Yahweh, the commander of the heavenly armies, declares."*

ULT **to under {his} vine and to under {his} fig tree**
UST to come and enjoy peace and security with you
(אֶל־תַּחַת גֶּפֶן וְאֶל־תַּחַת תְּאֵנָה)

Yahweh is speaking as if the peace and prosperity of the future age were sitting **under** a **vine** and **fig tree**. This was a common image representing security and contentment. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [to enjoy calm prosperity together]

Support Reference: Metaphor

ULT **each man to his neighbor**
UST each of you … your neighbors
(אִישׁ לְרֵעֵהוּ)

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

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the heavenly armies
you will call	will invite
to his neighbor	your neighbors
{his} vine	to come and enjoy peace and security with you
{his} fig tree	to come and enjoy peace and security with you

Zechariah 4

Zechariah 4 Introduction

Structure and Formatting

Zechariah 4 is the fifth of eight night visions. The chapter moves from a prophetic vision (a golden lampstand with seven lamps and two olive trees) to an explanation, then to an oracle declaring that Zerubbabel will complete the temple “not by might and not by power, but by my Spirit,” and concludes with the identification of the two olive trees as those set apart to serve the Lord of all the earth.

Religious and Cultural Concepts in This Chapter

Temple Furniture as Symbol

The lampstand echoes the tabernacle menorah (Exodus 25:31–40). Seven lamps and continuous olive oil flowing through golden pipes symbolized God’s provision for continuous worship and the Spirit’s empowering presence.

Anointing and Divine Empowering

“Sons of the fresh oil” is an idiom for those set apart for special service. Olive oil consecrated kings and priests; here it represents the Spirit enabling Zerubbabel and his community to complete the rebuilding work.

Translation Issues in This Chapter

Quotations

Verses 6–10 contain a series of quotes in which it is difficult to discern who is speaking. The ULT suggests:

- the angel speaks from 6–10
- the angel quotes Yahweh in the middle of verse 6 and beginning of verse 9

- the angel prophetically quotes the people's reaction at the end of verse 7
- the angel, not Zechariah, is the speaker who received the word of Yahweh in verse 8
- the "me" at the end of verse 9 refers to the angel, this is probably the most contested point, scholars are divided as to if this is Zechariah, the angel speaking to him, or the Angel of Yahweh (read as Jesus)

If there is a translation in your area, you may wish to follow its decisions regarding speakers in this section. If not, you may wish to follow the ULT.

Mountains as Obstacles

Verse 7 calls a great mountain to become a plain, representing political and practical obstacles dissolving so that Zerubbabel can set the capstone in place.

Zechariah 4:1

ULT	UST
And the angel who was speaking with me returned and roused me like a man who is roused from his sleep.	*Then the angel who had been talking with me came back and woke me up. I had been thinking deeply, as though I had fallen asleep.*

ULT **And the angel who was speaking with me returned and roused me**
UST Then the angel who had been talking with me came back and woke me up
(וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי וַיְעִירֵנִי)

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

Support Reference: Introduction of a New Event

ULT **like a man who is roused from his sleep**
UST I had been thinking deeply, as though I had fallen asleep
(כְּאִישׁ אֲשֶׁר־יֵעוֹר מִשְּׁנָתוֹ)

The point of this comparison is that just as a man who is roused from his sleep is awakened suddenly, so the angel is rousing Zechariah to pay attention. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as when a man is suddenly awakened from sleep]

Support Reference: Simile

ULT **who is roused from his sleep**
UST I had been thinking deeply, as though I had fallen asleep
(אֲשֶׁר־יֵעוֹר מִשְּׁנָתוֹ)

The expression **is roused from his sleep** 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: [who someone wakes from sleep]

Support Reference: Active or Passive

Zechariah 4:2

ULT	UST
And he said to me, "What are you seeing?" And I said, "I have seen, and behold, a lampstand of gold, all of it, and its bowl on its top, and seven lamps on it, seven and seven tubes for the lamps that {are} on its top.	*He asked me, "What do you see?" I replied, "I see a lampstand made completely of gold. It has a small bowl for olive oil at the top, and seven lamps around the bowl, with seven channels going to each of the seven lamps that are on top of it.*

ULT **and its bowl on its top**
UST It has a small bowl for olive oil at the top
(וְגֻלָּה עַל־רֹאשָׁהּ)

The angel is using the possessive form to describe a **bowl** that belongs to the lampstand. 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 bowl on top of it]

Support Reference: Possession

ULT **and seven lamps on it, seven and seven tubes**
UST and seven lamps around the bowl, with seven channels going to each of the seven lamps that are on top of it
(וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת)

Translate this number according to the conventions of your own language and culture. Alternate translation: [and seven lamps on it, fourteen tubes]

Support Reference: Numbers

ULT **and behold**
UST I see
(וְהִנֵּה)

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

Support Reference: Foreground Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of gold	a lampstand made completely of gold
lamps	and seven lamps around the bowl

Zechariah 4:3

ULT	UST
And two olive trees {are} beside it, one on the right of the bowl and one on its left.”	*I also see two olive trees beside it, one olive tree on the right side of the bowl and one olive tree on its left side.”*

ULT {are} beside it
UST I also see two olive trees beside it
(עָלֶיהָ)

The pronoun **it** refers to the bowl. It may be helpful to clarify this for your readers. Alternate translation: [are beside the bowl]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
olive trees	I also see two olive trees beside it

Zechariah 4:4

ULT	UST
And I answered and said to the angel who was speaking with me, saying, “What {are} these, my lord?”	*I asked the angel who was talking with me, “Sir, what do these things mean?”*

ULT saying
UST I asked
(לֵאמֹר)

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

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel	the angel
my lord	Sir

Zechariah 4:5

ULT	UST
And the angel who was speaking with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord."	*The angel replied, "You really should know what they mean!" I answered, "No, sir, I do not know."*

ULT **Do you not know what these are**
UST You really should know what they mean
(הֲלֹוא יָדַעְתָּ מָה־הֵמָּה אֵלֶּה)

The angel is using the question form to express that Zechariah should already know what the items mean. 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 should know what these are.]

Support Reference: Rhetorical Question

ULT **these are**
UST You really should know what they mean
(הֵמָּה אֵלֶּה)

The pronoun **these** refers to the lampstand and the two olive trees. It may be helpful to clarify this for your readers. Alternate translation: [the lampstand and olive trees are]

Support Reference: Pronouns — When to Use Them

ULT **And the angel who was speaking with me answered and said**
UST The angel replied
(וַיַּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר)

The terms **answered and said** together introduce a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent both terms explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the angel	The angel replied
Do you … know	You really should know what they mean
my lord	No, sir, I do not know

Zechariah 4:6

ULT	UST
And he answered and said to me, saying, "This {is} the word of Yahweh to Zerubbabel, saying, 'Not by might and not by power, but by my Spirit,' says Yahweh of Armies.	*Then the angel said to me, "This is the message that Yahweh has for Zerubbabel, 'You will not accomplish this by being strong or by your own efforts. Instead, my Spirit will accomplish it,' says Yahweh, the commander of the heavenly armies.*

ULT **{is} the word of Yahweh**
UST is the message that Yahweh
(דְּבַר־יְהוָה)

The angel 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

ULT **Not by might and not by power, but by my Spirit**
UST You will not accomplish this by being strong or by your own efforts. Instead, my Spirit will accomplish it
(לֹא בְחַיִל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי)

The angel is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [You will not accomplish this by your own might or power, but my Spirit will accomplish it]

Support Reference: Ellipsis

ULT **to me, saying, "This {is} the word of Yahweh to Zerubbabel, saying, 'Not**
UST Then the angel said to me, "This is the message that Yahweh has for Zerubbabel, 'You will not accomplish this by being strong
(אֵלַי לֵאמֹר זֶה דְּבַר־יְהוָה אֶל־זְרֻבָּבֶל לֵאמֹר לֹא)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [to me that this is the message from Yahweh to Zerubbabel: "Not]

Support Reference: Quotes within Quotes

> ULT **Not by might and not by power**
> UST You will not accomplish this by being strong or by your own efforts
> (לֹא בְחַיִל וְלֹא בְכֹחַ)

If your language does not use abstract nouns for the ideas of **might** and **power,** you could express the same ideas in other ways. Alternate translation: [Not by strength and not by force]

Support Reference: Abstract Nouns

> ULT **Not by might and not by power**
> UST You will not accomplish this by being strong or by your own efforts
> (לֹא בְחַיִל וְלֹא בְכֹחַ)

The terms **might** and **power** mean similar things. The angel 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: [Not by your own strength]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the word of Yahweh	is the message that Yahweh
Zerubbabel	has for Zerubbabel
by might	You will not accomplish this by being strong
by my Spirit	Instead, my Spirit will accomplish it
Yahweh of Armies	says Yahweh, the commander of the heavenly armies

Zechariah 4:7

ULT	UST
Who {are} you, great mountain, to the face of Zerubbabel? {You} will become a plain! And he will bring out the top stone {with} shouts of 'Grace, grace to it!'	*Every great difficulty that stands in front of Zerubbabel will disappear! He will set the final stone of the temple in its place, and all the people will shout, 'How beautiful! May God bless it!'*

ULT Who {are} you, great mountain, to the face of Zerubbabel? {You} will become a plain
UST Every great difficulty that stands in front of Zerubbabel will disappear
(מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זְרֻבָּבֶל לְמִישֹׁר)

The angel is speaking to the great mountain that he knows cannot hear him. He is doing this to communicate to the people listening to him that he feels very strongly about how the obstacles before Zerubbabel will be removed. If it would be helpful in your language, you could translate these words as if the angel were speaking directly to the people about the mountain. Alternate translation: [Now about this great mountain in front of Zerubbabel, it will become a plain.]

Support Reference: Apostrophe

ULT Who {are} you, great mountain, to the face of Zerubbabel? {You} will become a plain
UST Every great difficulty that stands in front of Zerubbabel will disappear
(מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זְרֻבָּבֶל לְמִישֹׁר)

Here the angel is speaking as if the great mountain were a person standing in the way. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [What are you, great obstacle, before Zerubbabel? You will no longer block him!]

Support Reference: Metaphor

ULT Who {are} you, great mountain, to the face of Zerubbabel
UST Every great difficulty that stands in front of Zerubbabel will disappear
(מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זְרֻבָּבֶל)

The angel is using the question form to emphasize that the mountain obstacle will be removed. 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 nothing, great mountain, before Zerubbabel]

Support Reference: Rhetorical Question

ULT **And he will bring out**
UST He will set the final stone of the temple in its place
(וְהוֹצִיא)

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

Support Reference: Pronouns — When to Use Them

ULT **{with} shouts of 'Grace, grace to it**
UST and all the people will shout, 'How beautiful! May God bless it
(תְּשָׁאֹות חֵן חֵן לָהּ)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [while people call out blessings on it]

Support Reference: Quotes within Quotes

ULT **Grace, grace to it**
UST How beautiful! May God bless it
(חֵן חֵן לָהּ)

The angel is using a phrase that expresses a strong feeling, joy. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. If not, you could say what the angel was feeling, or you could say what caused him to feel joyful. Alternate translation: [What joy! Let joy be upon it!]

Support Reference: Exclamations

ULT **Grace, grace**
UST How beautiful! May God bless it
(חֵן חֵן)

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

Support Reference: Abstract Nouns

> ULT **Grace**
> UST How beautiful! May God bless it
> (חֵ֥ן)

Zechariah is repeating the word **Grace** 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: [May God greatly bless it]

Support Reference: Reduplication

> ULT **to it**
> UST How beautiful! May God bless it
> (לָ֑הּ)

The pronoun **it** refers to the top stone or the temple. The angel is using the top stone to represent the completed temple. It may be helpful to clarify this for your readers. Alternate translation: [to the top stone] or [to the temple]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Zerubbabel	Every great difficulty that stands in front of Zerubbabel will disappear
stone	He will set the final stone of the temple in its place
Grace	How beautiful! May God bless it

Zechariah 4:8

ULT	UST
And the word of Yahweh came to me, saying,	*Then Yahweh gave me another message.*

ULT the word of Yahweh
UST Then Yahweh gave me another message
(דְּבַר־יְהוָה)

See how you translated the similar expression in 4:6. Alternate translation: [the word from Yahweh]

Support Reference: Possession

ULT saying
UST Then Yahweh gave me another message
(לֵאמֹר)

The term “saying” introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Yahweh	Then Yahweh gave me another message

Zechariah 4:9

ULT	UST
‘The hands of Zerubbabel have founded this house, and his hands will complete it.’ And you will know that Yahweh of Armies has sent me to you.	*He said, ‘Zerubbabel began the work of rebuilding this temple, and he will finish it.’ When that happens, you will know that Yahweh, the commander of the heavenly armies, sent me to you people.*

ULT **The hands of Zerubbabel have founded this house, and his hands will complete it**
UST He said, ‘Zerubbabel began the work of rebuilding this temple, and he will finish it
(יְדֵי זְרֻבָּבֶל יְסָדוּ הַבַּיִת הַזֶּה וְיָדָיו תְּבַצַּעְנָה)

Here, **hands** represents the work and effort of a person. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Zerubbabel’s work has founded this house, and his work will complete it.]

Support Reference: Metonymy

ULT **And you will know**
UST When that happens, you will know
(וְיָדַעְתָּ)

The pronoun **you** refers to Zerubbabel. It may be helpful to clarify this for your readers. Alternate translation: [And you, Zerubbabel, will know]

Support Reference: Pronouns — When to Use Them

ULT **has sent me to you**
UST sent me to you people
(שְׁלָחַנִי אֲלֵיכֶם)

The pronoun **me** could refer to: (1) the angel speaking to Zechariah. It may be helpful to clarify this for your readers. Alternate translation: [has sent his angelic messenger to you] or (2) to Zechariah. Alternate translation: [has sent me, Zechariah, to you]

Support Reference: Pronouns — When to Use Them

ULT **to you**
UST sent me to you people
(אֲלֵיכֶם)

The word **you** is plural here because Yahweh is addressing the people, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Zerubbabel	He said, 'Zerubbabel began the work of rebuilding this temple
have founded	He said, 'Zerubbabel began the work of rebuilding this temple
house	He said, 'Zerubbabel began the work of rebuilding this temple
will complete it	and he will finish it
And you will know	When that happens, you will know
Yahweh of Armies	that Yahweh, the commander of the heavenly armies

Zechariah 4:10

ULT	UST
For who has despised the day of small things? And they will rejoice and will see the stone of tin in the hand of Zerubbabel. These seven are the eyes of Yahweh; they are roaming through all of the earth."	*No one should think that the small beginnings of a big project are unimportant. People will be happy when they see Zerubbabel holding the plumb line as he checks the walls. Those seven lamps represent how Yahweh watches over everything that happens on the whole earth."*

ULT **And they will rejoice and will see**
UST People will be happy when they see Zerubbabel
(וְשָׂמְחוּ וְרָאוּ)

The pronoun **they** refers to the people. It may be helpful to clarify this for your readers. Alternate translation: [And the people will be glad and will see]

Support Reference: Pronouns — When to Use Them

ULT **they are roaming through all of the earth**
UST represent how Yahweh watches over everything that happens on the whole earth
(הֵמָּה מְשׁוֹטְטִים בְּכָל־הָאָרֶץ)

Yahweh is speaking of the eyes as if they were living things that could roam. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they look throughout all the earth]

Support Reference: Personification

ULT **For who has despised the day of small things? And they will rejoice**
UST No one should think that the small beginnings of a big project are unimportant. People will be happy when they see Zerubbabel
(כִּי מִי בַז֙ לְיוֹם קְטַנּוֹת וְשָׂמְחוּ)

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [Indeed, who would despise the day of small beginnings? It is certain that people will rejoice]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the day of small things**
UST No one should think that the small beginnings of a big project are unimportant
(לְיוֹם קְטַנּוֹת)

Yahweh is using the possessive form to describe a **day** that is characterized by small things. 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 day when small things happen]

Support Reference: Possession

ULT **who has despised the day of small things**
UST No one should think that the small beginnings of a big project are unimportant
(מִי בַז֙ לְיוֹם קְטַנּוֹת)

Yahweh is using the question form to emphasize that no one should despise small beginnings. 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 one should despise the day of small things!]

Support Reference: Rhetorical Question

ULT **the stone of tin**
UST holding the plumb line as he checks the walls
(אֶת־הָאֶבֶן הַבְּדִיל)

A **stone of tin** refers to a metal or stone weight tied to a line and hung down from the top of a wall to make sure it is perfectly straight up and down. The common term for this is “plumb line,” as in the UST. If your readers would not be familiar with what a plumb line is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [a measuring string] or [a device that proves that the building was constructed properly]

Support Reference: Assumed Knowledge and Implicit Information

ULT **These seven are**
UST Those seven lamps
(שִׁבְעָה־אֵלֶּה)

The pronoun **These** refers to the seven lamps. It may be helpful to clarify this for your readers. Alternate translation: [These seven lamps are]

Support Reference: Pronouns — When to Use Them

ULT **the eyes of Yahweh**
UST represent how Yahweh watches over
(עֵינֵי יְהוָה)

Here, **eyes** represents the awareness and watchfulness of a person. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Yahweh's watchfulness]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the day	No one should think that the small beginnings of a big project are unimportant
And they will rejoice	People will be happy when they see Zerubbabel
the stone	holding the plumb line as he checks the walls
of Zerubbabel	People will be happy when they see Zerubbabel
of Yahweh	represent how Yahweh watches over
of the earth	everything that happens on the whole earth

Zechariah 4:11

ULT	UST
And I answered and said to him, "What are these two olive trees on the right of the lampstand and on its left?"	*Then I asked the angel, "What do the two olive trees on each side of the lampstand mean?*

ULT And I answered and said to him
UST Then I asked the angel
(וָאַעַן וָאֹמַר אֵלָיו)

The terms **answered and said** together introduce a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent both terms explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
olive trees	What do the two olive trees
of the lampstand	on each side of the lampstand mean

Zechariah 4:12

ULT	UST
And I answered a second time and said to him, "What {are} the two branches of the olives that {are} beside the two pipes of gold that are emptying the gold from upon them?"	*In particular, what do the two olive branches that are beside the two gold pipes that pour out olive oil mean?"*

ULT **a second time**
UST In particular
(שֵׁנִ֖ית)

If your language would not represent a number in a form such as "second," you could represent this number in a form that your language would use. Alternate translation: [again]

Support Reference: Ordinal Numbers

ULT **that are emptying the gold from upon them**
UST that pour out olive oil mean
(הַמְרִיקִ֥ים מֵעֲלֵיהֶ֖ם הַזָּהָֽב)

The pronoun **them** refers to the two olive branches. It may be helpful to clarify this for your readers. Alternate translation: [that are emptying the gold from upon the two branches]

Support Reference: Pronouns — When to Use Them

ULT **that are emptying the gold from upon them**
UST that pour out olive oil mean
(הַמְרִיקִ֥ים מֵעֲלֵיהֶ֖ם הַזָּהָֽב)

Here Zechariah is speaking as if the olive oil were gold because of its preciousness and golden color. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [emptying the olive oil from upon them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a second time	In particular
of the olives	what do the two olive branches
of gold	that are beside the two gold pipes

Zechariah 4:13

ULT	UST
And he said to me, saying, "Do you not know what these are?" And I said, "No, my lord."	*He said to me, "You really should know what these things mean!" I replied, "No, sir, I do not know."*

ULT And he said to me
UST He said to me
(וַיֹּאמֶר אֵלַי)

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

Support Reference: Pronouns — When to Use Them

ULT Do you not know what these are
UST You really should know what these things mean
(הֲלוֹא יָדַעְתָּ מָה־אֵלֶּה)

The angel is using the question form to express that Zechariah should already know what the items mean. 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. See how you translated the similar expression in 4:5. Alternate translation: [You should know what these are.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you … know	You really should know what these things mean
my lord	No, sir, I do not know

Zechariah 4:14

ULT	UST
And he said, "These are the two sons of the fresh oil, the ones standing before the Lord of all of the earth."	*So he said, "They represent the two people whom God has anointed to serve the Lord who rules over the whole earth."*

ULT **the Lord of all of the earth**
UST to serve the Lord who rules over the whole earth
(אֲדוֹן כָּל־הָאָרֶץ)

The angel is using the possessive form to describe a **Lord** who rules all the earth. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the Lord who rules all the earth]

Support Reference: Possession

ULT **are the two sons of the fresh oil**
UST They represent the two people whom God has anointed
(שְׁנֵי בְנֵי־הַיִּצְהָר)

The angel is using **sons of the fresh oil** as a common expression of the culture to mean the people who have been anointed to serve. 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: [are the two servants who were anointed]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	to serve the Lord who rules over the whole earth
of the earth	to serve the Lord who rules over the whole earth

Zechariah 5

Zechariah 5 Introduction

Structure and Formatting

This chapter presents two visions in which an angel interprets what Zechariah sees. The first vision (verses 1–4) shows a flying scroll carrying a divine curse against thieves and false swearers. The second vision (verses 5–11) shows evil personified as a woman sealed inside an ephah and carried away to Shinar.

Religious and Cultural Concepts in This Chapter

Personification of Wickedness

The angel identifies the woman inside the ephah as “the wickedness,” using a human figure to represent the community’s sin. Translators should preserve this identification without reducing it to a mere symbol.

Ancient Measurements

The chapter refers to cubits (verse 2) and the ephah (verses 6–10). These measurement units may need explanatory notes for readers unfamiliar with ancient systems.

Zechariah 5:1

ULT	UST
And I turned and I lifted up my eyes and I saw, and behold, a flying scroll.	*I looked up again and saw a scroll flying through the air.*

ULT **and behold**
UST and saw
(וְהִנֵּה)

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

Support Reference: Foreground Information

ULT **and I lifted up my eyes**
UST I looked up
(וָאֶשָּׂא עֵינַי)

Zechariah is using **I lifted up my eyes** as a common expression of the culture to mean "I looked up." 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 looked]

Support Reference: Idiom

ULT **And I turned**
UST again
(וָאָשׁוּב)

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

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … scroll	a scroll

Zechariah 5:2

ULT	UST
And he said to me, "What are you seeing?" And I said, "I am seeing a flying scroll. Its length is 20 cubits and its width is ten cubits."	*The angel asked me, "What do you see?" I replied, "I see a scroll flying through the air. It is about 30 feet long and about 15 feet wide."*

ULT 20 cubits … ten cubits

UST It is about 30 feet long and about 15 feet wide

(עֶשְׂרִים בָּאַמָּה & עֶשֶׂר בָּאַמָּה)

A **cubit** was a unit of measurement corresponding to the distance between an average person's elbow and middle fingertip, or about 45 centimeters or 18 inches. If it would be helpful to your readers, you could express the dimensions of the scroll in modern measurements, either in the text or in a footnote. Alternate translation: [10 meters … 5 meters]

Support Reference: Biblical Distance

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a flying scroll	a scroll

Zechariah 5:3

ULT	UST
And he said to me, "This {is} the curse that is going out over the face of all of the earth, for everyone who is stealing from this {side,} according to it, has been cleared, and everyone who is swearing from this {side,} according to it, has been cleared.	*Then he said to me, "This scroll contains the words that Yahweh speaks to punish people throughout the whole land. On one side, the scroll says that Yahweh will remove everyone who steals. On the other side, it says that he will remove everyone who lies when making a solemn promise.*

ULT **the curse**
UST contains the words that Yahweh speaks to punish people
(הָאָלָה)

If your language does not use an abstract noun for the idea of **curse**, you could express the same idea in another way. Alternate translation: [the words Yahweh spoke against them]

Support Reference: Abstract Nouns

ULT **the face of all of the earth**
UST throughout the whole land
(פְּנֵי כָל־הָאָרֶץ)

The angel is using **the face of all of the earth** as a common expression of the culture to mean "everywhere." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [the surface of the whole land]

Support Reference: Idiom

ULT **for**
UST On one side, the scroll says that Yahweh
(כִּי)

The implication is that the word **for** introduces the specific content of the curse, explaining what it says about those who steal. You could include this information if that would be helpful to your readers. Alternate translation: [for, as the curse says,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **everyone who is stealing**
UST On one side, the scroll says that Yahweh
(כָּל־הַגֹּנֵב)

The angel is not referring to a specific person **who is stealing**. He means anyone who steals 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 who steals]

Support Reference: Generic Noun Phrases

ULT **from this side … from this side**
UST On one side, the scroll says that Yahweh … On the other side, it says that he
(מִזֶּה & מִזֶּה)

The implication is that **from this** and **from this** refer to the two sides of the scroll, one side addressing those who steal and the other side addressing those who swear falsely. You could include this information if that would be helpful to your readers. Alternate translation: [on this side of the scroll … on the other side of the scroll]

Support Reference: Assumed Knowledge and Implicit Information

ULT **has been cleared and everyone who is swearing from this side according to it has been cleared**
UST will remove everyone who steals On the other side, it says that he will remove everyone who lies when making a solemn promise
(נִקָּה וְכָל־הַנִּשְׁבָּע מִזֶּה כָּמוֹהָ נִקָּה)

The expression **has been cleared** 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 has cleared him, and everyone who is swearing from this side, according to it, Yahweh has also cleared]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the curse	contains the words that Yahweh speaks to punish people
the earth	throughout the whole land
who is swearing	On the other side, it says that he

Zechariah 5:4

ULT	UST
I have brought it out”—the declaration of Yahweh of Armies—“and it will come to the house of the thief and to the house of the one swearing by my name to falsehood. And it will spend the night in the midst of his house and will consume it, and its timbers, and its stones.”	*Yahweh, the commander of the heavenly armies, declares, ‘I will send this scroll to the houses of people who steal and to the houses of people who use my authority to make false promises. The scroll will remain in those houses and will destroy them completely, including all their wooden beams and stones.’”*

ULT **the declaration of Yahweh of Armies**
UST Yahweh, the commander of the heavenly armies, declares
(נְאֻם יְהוָה צְבָאוֹת)

The phrase **declaration of Yahweh of Armies** identifies the speaker of the direct quotation. In your translation, use a natural way of indicating the speaker of a direct quotation in your language. It may not be necessary to represent this phrase as an interruption within the quotation.

Support Reference: Quotations and Quote Margins

ULT **and it will come … And it will spend the night … and will consume it**
UST I will send this scroll … The scroll will remain … and will destroy them completely
(וּבָאָה & וְלָנָה & וְכִלָּתוּ)

The pronoun **it** refers to the curse. It may be helpful to clarify this for your readers. Alternate translation: [and the curse will come … And the curse will spend the night … and the curse will consume the house]

Support Reference: Pronouns — When to Use Them

ULT **by my name**
UST of people who use my authority to make false promises
(בִּשְׁמִי)

Here, **my name** represents Yahweh’s person and authority. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [by my name and authority]

Support Reference: Metonymy

ULT **the thief … the one swearing by my name to falsehood**
UST of people who steal … of people who use my authority to make false promises
(הַגַּנָּב & הַנִּשְׁבָּע בִּשְׁמִי לַשָּׁקֶר)

Yahweh is not referring to a specific **thief** or a specific person **swearing by** his **name to falsehood**. He means any such person 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: [people who steal … people who swear falsely by my name]

Support Reference: Generic Noun Phrases

ULT **the one swearing by my name**
UST of people who use my authority to make false promises
(הַנִּשְׁבָּע בִּשְׁמִי)

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: [the one falsely swearing by my name]

Support Reference: Abstract Nouns

ULT **And it will spend the night in the midst of his house and will consume it, and its timbers, and its stones**
UST The scroll will remain in those houses and will destroy them completely, including all their wooden beams and stones
(וְלָנָה בְּתוֹךְ בֵּיתוֹ וְכִלָּתוּ וְאֶת־עֵצָיו וְאֶת־אַבְנָיו)

Yahweh is speaking of the curse as if it were a living thing that could **spend the night in the midst of** someone's **house** and **consume** a house and **its timbers and its stones**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And it will remain in his house and will destroy it, and its timbers and its stones]

Support Reference: Personification

ULT **his house**
UST houses
(בֵּיתוֹ)

The pronoun **his** refers to each person who steals or swears falsely, as mentioned earlier in the verse. It may be helpful to clarify this for your readers. Alternate translation: [the house of the one who sinned]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the heavenly armies
the house of	the houses
the thief	of people who steal
the one swearing	of people who use my authority to make false promises
and will consume it	and will destroy them completely
its stones	stones

Zechariah 5:5

ULT	UST
And the angel who was speaking with me went out, and he said to me, "Lift up now your eyes and see what this {is} that is going out."	*Then the angel who had been talking to me came closer and said, "Look up and see what is coming out."*

ULT And the angel who was speaking with me went out
UST Then the angel who had been talking to me came closer
(וַיֵּצֵא הַמַּלְאָךְ הַדֹּבֵר בִּי)

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

Support Reference: Introduction of a New Event

ULT Lift up now your eyes and see
UST Look up and see
(שָׂא נָא עֵינֶיךָ וּרְאֵה)

The angel is using **Lift up now your eyes and see** as a common expression of the culture to mean "look up and pay attention." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Look up now and pay attention to]

Support Reference: Idiom

Zechariah 5:6

ULT	UST
And I said, “What {is} it?” And he said, “This {is} the ephah that is going out.” And he said, “This {is} their eye in all of the earth.”	*I asked him, “What is it?” He replied, “It is a large measuring basket that is coming out.” Then he said, “It represents what the people are doing throughout the whole land.”*

> ULT **their eye**
> UST It represents what the people are doing
> (עֵינָם)

The pronoun **their** refers to the people of the land. It may be helpful to clarify this for your readers. Alternate translation: [the people’s eye]

Support Reference: Pronouns — When to Use Them

> ULT **their eye**
> UST It represents what the people are doing
> (עֵינָם)

The phrase **their eye** is a translation of the written text in the original language. Some ancient translations, however, read “their iniquity” instead. You may want to follow this alternative reading in your translation. Alternate translation: [their iniquity]

Support Reference: Alternative Readings

> ULT **the ephah**
> UST It is a large measuring basket
> (הָאֵיפָה)

An **ephah** was a unit of dry volume equivalent to about 22 liters or nearly two thirds of a bushel. Here it refers to a large measuring container. 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 **their eye in all of the earth**
UST It represents what the people are doing throughout the whole land
(עֵינָם בְּכָל־הָאָרֶץ)

Here, **their eye** could mean: (1) their appearance, meaning the ephah represents what the people are doing throughout the land. Alternate translation: [what they are doing throughout all the earth] (2) their iniquity, since the words for “eye” and “iniquity” are similar in the original language. Alternate translation: [how they are sinning throughout all the earth]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the earth	throughout the whole land

Zechariah 5:7

ULT	UST
And behold, a disk of lead was being lifted up, and this {was} one woman sitting in the midst of the ephah.	*Then I saw someone lifting the heavy lead cover off the basket. There was a woman sitting inside the basket!*

ULT And behold
UST Then I saw someone lifting
(וְהִנֵּה)

Zechariah 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: [Then, look]

Support Reference: Foreground Information

ULT a disk of lead
UST the heavy lead cover off the basket
(כִּכַּר עֹפָֽרֶת)

Zechariah is using the possessive form to describe a **disk** that is made of **lead**. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [a lead disk]

Support Reference: Possession

ULT a disk of lead was being lifted up
UST Then I saw someone lifting the heavy lead cover off the basket
(כִּכַּר עֹפָֽרֶת נִשֵּׂאת)

The expression **was being lifted up** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [someone lifted up a disk of lead]

Support Reference: Active or Passive

Zechariah 5:8

ULT	UST
And he said, "This {is} the wickedness." And he threw her into the midst of the ephah, and he threw the stone of lead to its mouth.	*The angel said, "She represents how wicked the people are." Then the angel threw her back down into the basket and put the heavy lead cover back over the opening.*

ULT **This is the wickedness**
UST She represents how wicked the people are
(זֹאת הָרִשְׁעָה)

The angel is referring to the woman in the previous verse as **wickedness**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [This woman embodies wickedness]

Support Reference: Pronouns — When to Use Them

ULT **the wickedness**
UST She represents how wicked the people are
(הָרִשְׁעָה)

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: [how wicked they are]

Support Reference: Abstract Nouns

ULT **its mouth**
UST and put the heavy lead cover back over the opening
(פִּיהָ)

Zechariah is using **its mouth** as a common expression of the culture to mean "its opening." 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: [its opening]

Support Reference: Idiom

Zechariah 5:9

ULT	UST
And I lifted up my eyes and I saw, and behold, two women were going out, and wind {was} in their wings. And they had wings like the wings of the stork. And they lifted up the ephah between the earth and between the heavens.	*Then I looked up and saw two women coming toward me. The wind was blowing under their wings, and they had large wings like those of a stork. They lifted the basket up high between the ground and the sky.*

ULT **And I lifted up my eyes and I saw**
UST Then I looked up and saw
(וָאֶשָּׂא עֵינַי וָאֵרֶא)

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

Support Reference: Introduction of a New Event

ULT **And I lifted up my eyes**
UST Then I looked up
(וָאֶשָּׂא עֵינַי)

See how you translated the similar expression in 5:1.

Support Reference: Idiom

ULT **and behold**
UST and saw
(וְהִנֵּה)

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

Support Reference: Foreground Information

ULT **the stork**
UST like those of a stork
(הַחֲסִידָה)

A **stork** is a kind of large water bird with long legs, a long beak, and large, powerful wings. If your readers would not be familiar with what a stork is, you could use the name of a similar large bird that your readers would recognize, or you could use a more general term. Alternate translation: [a large water bird]

Support Reference: Translate Unknowns

ULT **wings like the wings of the stork**
UST and they had large wings like those of a stork
(כְּנָפַיִם כִּכְנָפֵי הַחֲסִידָה)

The point of this comparison is that just as **the wings of the stork** are large and powerful, so the wings of these two women were large and powerful. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [wings as large and powerful as those of a stork]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and wind was	The wind was blowing under their wings
the earth	between the ground
the heavens	and the sky

Zechariah 5:10

ULT	UST
And I said to the angel who was speaking with me, “Where are they taking the ephah?”	*I asked the angel who had been talking to me, “Where are they taking that basket?”*

(There are no notes for this verse)

Zechariah 5:11

ULT	UST
And he said to me, "To build for her a house in the land of Shinar. And it will be established, and she will be set down there on her base."	*He replied, "They are taking it to Babylonia to build a temple for it there. When they finish building the temple, they will place the basket inside on a pedestal."*

ULT **To build**
UST They are taking it … to build
(לִבְנוֹת)

Here, **To build** marks building a house for the woman in the land of Shinar as the goal or purpose of taking the ephah there. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **for her**
UST for it there
(לָהּ)

The pronoun **her** refers to the woman who represents wickedness. It may be helpful to clarify this for your readers. Alternate translation: [for the woman who represents wickedness]

Support Reference: Pronouns — When to Use Them

ULT **And it will be established**
UST When they finish building the temple
(וְהוּכַן)

The expression **it 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. Alternate translation: [And they will establish it]

Support Reference: Active or Passive

> ULT **and she will be set down**
> UST they will place the basket inside
> (וְהֻנִּיחָה)

The expression **she will be set down** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is the two women. Alternate translation: [and they will set her down]

Support Reference: Active or Passive

> ULT **on her base**
> UST on a pedestal
> (עַל־מְכֻנָתָהּ)

A **base** is a kind of platform or pedestal on which something is placed for support or display. If your readers would not be familiar with what a base is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [on her stand]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a house	a temple
in the land of	to Babylonia
Shinar	to Babylonia
And it will be established	When they finish building the temple

Zechariah 6

Zechariah 6 Introduction

Structure and Formatting

This chapter concludes the eight night visions (vv. 1-8) with four chariots dispatched as divine agents, then shifts to a sign-act in which Zechariah crowns Joshua the high priest and delivers the “Branch” oracle (vv. 9-15).

Religious and Cultural Concepts in This Chapter

The Branch

The title “Branch” is a messianic designation for a coming king who will build the temple and unite kingship and priesthood on one throne, with “counsel of peace” between the two offices (vv. 12-13).

Translation Issues in This Chapter

Nested Quotations

Verses 10-15 contain three levels of quotation as Yahweh instructs Zechariah to speak to Joshua a message from Yahweh of Armies.

Zechariah 6 General Notes

Structure and Formatting

This chapter is written mainly in prose and tells the last vision of the four chariots in the first part of the chapter.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetic song in 6:12–13.

Translation Issues in This Chapter

Meaning of the visions

The visions are stated and even when the prophet asked for an explanation, their true meaning is often obscure. This uncertainty should remain in your translation. (See: prophet, prophecy, prophesy, seer, prophetess)

Zechariah 6:1

ULT	UST
And I turned and I lifted my eyes and I saw, and behold, four chariots coming out from between two mountains. And the mountains {were} mountains of bronze.	*I looked up again, and in the vision I saw four chariots coming toward me from between two bronze mountains.*

ULT **And I turned**
UST I looked up again
(וָאָשֻׁב)

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

Support Reference: Introduction of a New Event

ULT **and I lifted my eyes**
UST I looked up again
(וָאֶשָּׂא עֵינַי)

Zechariah is using **I lifted my eyes** as a common expression of the culture to mean "I looked up." 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 looked up]

Support Reference: Idiom

ULT **and behold**
UST and in the vision I saw
(וְהִנֵּה)

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

Support Reference: Foreground Information

ULT **four chariots coming out from between two mountains**
UST four chariots coming toward me from between two
(אַרְבַּע מַרְכָּבוֹת יֹצְאוֹת מִבֵּין שְׁנֵי הֶהָרִים)

Here, **four chariots coming out from between two mountains** represents the divine agents that Yahweh sends out to execute his purposes in the earth. If it would be helpful to your readers, you could include this information in a footnote. Alternate translation: [four chariots, which represent the divine agents Yahweh sends out to carry out his purposes, coming out from between two mountains]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **{were} mountains of bronze**
UST bronze mountains
(הֶהָרֵי נְחֹשֶׁת)

Here, **mountains of bronze** represents the permanence and strength of Yahweh's heavenly dwelling place. If it would be helpful to your readers, you could include this information in a footnote. Alternate translation: [represented the permanence and strength of Yahweh's heavenly dwelling place]

Support Reference: Symbolic Language

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chariots	chariots
bronze	bronze mountains

Zechariah 6:2

ULT	UST
In the first chariot {were} red horses, and in the second chariot {were} black horses,	*Red horses pulled the first chariot, and black horses pulled the second chariot.*

ULT In the first chariot … and in the second chariot
UST the first chariot, and … the second chariot
(בַּמֶּרְכָּבָה הָרִאשֹׁנָה & וּבַמֶּרְכָּבָה הַשֵּׁנִית)

If your language would not represent numbers in a form such as first and second, you could represent these numbers in a form that your language would use. Alternate translation: [In the chariot that went at the front … and in the chariot that went after it]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
In the … chariot	the first chariot
were … horses	horses pulled

Zechariah 6:3

ULT	UST
and in the third chariot {were} white horses, and in the fourth chariot {were} spotted, strong horses.	*White horses pulled the third chariot, and strong, spotted horses pulled the fourth chariot.*

ULT and in the third chariot … and in the fourth chariot
UST the third chariot, and … the fourth chariot
(וּבַמֶּרְכָּבָה הַשְּׁלִשִׁית & וּבַמֶּרְכָּבָה הָרְבִעִית)

If your language would not represent numbers in a form such as third and fourth, you could represent these numbers in a form that your language would use. Alternate translation: [and in chariot three … and in the last chariot]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were … horses	horses pulled
were … horses	horses pulled

Zechariah 6:4

ULT	UST
And I answered and said to the angel who was speaking with me, "What are these, my lord?"	*I asked the angel who had been speaking to me, "Sir, what do those chariots mean?"*

ULT And I answered and said
UST I asked
(וָאַעַן וָאֹמַר)

The phrase **And I answered and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent both terms explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my lord	Sir

Zechariah 6:5

ULT	UST
And the angel answered and said to me, "These are the four winds of the heavens going out from standing before the Lord of all the earth.	*The angel replied, "These are the four spirits that serve the Lord who rules the entire earth. They go out across the sky in four directions.*

ULT **And the angel answered and said to me**
UST The angel replied
(וַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר אֵלָי)

The phrase **answered and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent both terms explicitly.

Support Reference: Quotations and Quote Margins

ULT **the four winds of the heavens**
UST the four spirits … across the sky in four directions
(אַרְבַּע רוּחוֹת הַשָּׁמָיִם)

Here the angel is speaking as if these chariots were **the four winds of the heavens** meaning that they go in every direction, covering the entire earth. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [four messengers from heaven who will cover the entire earth]

Support Reference: Metaphor

ULT **the four winds of**
UST the four spirits … in four directions
(אַרְבַּע רוּחוֹת)

The word translated as **winds** could mean: (1) wind, denoting directions, Alternate translation: [four directions from] (2) spirits. Alternate translation: [four of God's servants in]

ULT **from standing before**
UST that serve the Lord who rules the entire earth
(מֵֽהִתְיַצֵּ֖ב עַל)

Here, **standing before** represents being ready to serve. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from readiness to serve]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
winds of	spirits
the heavens	across the sky
the Lord	that serve the Lord who rules the entire earth
the earth	that serve the Lord who rules the entire earth

Zechariah 6:6

ULT	UST
The {chariot} in which {are} the black horses is going out to the land of the north, and the white ones went out after them, and the spotted ones went out to the land of the south."	*The chariot with the black horses will go north, the white horses will follow them, and the spotted horses will go south."*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The chariot … which	The chariot with
are … horses	horses
the land of	will go north

Zechariah 6:7

ULT	UST
And the strong ones went out and sought to go to walk about in the earth. And he said, "Go, walk about in the earth." And they walked about in the earth.	*When those strong horses went out, they were eager to go and patrol the earth. The angel said to them, "Go, patrol the earth!" So they went and patrolled the earth.*

ULT **And the strong ones**
UST When those strong horses
(וְהָאֲמֻצִּים)

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

Support Reference: Nominal Adjectives

ULT **And the strong ones went out and sought to go to walk about in the earth. And he said, "Go, walk about in the earth." And they walked about in the earth**
UST When those strong horses went out, they were eager to go and patrol the earth. The angel said to them, "Go, patrol the earth!" So they went and patrolled the earth
(וְהָאֲמֻצִּים יָצְאוּ וַיְבַקְּשׁוּ לָלֶכֶת לְהִתְהַלֵּךְ בָּאָרֶץ וַיֹּאמֶר לְכוּ הִתְהַלְּכוּ בָאָרֶץ וַיִּתְהַלְּכֻנָה בָּאָרֶץ)

Here, **sought to go** marks **to walk about in the earth** as the goal or purpose of **went out**. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **to walk about in the earth … Go, walk about in the earth." And they walked about in the earth**
UST and patrol the earth … Go, patrol the earth!" So they went and patrolled the earth
(לְהִתְהַלֵּךְ בָּאָרֶץ & לְכוּ הִתְהַלְּכוּ בָאָרֶץ וַיִּתְהַלְּכֻנָה בָּאָרֶץ)

Zechariah is using **to walk about in the earth** as a common expression of the culture to mean "to patrol the earth." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [to patrol the earth … Go, walk about in the earth … and they walked about in the earth]

Support Reference: Idiom

> ULT **And he said**
> UST The angel said to them
> (וַיֹּאמֶר)

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

Support Reference: Pronouns — When to Use Them

> ULT **Go, walk about in the earth**
> UST Go, patrol the earth
> (לְכוּ הִתְהַלְּכוּ בָאָרֶץ)

The words translated as **Go, walk about in the earth** are imperatives, but they communicate permission rather than a command. If the imperatives do not communicate permission for your readers, then use a form in your language that communicates permission. Alternate translation: [Go ahead and walk about in the earth]

Support Reference: Imperatives — Other Uses

> ULT **And they walked about in the earth**
> UST So they went and patrolled the earth
> (וַיִּתְהַלְּכוּ בָאָרֶץ)

The pronoun they refers to the strong horses. It may be helpful to clarify this for your readers. Alternate translation: [And the strong ones walked about in the earth]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and sought	they were eager to go
in the earth	and patrol the earth

Zechariah 6:8

ULT	UST
And he called out to me and spoke to me, saying, "See, the ones going out to the land of the north have caused my spirit to rest in the land of the north."	*Then the angel called out to me, "Look, the chariots that went north have satisfied my anger in the land of the north."*

ULT **And he called out to me and spoke to me, saying**
UST Then the angel called out to me
(וַיַּזְעֵק אֹתִי וַיְדַבֵּר אֵלַי לֵאמֹר)

The phrase **And he called out to me and spoke to me, saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent all three terms explicitly.

Support Reference: Quotations and Quote Margins

ULT **And he called out to me**
UST Then the angel called out to me
(וַיַּזְעֵק אֹתִי)

The pronoun **he** refers to the angel. It may be helpful to clarify this for your readers. Alternate translation: [And the angel called out to me]

Support Reference: Pronouns — When to Use Them

ULT **See**
UST Look
(רְאֵה)

The angel is using the term **See** to focus Zechariah's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Pay attention]

Support Reference: Metaphor

ULT **the ones going out to the land of the north**
UST the chariots that went north
(הַיּוֹצְאִים אֶל־אֶרֶץ צָפוֹן)

The phrase **the ones** refers to the chariots with their horses. It may be helpful to clarify this for your readers. Alternate translation: [the chariots going out to the land of the north]

Support Reference: Pronouns — When to Use Them

> ULT **have caused my spirit to rest**
> UST have satisfied my anger
> (הֵנִ֥יחוּ אֶת־רוּחִ֖י)

The angel is using **have caused my spirit to rest** as a common expression of the culture to mean "have satisfied my anger." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [have calmed me down]

Support Reference: Idiom

> ULT **my spirit**
> UST have satisfied my anger
> (אֶת־רוּחִ֖י)

Here, my spirit represents "my anger" or "my wrath." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [my wrath]

Support Reference: Metonymy

> ULT **my spirit**
> UST have satisfied my anger
> (אֶת־רוּחִ֖י)

The pronoun **my** refers to Yahweh, who is speaking through the angel. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh's spirit]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he called out	Then the angel called out
the land of	the chariots that went north
my spirit	have satisfied my anger

Zechariah 6:9

ULT	UST
And the word of Yahweh came to me, saying,	*Then Yahweh gave me another message.*

ULT **And the word of Yahweh came to me**
UST Then Yahweh gave me another message
(וַיְהִי דְבַר־יְהוָה אֵלַי)

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

Support Reference: Idiom

ULT **And the word of Yahweh came to me, saying**
UST Then Yahweh gave me another message
(וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר)

Zechariah is using the phrase **And the word of Yahweh came to me** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the word of Yahweh	Then Yahweh gave me another message

Zechariah 6:10

ULT	UST
“Take from the exiles—from Heldai, and from Tobijah, and from Jedaiah—and you, you shall come on that day, and you shall come to the house of Josiah, the son of Zephaniah, who have come from Babylon.	*He said, “Heldai, Tobijah, and Jedaiah will bring silver and gold from the people who returned from exile in Babylon. On the day they arrive, go to the house of Josiah son of Zephaniah.*

ULT **Take from the exiles**
UST will bring silver and gold from the people who returned from exile
(לָקוֹחַ מֵאֵת הַגּוֹלָה)

The next verse clarifies that Zechariah is to take silver and gold from the exiles. You could include this information here if that would be helpful to your readers. Alternate translation: [Take silver and gold from the exiles]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the exiles**
UST the people who returned from exile
(הַגּוֹלָה)

The implication is that **the exiles** refers to people who had returned from exile in Babylon. You could include this information if that would be helpful to your readers. Alternate translation: [the recently returned exiles]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from Heldai … Tobijah … Jedaiah … Josiah … Zephaniah**
UST He said, “Heldai, Tobijah, and Jedaiah … Josiah … Zephaniah
(מֵחֶלְדַּי & טוֹבִיָּה & יְדַעְיָה & יֹאשִׁיָּה & צְפַנְיָה)

These are the names of men. This **Josiah** is not the same person as King Josiah.

Support Reference: How to Translate Names

ULT **and you, you shall come on that day, and you shall come to the house of**
UST On the day … go to the house of
(וּבָאתָ אַתָּה בַּיּוֹם הַהוּא וּבָאתָ בֵּית)

If the connection between the phrase **and you, you shall come on that day** and **and you shall come to the house of** is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [and make sure that you yourself certainly go that very day to the house of]

Support Reference: Connecting Words and Phrases

ULT **and you, you shall come**
UST go
(וּבָאתָ אַתָּה)

Yahweh is stating the pronoun **you** separately, even though the verb translated as **you shall come** already includes this meaning. He is doing that to emphasize that Zechariah himself is the one who will go to Josiah's house. 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 yourself shall come]

Support Reference: Pronouns — When to Use Them

ULT **who have come from Babylon**
UST in Babylon … they arrive
(אֲשֶׁר־בָּאוּ מִבָּבֶל)

The pronoun **who** refers to Heldai, Tobijah, and Jedaiah. It may be helpful to clarify this for your readers or restructure the verse to clarify. Alternate translation: [for Heldai, Tobijah, and Jedaiah have come from Babylon]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the exiles	the people who returned from exile
to the house of	to the house of
Josiah	Josiah
Zephaniah	Zephaniah
from Babylon	in Babylon

Zechariah 6:11

ULT	UST
And you shall take silver and gold, and you shall make crowns, and you shall set {them} on the head of Joshua, the son of Jehozadak, the high priest.	*Take some of the silver and gold from those men and make crowns. Then place them on the head of Joshua son of Jehozadak, the high priest.*

ULT **And you shall take silver and gold, and you shall make crowns, and you shall set {them} on the head of Joshua, the son of Jehozadak, the high priest**
UST Take some of the silver and gold from those men and make crowns. Then place them on the head of Joshua son of Jehozadak, the high priest
(וְלָקַחְתָּ כֶסֶף־וְזָהָב וְעָשִׂיתָ עֲטָרוֹת וְשַׂמְתָּ בְּרֹאשׁ יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל)

These instructions are to be carried out in sequence: first take the silver and gold, then make crowns, and then place them on Joshua's head. Your language may have a connecting phrase that you can use to show this. Alternate translation: [And you shall take silver and gold, and then you shall make crowns, and then you shall set {them} on the head of Joshua the son of Jehozadak, the high priest.]

Support Reference: Connect — Sequential Time Relationship

ULT **and you shall make crowns, and you shall set {them} on the head of Joshua**
UST and make crowns. Then place them on the head of Joshua
(וְעָשִׂיתָ עֲטָרוֹת וְשַׂמְתָּ בְּרֹאשׁ יְהוֹשֻׁעַ)

Placing crowns on the head of Joshua the high priest was a symbolic action by which Yahweh showed that a future king-priest figure would come. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote.

Support Reference: Symbolic Action

ULT **Jehozadak**
UST Jehozadak
(יְהוֹצָדָק)

Jehozadak is the name of a man, the high priest.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	the silver
and gold	and gold from those men

ULT	UST
crowns	crowns
Joshua	Joshua
the high priest	high priest

Zechariah 6:12

ULT	UST
And you shall speak to him, saying, ‘Thus says Yahweh of Armies, saying, Behold, a man—Branch is his name—and from his place he will sprout, and he will build the temple of Yahweh.	*Tell him, ‘This is what Yahweh, the commander of the heavenly armies, says, There is a man whose title is the Branch, because he will grow up like a new branch from the stump of David’s family. He will emerge from where he is, and he will build the temple of Yahweh.*

ULT **And you shall speak to him, saying**
UST Tell him
(וְאָמַרְתָּ אֵלָיו לֵאמֹר)

The phrase **And you shall speak to him, saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly.

Support Reference: Quotations and Quote Margins

ULT **saying, ‘Thus says Yahweh of Armies, saying**
UST Tell him, ‘This is what Yahweh, the commander of the heavenly armies, says
(לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר)

The phrase **Yahweh of Armies, saying** introduces a direct quotation within a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent these terms explicitly.

Support Reference: Quotations and Quote Margins

ULT **Thus says Yahweh of Armies, saying, Behold, a man**
UST This is what Yahweh, the commander of the heavenly armies, says, There is a man
(כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר הִנֵּה־אִישׁ)

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 of Armies says that there is a man]

Support Reference: Quotes within Quotes

ULT **Behold**
UST There is a man
(הִנֵּה)

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

Support Reference: Foreground Information

ULT **Branch is his name**
UST whose title is the Branch
(צֶמַח שְׁמוֹ)

Here Yahweh is speaking of this future king as if he were a **Branch** growing from a plant. He means that this person will arise from the line of David. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Descendant is his name]

Support Reference: Metaphor

ULT **Behold, a man—Branch is his name**
UST There is a man whose title is the Branch
(הִנֵּה־אִישׁ צֶמַח שְׁמוֹ)

Here Yahweh is introducing Branch as a new participant in the prophecy. Your language may have its own way of introducing new participants that you can use in your translation.

Support Reference: Introduction of New and Old Participants

ULT **Branch … he will sprout**
UST whose title is the Branch, because he will grow up like a new branch
(צֶמַח & יִצְמָח)

Yahweh is using a construction in which a verb and its subject 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: [Branch … he will branch off]

Support Reference: Poetry

ULT **and from his place he will sprout**
UST because he will grow up like a new branch from the stump of David's family. He will emerge from where he is
(וּמִתַּחְתָּיו יִצְמָח)

Here Yahweh is speaking of this future king as if he were a plant that would **sprout** from the ground. He means that this person will arise and emerge. 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 his place he will arise]

Support Reference: Metaphor

ULT **and he will build the temple of Yahweh**
UST and he will build the temple of Yahweh
(וּבָנָה אֶת־הֵיכַל 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: [and he will build my temple]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the heavenly armies
the temple of	and he will build the temple of Yahweh

Zechariah 6:13

ULT	UST
And he, he will build the temple of Yahweh, and he, he will bear glory, and he will sit and rule on his throne. And he will be a priest on his throne, and a counsel of peace will be between the two of them.'	*Yes, he will build Yahweh's temple. He will receive great honor, and he will sit on his throne and rule. He will also serve as a priest while he sits on his throne, and there will be peace because he is both king and priest.'*

ULT **And he, he will build**
UST Yes, he will build
(וְהוּא יִבְנֶה)

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

Support Reference: Pronouns — When to Use Them

ULT **the temple of Yahweh**
UST Yahweh's temple
(אֶת־הֵיכַל 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: [my temple]

Support Reference: First, Second or Third Person

ULT **and he, he will bear glory**
UST He will receive great honor
(וְהוּא־יִשָּׂא הוֹד)

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

Support Reference: Pronouns — When to Use Them

ULT he will bear glory
UST He will receive great honor
(יִשָּׂא הֹוד)

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: [will be known as great and powerful]

Support Reference: Abstract Nouns

ULT And he will be a priest on his throne
UST He will also serve as a priest while he sits on his throne
(וְהָיָה כֹהֵן עַל־כִּסְאֹו)

This could mean: (1) Branch will be both priest and king or (2) Branch will be king, and another person will be a priest who will share the royal power. Alternate translation: [There will be a priest upon his throne]

ULT and he will sit and rule on his throne
UST and he will sit on his throne and rule
(וְיָשַׁב וּמָשַׁל עַל־כִּסְאֹו)

Here, **his throne** represents "his royal authority." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and will sit and rule with his royal authority]

Support Reference: Metonymy

ULT and a counsel of peace
UST and there will be peace because he is both king and priest
(וַעֲצַת שָׁלֹום)

If your language does not use abstract nouns for the ideas of **counsel** and **peace**, you could express the same ideas in other ways. Alternate translation: [and they will advise each other peacefully]

Support Reference: Abstract Nouns

ULT **and a counsel of peace**
UST and there will be peace because he is both king and priest
(וַעֲצַת שָׁלֹום)

Yahweh is using the possessive form to describe a **counsel** that is characterized by **peace**. 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 a peaceful counsel]

Support Reference: Possession

ULT **between the two of them**
UST and there will be peace because he is both king and priest
(בֵּין שְׁנֵיהֶם)

The implication is that **the two of them** refers to the offices of king and priest. You could include this information if that would be helpful to your readers. Alternate translation: [between the two offices of king and priest.']

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the temple of	temple
Yahweh	Yahweh's
he will bear	He will receive great honor
glory	He will receive great honor
and rule	and rule
his throne	his throne
a priest	He will also serve as a priest
and a counsel of	and there will be peace because he is both king and priest
peace	and there will be peace because he is both king and priest

Zechariah 6:14

ULT	UST
And the crowns will be for Helem and for Tobijah and for Jedaiah and for Hen, the son of Zephaniah, as a memorial in the temple of Yahweh.	*The crowns will remain in the temple of Yahweh to remind people of what Helem, Tobijah, Jedaiah, and Hen son of Zephaniah did.*

ULT for Helem
UST Helem
(לְחֶלֶם)

The word Helem is the name of a man. This is an alternate form of the name Heldai from verse 10.

Support Reference: How to Translate Names

ULT and for Hen, the son of Zephaniah
UST and Hen son of Zephaniah did
(וּלְחֵן בֶּן־צְפַנְיָה)

The word Hen is the name of a man. This is an alternate form of the name Josiah from verse 10.

Support Reference: How to Translate Names

ULT as a memorial
UST to remind people of what
(לְזִכָּרוֹן)

If your language does not use an abstract noun for the idea of memorial, you could express the same idea in another way. Alternate translation: [so that people would remember]

Support Reference: Abstract Nouns

ULT **as a memorial in the temple of Yahweh**
UST will remain in the temple of Yahweh to remind people of what
(לְזִכָּרוֹן בְּהֵיכַל יְהוָה)

Storing the crowns in the temple of Yahweh was a symbolic action by which the people showed that Yahweh had promised a future king-priest. 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: [as a memorial in the temple of Yahweh to show that Yahweh has promised a future king-priest]

Support Reference: Symbolic Action

ULT **in the temple of Yahweh**
UST will remain in the temple of Yahweh
(בְּהֵיכַל 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: [in my temple]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the crowns	The crowns
Zephaniah	Zephaniah did
as a memorial	to remind people of what
in the temple of	will remain in the temple of Yahweh
Yahweh	will remain in the temple of Yahweh

Zechariah 6:15

ULT	UST
And those far off will come and build in the temple of Yahweh, and you will know that Yahweh of Armies has sent me to you. And {this} will happen if listening, you will listen to the voice of Yahweh your God."	*People who live far away will come and help build Yahweh's temple. When that happens, you will know that Yahweh, the commander of the heavenly armies, has sent me to you. This will happen if you truly obey what Yahweh your God commands."*

ULT **And those far off**
UST People who live far away
(וּרְחוֹקִים)

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

Support Reference: Nominal Adjectives

ULT **Yahweh of Armies has sent me to you**
UST Yahweh, the commander of the heavenly armies, has sent me to you
(יְהוָה צְבָאוֹת שְׁלָחַנִי אֲלֵיכֶם)

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

Support Reference: First, Second or Third Person

ULT **{ … And this} will happen if listening, you will listen to the voice of Yahweh your God**
UST This will happen if you truly obey what Yahweh your God commands
(וְהָיָה אִם־שָׁמוֹעַ תִּשְׁמְעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם)

Yahweh is presenting a possible condition, that these things will only happen if the people obey Yahweh. Use a natural form in your language for introducing a condition that could happen. It may be helpful to reorder this sentence so that the conditional statement is first. Alternate translation: [And if you will listen carefully to the voice of Yahweh your God, this will happen]

Support Reference: Connect — Hypothetical Conditions

ULT **listening, you will listen**
UST you truly obey
(שָׁמֹועַ תִּשְׁמְעוּן)

Yahweh is repeating forms of the verb **listen** 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: [you will certainly listen]

Support Reference: Reduplication

ULT **you will listen to the voice of Yahweh your God**
UST you truly obey what Yahweh your God commands
(תִּשְׁמְעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם)

Yahweh is using **listen to the voice of Yahweh your God** as a common expression of the culture to mean "obey what Yahweh your God commands." 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 obey Yahweh your God]

Support Reference: Idiom

ULT **to the voice of Yahweh your God**
UST what Yahweh your God commands
(בְּקוֹל יְהוָה אֱלֹהֵיכֶם)

Here, **the voice of Yahweh your God** represents "the commands of Yahweh your God." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the instructions of Yahweh your God]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the temple of	Yahweh's temple
and you will know	When that happens, you will know
Yahweh of Armies	Yahweh, the commander of the heavenly armies
Yahweh	Yahweh
your God	your God

Zechariah 7

Zechariah 7 Introduction

Structure and Formatting

Zechariah 7 shifts from prophetic visions to prose narrative. A delegation from Bethel asks whether to continue fast in the fifth month, and Yahweh responds with two oracles (vv. 4-7, 8-14) that redirect the question from ritual observance to justice, covenant faithfulness, and mercy.

Chapters 7–8 as a Mirrored Unit

Chapters 7–8 are shaped as a mirrored (chiastic) unit: the opening question about fasting (7:1–3) is answered at the very end (8:18–19); the first sermon on fasting (7:4–14) is balanced by a second sermon (8:9–17), with the covenant sayings (8:1–8) forming the center.

Religious and Cultural Concepts in This Chapter

Fasting as Ritual Mourning

The fifth-month fast commemorated the destruction of Solomon’s temple. Yahweh challenges the people as to whether this practice honored him or merely served the people themselves.

Translation Issues in This Chapter

Nested Quotation Levels

Verses 5-7 and 9-10 contain three levels of quotation (narrator, Yahweh, inner message), requiring careful management of quotation marking conventions.

Zechariah 7:1

ULT	UST
And it happened in the fourth year of Darius the king, the word of Yahweh came to Zechariah, on the fourth {day} of the ninth month, in Kislev.	*When Darius had been the emperor for almost four years, on the fourth day of Kislev (which was the ninth month in their calendar), Yahweh gave me another message.*

ULT **And it happened in the fourth year of Darius the king**
UST When Darius had been the emperor for almost four years
(וַיְהִי֙ בִּשְׁנַ֣ת אַרְבַּ֔ע לְדָרְיָ֖וֶשׁ הַמֶּ֑לֶךְ)

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

Support Reference: Introduction of a New Event

ULT **in the fourth year of Darius the king … on the fourth {day} of the ninth month, in Kislev**
UST When Darius … the emperor for almost four years, on the fourth day of Kislev (which was the ninth month
(בִּשְׁנַ֣ת אַרְבַּ֔ע לְדָרְיָ֖וֶשׁ הַמֶּ֑לֶךְ & בְּאַרְבָּעָה֙ לַתֹּ֣דֶשׁ הַתְּשִׁעִ֔י בְּכִסְלֵ֖ו)

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

Support Reference: Background Information

ULT **the word of Yahweh came to Zechariah**
UST in their calendar), Yahweh gave me another message
(הָיָ֥ה דְבַר־יְהוָ֖ה אֶל־זְכַרְיָֽה)

The name **Zechariah** refers to the prophet himself, who also narrates this book in the first person. It may be helpful to clarify this for your readers. Alternate translation: [the word of Yahweh came to me, Zechariah]

Support Reference: Pronouns — When to Use Them

ULT **on the fourth {day} of the ninth month**
UST on the fourth day … which was the ninth month
(בְּאַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁעִי)

If your language would not represent numbers in a form such as **fourth** and **ninth**, you could represent these numbers in a form that your language would use. Alternate translation: [on day four of month nine]

Support Reference: Ordinal Numbers

ULT **of the ninth month, in Kislev**
UST of Kislev (which was the ninth month
(לַחֹדֶשׁ הַתְּשִׁעִי בְּכִסְלֵו)

The **Kislev** month of the Hebrew calendar includes parts of November and December on Western calendars. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year, and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar and say in a footnote approximately what time of year that is on your calendar.

Support Reference: Hebrew Months

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
year	the emperor for almost four years
of Darius	When Darius
the king	the emperor for almost four years
the word of Yahweh	Yahweh … another message
Zechariah	me
on the fourth {day}	on the fourth day
of … month	month

Zechariah 7:2

ULT	UST
Bethel had sent Sharezer and Regem-Melech and his men {to} beg before the face of Yahweh,	*The people of the city of Bethel sent two men, Sharezer and Regem-Melech, along with some other men, to consult with Yahweh*

ULT **Bethel**
UST The people of the city of Bethel
(בֵּית־אֵ֔ל)

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

Support Reference: Metonymy

ULT **Sharezer and Regem-Melech**
UST Sharezer and Regem-Melech
(שַׂר־אֶ֖צֶר וְרֶ֣גֶם מֶ֑לֶךְ)

The words **Sharezer and Regem-Melech** are the names of men.

Support Reference: How to Translate Names

ULT **and his men**
UST along with some other men
(וְאַנְשָׁ֥יו)

The pronoun **their** refers to Sharezer and Regem-Melech. It may be helpful to clarify this for your readers. Alternate translation: [and the men who were with them]

Support Reference: Pronouns — When to Use Them

ULT **before the face of Yahweh**
UST with Yahweh
(אֶת־פְּנֵ֖י יְהוָֽה)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bethel	The people of the city of Bethel
Yahweh	with Yahweh

Zechariah 7:3

ULT	UST
saying to the priests who {were} at the house of Yahweh of Armies, {and} to the prophets saying, "Should I mourn in the fifth month by means of a fast, as I have done these many years?"	*by asking the priests at Yahweh's temple and the prophets if they should continue their years-long practice of mourning {the anniversary of the destruction of the temple} by fasting during the fifth month.*

ULT **Should I mourn … many**
UST they should continue their years-long practice of mourning
(הַאֶבְכֶּה & כַּמָּה)

The pronoun **I** refers to the people of Bethel collectively, speaking through their envoys. It may be helpful to clarify this for your readers. Alternate translation: [Should we mourn in the fifth month by means of a fast, as we have done these many years]

Support Reference: Pronouns — When to Use Them

ULT **at the house of Yahweh of Armies**
UST at Yahweh's temple
(לְבֵית־יְהוָה צְבָאוֹת)

Here Zechariah is speaking of the temple as if it were a **house** in which Yahweh lived. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [at the temple where Yahweh of hosts lives]

Support Reference: Metaphor

ULT **saying to the priests who {were} at the house of Yahweh of Armies, {and} to the prophets saying, "Should I mourn in the fifth month by means of a fast, as I have done these many years**
UST by asking the priests at Yahweh's temple and the prophets if they should continue their years-long practice of mourning {the anniversary of the destruction of the temple} by fasting during the fifth month
(לֵאמֹר אֶל־הַכֹּהֲנִים אֲשֶׁר לְבֵית־יְהוָה צְבָאוֹת וְאֶל־הַנְּבִיאִים לֵאמֹר הַאֶבְכֶּה בַּחֹדֶשׁ הַחֲמִשִּׁי הִנָּזֵר כַּאֲשֶׁר עָשִׂיתִי זֶה כַּמָּה שָׁנִים)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [They asked the priests who were at the house of Yahweh of hosts and the prophets whether they should mourn in the fifth month by means of a fast, as they had done for many years]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priests	the priests
at the house of	at … temple
Yahweh of Armies	Yahweh’s
the prophets	the prophets
Should I mourn	they should continue … mourning
month	month
by means of a fast	by fasting
years	their years-long practice of

Zechariah 7:4

ULT	UST
And it happened {that} the word of Yahweh of Armies came to me, saying,	*Then Yahweh, commander of the angel armies, gave me, Zechariah, a message.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, commander of the angel armies

Zechariah 7:5

ULT	UST
“Speak to all the people of the land and to the priests and say, ‘When you fasted and mourned in the fifth and in the seventh {month} for these seventy years, were you fasting, fasting for me?	*He told me to say this to the priests and, in fact, to everyone in the whole land: “Tell me whom you were honoring when you did not eat but went around in dirty clothing. It was not me you honored in the fifth and seventh months these 70 years.*

ULT **and say, ‘When you fasted**
UST He told me to say this … Tell me … when you did not eat
(לֵאמֹר כִּי־צַמְתֶּם)

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

Support Reference: Quotes within Quotes

ULT **When you fasted and mourned**
UST Tell me … when you did not eat but went around in dirty clothing
(כִּי־צַמְתֶּם וְסָפוֹד)

The word **you** is plural here because Yahweh is addressing all the people of the land and the priests, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of ‘You’ — Singular

ULT **were you fasting, fasting for me**
UST whom you were honoring … It was not me you honored
(הַצוֹם צַמְתֻּנִי אָנִי)

Yahweh is using the question form to rebuke the people for fasting for their own benefit rather than truly honoring him. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [you were not truly fasting for me.]

Support Reference: Rhetorical Question

> ULT **were you fasting, fasting for me**
> UST whom you were honoring … It was not me you honored
> (הֲצוֹם צַמְתֶּנִי אָנִי)

Yahweh is repeating forms of the verb **fasting** 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: [were you truly fasting for me]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the land	in the whole land
the priests	the priests
you fasted	when you did not eat
and in the seventh {month}	and seventh months
years	years
fasting	whom you were honoring … It was not me you honored

Zechariah 7:6

ULT	UST
When you ate and when you drank, did you not eat and drink for yourselves?	*And when you feasted at my temple, you did it just to have a good time, not to honor me.*

ULT **When you ate and when you drank**
UST And when you feasted at my temple
(וְכִי תֹאכְלוּ וְכִי תִשְׁתּוּ)

The word **you** is plural here because Yahweh is continuing to address all the people of the land and the priests, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **did you not eat and drink for yourselves**
UST you did it just to have a good time, not to honor me
(הֲלוֹא אַתֶּם הָאֹכְלִים וְאַתֶּם הַשֹּׁתִים)

Yahweh is using the question form to emphasize that the people were eating and drinking for their own benefit. 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 ate and drank only for yourselves.]

Support Reference: Rhetorical Question

Zechariah 7:7

ULT	UST
Were these not the words that Yahweh proclaimed by the hand of the former prophets, when you still inhabited Jerusalem and the surrounding cities in prosperity and were settled in the Negev and the foothills to the west?'"	*This is exactly what I kept telling the former prophets to proclaim to the people, when the people in Jerusalem and the nearby towns were many and prosperous, and when people also lived in the southern Judean wilderness, and in the foothills to the west."*

ULT **Were these not the words that Yahweh proclaimed**
UST This is exactly what I kept telling … to proclaim
(הֲלֹוא אֶת־הַדְּבָרִים אֲשֶׁר קָרָא יְהוָה)

Yahweh is using the question form to remind the people that these are the same messages he gave through the earlier prophets. 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 were the same words that Yahweh proclaimed]

Support Reference: Rhetorical Question

ULT **Were these not the words**
UST This is exactly what … kept telling
(הֲלֹוא אֶת־הַדְּבָרִים)

The next verse clarifies that the pronoun **these** refers to the messages about justice and mercy that Yahweh had proclaimed through the earlier prophets. It may be helpful to clarify this for your readers. Alternate translation: [Were these messages about justice and mercy not the same words that]

Support Reference: Pronouns — When to Use Them

ULT **by the hand of the former prophets**
UST the former prophets
(בְּיַד הַנְּבִיאִים הָרִאשֹׁנִים)

Here, **by the hand of the former prophets** represents the words that the prophets spoke. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [by what the former prophets said]

Support Reference: Metonymy

ULT **when you still inhabited Jerusalem and the surrounding cities in prosperity**
UST to the people, when the people in Jerusalem and the nearby towns were many and prosperous, and when people also lived
(בִּֽהְיוֹת יְרוּשָׁלַ͏ִם יֹשֶׁבֶת וּשְׁלֵוָה וְעָרֶיהָ סְבִיבֹתֶיהָ)

Zechariah is using the clause **when you still inhabited Jerusalem and the surrounding cities in prosperity** to describe something that was ongoing. This provides the background for the prophetic messages that Yahweh proclaimed during this time. Connect this clause to the story in a way that makes it clear in your language that this clause is describing something that was ongoing in the background. Alternate translation: [while you were still living in Jerusalem and the surrounding cities in prosperity and were settled in the Negev, and the foothills to the west]

Support Reference: Connect — Background Information

ULT **and were settled in the Negev**
UST and when people also lived in the southern Judean wilderness
(וְהַנֶּגֶב יֹשֵׁב)

The expression **were settled** 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 had settled in the Negev]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	I
proclaimed	to proclaim
prophets	the … prophets
Jerusalem	to the people, when the people in Jerusalem
in prosperity	were many and prosperous
in the Negev	in the southern Judean wilderness

Zechariah 7:8

ULT	UST
The word of Yahweh came to Zechariah, saying,	*Yahweh gave another message to me:*

ULT The word of Yahweh came to Zechariah
UST Yahweh gave another message to me
(וַיְהִי֙ דְּבַר־יְהוָ֔ה אֶל־זְכַרְיָ֖ה)

Zechariah is using the phrase **The word of Yahweh came** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The word of Yahweh	Yahweh … another message
Zechariah	me

Zechariah 7:9

ULT	UST
“Thus says Yahweh of Armies saying, ‘Judge with true justice, and covenant faithfulness, and mercy. Let each man do this for his brother.	*“Tell the people that this is what Yahweh, commander of the angel armies, said {to your ancestors}: ‘I told them to do what is just, to act faithfully and mercifully toward each other, in order to honor my covenant with you.*

ULT **Thus says Yahweh of Armies saying**
UST Tell the people that this is what Yahweh, commander of the angel armies, said {to your ancestors}: ‘I told them
(כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר)

The word from Yahweh in verses 9-14 are providing background information to help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **Thus says Yahweh of Armies saying, ‘Judge with true justice**
UST Tell the people that this is what Yahweh, commander of the angel armies, said {to your ancestors}: ‘I told them to do what is just
(כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר מִשְׁפַּט אֱמֶת שִׁפְּטוּ)

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 of Armies commands you to judge with true justice]

Support Reference: Quotes within Quotes

ULT **saying**
UST Tell the people that … I told them
(לֵאמֹר)

The phrase **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this phrase explicitly.

Support Reference: Quotations and Quote Margins

> ULT **with true justice**
> UST to do what is just
> (אֱמֶת שְׁפֹטוּ)

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: [rightly]

Support Reference: Abstract Nouns

> ULT **and covenant faithfulness, and mercy**
> UST to act faithfully and mercifully … in order to honor my covenant with you
> (וְחֶסֶד וְרַחֲמִים)

The terms **covenant faithfulness** and **mercy** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [and steadfast love]

Support Reference: Doublet

> ULT **and covenant faithfulness**
> UST to act faithfully … in order to honor my covenant with you
> (וְחֶסֶד)

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: [be faithful to what you agreed]

Support Reference: Abstract Nouns

> ULT **and mercy**
> UST and mercifully
> (וְרַחֲמִים)

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

Support Reference: Abstract Nouns

ULT **Let each man do this for his brother**
UST toward each other
(עֲשֶׂה֙ אִ֣ישׁ אֶת־אָחִ֔יו)

Here the masculine terms **man** and **his brother** have a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [Let each person do this for one another]

Support Reference: When Masculine Words Include Women

ULT **for his brother**
UST toward each other
(אֶת־אָחִ֔יו)

Here Yahweh is speaking as if each fellow Israelite were **his brother**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [for his fellow Israelite]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, commander of the angel armies
Judge	to do what is just
with true	to do what is just
justice	to do what is just
and covenant faithfulness	to act faithfully … in order to honor my covenant with you
and mercy	and mercifully

Zechariah 7:10

ULT	UST
And the widow and orphan, the foreigner, and the poor person—do not oppress them, and let a man not plot evil {against} his brother in your heart.'	*I told them not to oppress widows or orphans or foreigners or people. I told them not to even think about doing evil to anyone else.'*

ULT and … evil
UST doing evil
(וְרָעַת)

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 … anything harmful]

Support Reference: Abstract Nouns

ULT in your heart
UST think about
(בִּלְבַבְכֶם)

Here Yahweh is speaking as if people's thoughts and intentions were located in their **heart**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [in your thoughts]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the foreigner	foreigners
and … evil	doing evil

Zechariah 7:11

ULT	UST
But they refused to heed and gave a stubborn shoulder. Their ears were heavy from hearing.	*But the people refused to obey Yahweh. They resisted him. They did not even listen to what he said.*

ULT **But they refused**
UST But the people refused to obey Yahweh
(וַיְמָאֲנ֔וּ)

The pronoun **they** refers to the ancestors of the people Yahweh is currently addressing, not to the current audience. It may be helpful to clarify this for your readers. Alternate translation: [But their ancestors refused]

Support Reference: Pronouns — When to Use Them

ULT **and gave a stubborn shoulder**
UST They resisted him
(וַיִּתְּנ֥וּ כֶ֙תֶף֙ סֹרֶ֔רֶת)

Here Zechariah is speaking of the people as if they were stubborn animals that **gave a stubborn shoulder** and refused to be led. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and refused to be led or directed]

Support Reference: Metaphor

ULT **Their ears were heavy from hearing**
UST They did not even listen to what he said
(וְאָזְנֵיהֶ֖ם הִכְבִּ֣ידוּ מִשְּׁמ֑וֹעַ)

Here Zechariah is speaking as if their **ears were heavy** so that they could not hear. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Their ears were closed to hearing] or [They would not listen]

Support Reference: Metaphor

Zechariah 7:12

ULT	UST
They made their heart as rock {to keep} from hearing the law and the words that Yahweh of Armies had sent by his Spirit by the hand of the former prophets. And great rage came from Yahweh of Armies.	*He had given these messages for his Spirit to repeat to the prophets in earlier times. The prophets were meant to speak these messages to the people. But the people were very stubborn; they would not listen to the law of Moses or to any message from God. So Yahweh, commander of the angel armies, became very angry with them.*

ULT **They made their heart as rock**
UST But the people were very stubborn
(וְלִבָּם שָׂמוּ שָׁמִיר)

The point of this comparison is that just as **rock** is hard and unyielding, so were the people's hearts resistant to Yahweh's commands. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [They hardened their hearts and made them unwilling to obey]

Support Reference: Simile

ULT **the law**
UST to the law of Moses
(אֶת־הַתּוֹרָה)

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

Support Reference: Abstract Nouns

ULT **by the hand of the former prophets**
UST the prophets in earlier times. The prophets were meant to speak these messages to the people
(בְּיַד הַנְּבִיאִים הָרִאשֹׁנִים)

See how you translated this same phrase in Zechariah 7:7. Alternate translation: [through the words of the prophets]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law	to the law of Moses
Yahweh of Armies	He

ULT	UST
his Spirit	for his Spirit
the … prophets	the prophets … The prophets
rage	very angry with them
Yahweh of Armies	Yahweh, commander of the angel armies

Zechariah 7:13

ULT	UST
‘It happened that as when he called, and they did not listen, so when they call, I will not listen,’ says Yahweh of Armies.	*In those times, when Yahweh, commander of the angel armies, called to the people, they refused to listen. So he said, ‘In exactly the same way, I will refuse to listen when they call to me.*

ULT **he called**
UST called to the people
(קָרָא)

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

Support Reference: Pronouns — When to Use Them

ULT **and they did not listen, so when they call, I will not listen**
UST they refused to listen. So … In exactly the same way, I will refuse to listen when they call to me
(וְלֹא שָׁמְעוּ כֵּן יִקְרְאוּ וְלֹא אֶשְׁמָע)

The first pronoun **they** refer to the ancestors who refused to listen in the past, the second refers to any future hearers. It may be helpful to clarify this for your readers. Alternate translation: [and the ancestors did not listen, so when their descendants call I will not listen]

Support Reference: Pronouns — When to Use Them

ULT **as when … so**
UST So … In exactly the same way
(כַּאֲשֶׁר & כֵּן)

The phrases translated as **as when … so** indicates that what follows is a result that mirrors what came before. Use a connector in your language that makes it clear that what follows is a consequence of what came before. Alternate translation: [So because when he called, they did not listen, they will call out to me, but I will not answer]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he called	called to the people
when they call	when they call to me

ULT	UST
Yahweh of Armies	Yahweh, commander of the angel armies

Zechariah 7:14

ULT	UST
‘And I scattered them with a whirlwind to all the nations that they had not known, and the land was made desolate after them from anyone passing through or returning. And they had made the land of desire into a wasteland.’”	*I scattered them among many nations, nations that they had never been to before just as a storm scatters leaves. After they were gone, their own land was empty, with no one living there. No one traveled through it or came back to it, because they have turned it, their most pleasant land, into a wilderness.’”*

ULT **And I scattered them with a whirlwind**
UST I scattered them … just as a storm scatters leaves
(וַאֲסָעֲרֵֽם)

Here Yahweh is speaking of his judgment as if it were **a whirlwind** that scatters people. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [For I violently scattered them]

Support Reference: Metaphor

ULT **after them**
UST After they were gone, their own land was empty, with no one living there
(אַחֲרֵיהֶ֑ם)

The pronoun **them** refers to the Israelites whom Yahweh has scattered. It may be helpful to clarify this for your readers. Alternate translation: [after the Israelites are gone]

Support Reference: Pronouns — When to Use Them

ULT **from anyone passing through or returning**
UST No one traveled through it or came back to it
(מֵעֹבֵר וּמְשָׁ֔ב)

Yahweh is referring to all human activity in the land by naming two major components, **pass through** and **returning**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [For no one will ever be in the land again]

Support Reference: Merism

ULT **the land of desire**
UST it, their most pleasant land
(אֶרֶץ־חֶמְדָּה)

Yahweh is using the possessive form to describe a **land of desire** that is characterized by being desirable. 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 desirable land]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I scattered them with a whirlwind	I scattered them … just as a storm scatters leaves
the nations	among many nations, nations
they had … known	they had never been to before
and the land	After they were gone, their own land was empty, with no one living there
was made desolate	After they were gone, their own land was empty, with no one living there
the land of	it, their most pleasant land
into a wasteland	into a wilderness

Zechariah 8

Zechariah 8 Introduction

Structure and Formatting

This chapter presents a series of prophetic oracles introduced by the messenger formula "Thus says Yahweh of Armies" moving from Yahweh's commitment to Zion (vv. 1-8) through encouragement to rebuild the temple (vv. 9-15), ethical demands (vv. 16-17), and a vision of the nations seeking Yahweh (vv. 18-23).

Religious and Cultural Concepts in This Chapter

Fasts Becoming Festivals

The four fast days commemorating Jerusalem's fall will become joyful celebrations when Yahweh restores his people.

Zechariah 8:1

ULT	UST
And the word of Yahweh of Armies came, saying,	*Yahweh, the commander of the heavenly armies, gave me another message:*

ULT saying
UST gave me another message
(לֵאמֹֽר)

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

Support Reference: Quotations and Quote Margins

ULT And the word of Yahweh of Armies came
UST Yahweh, the commander of the heavenly armies, gave me another message
(וַיְהִ֥י דְבַר־יְהוָ֖ה צְבָאֹ֥ות)

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

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the word of Yahweh of	Yahweh … gave me another message
Yahweh of Armies	Yahweh, the commander of the heavenly armies

Zechariah 8:2

ULT	UST
“Thus says Yahweh of Armies, ‘I have been jealous for Zion {with} a great jealousy, and I have been jealous for her {with} great heat.’	*This is what I, Yahweh, the commander of the angel armies, say, “I love the people of Jerusalem; I love them very much, and I am very angry with their enemies.”*

ULT Thus says Yahweh of Armies
UST This is what I, Yahweh, the commander of the angel armies, say
(כֹּה אָמַר יְהוָה צְבָאוֹת)

The phrase **Thus says Yahweh of Armies** introduces a direct quotation from Yahweh. In your translation, use a natural way of introducing direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT Thus says Yahweh of Armies, ‘I have been jealous for Zion
UST This is what I, Yahweh, the commander of the angel armies, say, “I love the people of Jerusalem
(כֹּה אָמַר יְהוָה צְבָאוֹת קִנֵּאתִי לְצִיּוֹן)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. In this verse, Zechariah is quoting what Yahweh says directly. Alternate translation: [I, Yahweh of hosts, am passionate for Zion]

Support Reference: Quotes within Quotes

ULT I have been jealous for Zion {with} a great jealousy, and I have been jealous for her {with} great heat
UST I love the people of Jerusalem; I love them very much, and I am very angry with their enemies
(קִנֵּאתִי לְצִיּוֹן קִנְאָה גְדוֹלָה וְחֵמָה גְדוֹלָה קִנֵּאתִי לָהּ)

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: [I have been extremely jealous for Zion with great heat]

Support Reference: Parallelism

ULT **{with} a great jealousy**
UST I love … very much
(קִנְאָה גְדוֹלָה)

If your language does not use an abstract noun for the idea of **jealousy**, you could express the same idea in another way. Alternate translation: [and desire to keep her as my own]

Support Reference: Abstract Nouns

ULT **for her {with}**
UST them
(לָהּ)

The pronoun **her** refers to Zion. It may be helpful to clarify this for your readers. Alternate translation: [for Zion with]

Support Reference: Pronouns — When to Use Them

ULT **and I have been jealous for her {with} great heat**
UST them … and I am very angry with their enemies
(וְחֵמָה גְדוֹלָה קִנֵּאתִי לָהּ)

Yahweh is speaking of his strong jealousy as if it were **heat**. If this image communicates well in your language, please use it. If not, you could state the meaning plainly. Alternate translation: [and I have been jealous for her with much anger toward her enemies]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	I, Yahweh, the commander of the angel armies
I have been jealous	I love
for Zion	the people of Jerusalem
{with} a … jealousy	I love

Zechariah 8:3

ULT	UST
Thus says Yahweh, 'I will return to Zion and will live in the midst of Jerusalem, and Jerusalem will be called "the city of faithfulness" and the mountain of Yahweh of Armies, "the mountain of holiness!"'	*So this is what I, Yahweh, say: "Some day I will return to Mount Zion and I will live there. At that time, people will call Jerusalem 'The City of Faithful People', and they will call the mountain that Yahweh, the commander of angel armies, possesses 'The Sacred Mountain.'"*

ULT **Thus says Yahweh**
UST So this is what I, Yahweh, say
(כֹּה אָמַר יְהוָֹה)

The phrase **Thus says Yahweh** introduces a direct quotation from Yahweh. In your translation, use a natural way of introducing direct quotations in your language.

Support Reference: Quotations and Quote Margins

ULT **Thus says Yahweh, 'I will return to Zion**
UST So this is what I, Yahweh, say: "Some day I will return to Mount Zion
(כֹּה אָמַר יְהוָֹה שַׁבְתִּי אֶל־צִיּוֹן)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. In this verse, Zechariah is quoting what Yahweh says directly. Alternate translation: [Yahweh will return to Zion]

Support Reference: Quotes within Quotes

ULT **and Jerusalem will be called**
UST At that time, people will call Jerusalem
(וְיִרוּשָׁלַ͏ִם וְנִקְרָאָה)

The expression **Jerusalem will be called** 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 people will call Jerusalem]

Support Reference: Active or Passive

> ULT **and the mountain of Yahweh of Armies**
> UST and they will call the mountain that Yahweh, the commander of angel armies, possesses
> (וְהַר־יְהוָ֥ה צְבָאֹ֖ות)

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

Support Reference: First, Second or Third Person

> ULT **and Jerusalem will be called "the city of faithfulness**
> UST At that time, people will call Jerusalem 'The City of Faithful People
> (יְרוּשָׁלָ֑ם וְנִקְרְאָ֖ה & עִ֣יר־הָאֱמֶ֔ת)

Yahweh is using the possessive form to describe a **city of faithfulness** that is characterized by being faithful. 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 faithful city]

Support Reference: Metaphor

> ULT **faithfulness**
> UST Faithful People
> (הָאֱמֶ֔ת)

If your language does not use an abstract noun for the idea of **faithfulness**, you could express the same idea in another way. Alternate translation: [where people are faithful]

Support Reference: Abstract Nouns

> ULT **and the mountain of Yahweh of Armies**
> UST and they will call the mountain that Yahweh, the commander of angel armies, possesses
> (וְהַר־יְהוָ֥ה צְבָאֹ֖ות)

Yahweh assumes that readers will know that **the mountain of Yahweh of hosts** refers to Mount Zion. You could say that explicitly if that would be helpful to your readers. Alternate translation: [and Mount Zion]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Armies, “the mountain of**
UST the commander of angel armies … Mountain
(צְבָאוֹת הַר)

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: [Armies will be called “the mountain of]

Support Reference: Ellipsis

ULT **the mountain of holiness**
UST The Sacred Mountain
(הַר הַקֹּדֶשׁ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	I, Yahweh
I will return	Some day I will return
Zion	Mount Zion
Jerusalem	Jerusalem
and … will be called	At that time, people will call
faithfulness	Faithful People
Yahweh of Armies	Yahweh, the commander of angel armies
holiness	The Sacred

Zechariah 8:4

ULT	UST
Thus says Yahweh of Armies, 'Old men and old women will again sit in the open areas of Jerusalem, and a man {with} his staff in his hand from a multitude of days.	*Yahweh, the commander of the angel armies, also says this: "Some day old men and old women will again sit along the streets of Jerusalem, each of them holding a cane because they are very old.*

ULT Thus says Yahweh of Armies
UST Yahweh, the commander of the angel armies, also says this
(כֹּה אָמַר יְהוָה צְבָאוֹת)

See how you translated the similar expression in 8:2.

Support Reference: Quotations and Quote Margins

ULT Old men and old women
UST old men and old women
(זְקֵנִים וּזְקֵנוֹת)

Yahweh is referring to all elderly people by naming two major components, **Old men** and **old women**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [The elderly]

Support Reference: Merism

ULT and a man {with} his staff in his hand
UST each of them holding a cane
(וְאִישׁ מִשְׁעַנְתּוֹ בְּיָדוֹ)

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

Support Reference: When Masculine Words Include Women

> ULT **from a multitude of days**
> UST because they are very old
> (מֵרֹ֥ב יָמִֽים)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the angel armies
Old men	old men
and old women	and old women
Jerusalem	Jerusalem
{with} his staff	a cane

Zechariah 8:5

ULT	UST
And the open areas of the city will be filled {with} boys and girls playing in its open areas.'	*Boys and girls will fill the city streets, playing there."*

ULT **And the open areas of the city will be filled {with boys and girls … }**
UST Boys and girls will fill the city streets
(וּרְחֹבוֹת הָעִיר יִמָּלְאוּ יְלָדִים וִילָדוֹת)

The expression **will be filled** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Boys and girls will fill the open areas of the city,]

Support Reference: Active or Passive

ULT **boys and girls**
UST Boys and girls
(יְלָדִים וִילָדוֹת)

Yahweh is referring to all children by naming both major components, **boys** and **girls**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the children]

Support Reference: Merism

Zechariah 8:6

ULT	UST
Thus says Yahweh of Armies, 'If it is wonderful in the eyes of the remnant of this people in those days, will it also be wonderful in my eyes?'—the declaration of Yahweh of Armies.	*Yahweh, the commander of the angel armies, also says this: "When those things happen, it will seem marvelous to the people who are still alive, but it certainly will not seem marvelous to me!"*

ULT Thus says Yahweh of Armies
UST Yahweh, the commander of the angel armies, also says this
(כֹּה אָמַר יְהוָה צְבָאוֹת)

See how you translated the similar expression in 8:2.

Support Reference: Quotations and Quote Margins

ULT If it is wonderful
UST When those things happen, it will seem marvelous
(כִּי יִפָּלֵא)

Yahweh is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, or if your readers might think that what Yahweh is saying is uncertain, then you could translate this as a confident statement. Alternate translation: [Since it is wonderful]

Support Reference: Connect — Factual Conditions

ULT in the eyes of the remnant of this people
UST When those things happen, it will seem marvelous to the people who are still alive
(בְּעֵינֵי שְׁאֵרִית הָעָם הַזֶּה)

Yahweh is using **in the eyes of** as a common expression of the culture to mean "in the judgment of" or "in the opinion 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: [in the opinion of the remnant of this people]

Support Reference: Idiom

ULT **will it also be wonderful**
UST but it certainly will not seem marvelous
(גַּם & יִפָּלֵא)

Yahweh is using the question form to emphasize that nothing is too difficult for 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: [it will not be wonderful in my eyes]

Support Reference: Rhetorical Question

ULT **the declaration of Yahweh of Armies**
UST also says … to me
(נְאֻם יְהוָה צְבָאוֹת)

The phrase **declaration of Yahweh of Armies** affirms that the preceding words are from Yahweh. In your translation, use a natural way of representing this kind of affirmation in your language.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the angel armies
it is wonderful	When those things happen, it will seem marvelous
the remnant of	who are still alive
will it … be wonderful	but it certainly will not seem marvelous
Yahweh of Armies	to me

Zechariah 8:7

ULT	UST
Thus says Yahweh of Armies, 'Behold, I am saving my people from the land of the sunrise and from the land of the setting of the sun.	*Yahweh, the commander of the heavenly armies, also says this: "Pay attention! I will rescue my people from countries in the east and in the west, wherever they are.*

ULT **Behold**
UST Pay attention
(הִנֵּה)

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

Support Reference: Foreground Information

ULT **from the land of the sunrise and from the land of the setting of the sun**
UST from countries in the east and in the west, wherever they are
(מֵאֶרֶץ מִזְרָח וּמֵאֶרֶץ מְבוֹא הַשָּׁמֶשׁ)

Yahweh is referring to all of the places where his people are scattered by naming two extremes, **the land of the sunrise** and **the land of the setting of the sun**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from every country, whether east or west]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the heavenly armies
I am saving	I will rescue
from the land of	from countries in the east

Zechariah 8:8

ULT	UST
And I will bring them, and they will dwell in the midst of Jerusalem, and they will be to me as a people, and I, I will be to them as God in faithfulness and in righteousness.'	*I will bring them back, and they will live in Jerusalem. They will be my people, and I will be their God. I will be faithful to them and treat them fairly."*

ULT I will be to them as God
UST and I will be their God
(אֶהְיֶה לָהֶם לֵאלֹהִים)

Yahweh is using the possessive form to describe a covenant relationship in which he is the God whom the people worship and serve. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [I will be the God whom they worship and serve]

Support Reference: Possession

ULT and I, I will be
UST and I will be
(וְאֲנִי אֶהְיֶה)

Yahweh is stating the pronoun **I** separately, even though the verb translated as **I will be** already includes this meaning. He is doing that to emphasize his own commitment to be the God of his people, matching the reciprocal relationship he describes: they will be his people, and he himself will be their God. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [and I myself will be]

Support Reference: Pronouns — When to Use Them

ULT in faithfulness and in righteousness
UST I will be faithful to them and treat them fairly
(בֶּאֱמֶת וּבִצְדָקָה)

The phrase **in faithfulness and in righteousness** expresses a single idea. The word **faithfulness** tells more about **righteousness**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [with faithful righteousness]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	in Jerusalem
as God	their God
in faithfulness	I will be faithful to them
and in righteousness	and treat them fairly

Zechariah 8:9

ULT	UST
Thus says Yahweh of Armies, 'May your hands be strong, you who are hearing in these days these words from the mouth of the prophets who {were} there on the day {when} the house of Yahweh of Armies was founded, the temple to be built.	*Yahweh, the commander of the angel armies, also says this: "When people laid the foundation for my temple, there were prophets there who gave messages from me. Some of you people heard what those prophets said. So be brave while you are building the temple, in order that you may finish building it.*

ULT **May your hands be strong**
UST So be brave while you are building the temple
(תֶּחֱזַקְנָה יְדֵיכֶם)

Yahweh is using **hands** to represent the whole person and their courage to work. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Be strong and courageous]

Support Reference: Synecdoche

ULT **you who are hearing in these days these words from the mouth of the prophets who {were} there on the day {when} the house of Yahweh of Armies was founded**
UST When people laid the foundation for my temple, there were prophets there who gave messages from me. Some of you people heard what those prophets said
(הַשֹּׁמְעִים בַּיָּמִים הָאֵלֶּה אֶת הַדְּבָרִים הָאֵלֶּה מִפִּי הַנְּבִיאִים אֲשֶׁר בְּיוֹם יֻסַּד בֵּית־יְהוָה צְבָאוֹת)

This could mean: (1) the message Zechariah is giving today is almost the same as the message that Haggai (probably) gave when the temple construction started. Alternate translation: [you who are hearing today these same words as were from the mouth of the prophets who stood there on the day the house of Yahweh of Armies was founded] (2) prophets had repeatedly given a similar message ever since temple construction had started, these people had been hearing that. Alternate translation: [you who have kept hearing in these days these words from the mouth of the prophets ever since the day the house of Yahweh of Armies was founded]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the house of Yahweh of Armies was founded**
UST When people laid the foundation for my temple
(יֻסַּד בֵּית־יְהוָה צְבָאוֹת)

The expression **was founded** 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: [they founded the house of Yahweh of Armies]

Support Reference: Active or Passive

ULT **the temple to be built**
UST in order that you may finish building it
(הַהֵיכָל לְהִבָּנוֹת)

The expression **to be built** 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: [so that they would build the temple]

Support Reference: Active or Passive

ULT **from the mouth of the prophets**
UST there were prophets there who gave messages from me
(מִפִּי הַנְּבִיאִים)

Yahweh is using **the mouth of the prophets** to represent what the prophets said. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [from the prophets]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the angel armies
the prophets	there were prophets there who gave messages from me
the house of Yahweh of	When people laid the foundation for my temple
was founded	When people laid the foundation for my temple
the temple	in order that you may finish building it

Zechariah 8:10

ULT	UST
For to the face of those days, the wages of man were not, and the wages of the beast, there were none. And for the one going out and for the one coming in there was no peace from the enemy, and I sent every man, each against his neighbor.	*Before that time, no one could earn any wages for their work, and no one could hire animals for work, because there was no money. No one was safe going about their daily activities because of enemies, since I caused everyone to fight against one another.*

ULT **For to the face of those days, the wages of man were not, and the wages of the beast, there were none. And for the one going out and for the one coming in there was no peace from the enemy, and I sent every man, each against his neighbor**

UST Before that time, no one could earn any wages for their work, and no one could hire animals for work, because there was no money. No one was safe going about their daily activities because of enemies, since I caused everyone to fight against one another

(כִּי לִפְנֵי֙ הַיָּמִ֣ים הָהֵ֔ם שְׂכַ֥ר הָאָדָ֖ם לֹ֣א נִהְיָ֑ה וּשְׂכַ֤ר הַבְּהֵמָה֙ אֵינֶ֔נָּה וְלַיּוֹצֵ֥א וְלַבָּ֖א אֵ֣ין־שָׁל֑וֹם מִן־הַצָּ֣ר וַאֲשַׁלַּ֔ח אֶת־כָּל־הָאָדָ֖ם אִ֥ישׁ בְּרֵעֵֽהוּ׃)

Here Yahweh is providing background information to help his listeners understand the contrast he is making. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

ULT **to the face of those days**

UST Before that time

(לִפְנֵי֙ הַיָּמִ֣ים הָהֵ֔ם)

Yahweh is using the expression **to the face of** to mean “before” or “previous to.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [before those days]

Support Reference: Metonymy

ULT **the wages of man**

UST no one could earn any wages for their work

(שְׂכַ֥ר הָאָדָ֖ם)

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

Support Reference: When Masculine Words Include Women

ULT **the wages of man were not, and the wages of the beast, there were none**
UST no one could earn any wages for their work, and no one could hire animals for work, because there was no money
(שְׂכַר הָאָדָם לֹא נִהְיָה וּשְׂכַר הַבְּהֵמָה אֵינֶנָּה)

Yahweh is referring to all sources of income by naming two major components, **the wages of man** and **the wages of the beast**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [no money could be made in any way]

Support Reference: Merism

ULT **And for the one going out and for the one coming in**
UST No one was safe going about their daily activities
(וְלַיּוֹצֵא וְלַבָּא)

Yahweh is referring to all of a person's daily activities by naming two opposites, **the one going out** and **the one coming in**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And for everyone in all their activities]

Support Reference: Merism

ULT **peace**
UST No one was safe going about their daily activities
(שָׁלוֹם)

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: [safety]

Support Reference: Abstract Nouns

ULT **every man, each against his neighbor**
UST everyone to fight against one another
(אֶת־כָּל־הָאָדָם אִישׁ בְּרֵעֵהוּ)

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

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the beast	

ULT	UST
	and no one could hire animals for work, because there was no money
peace	No one was safe going about their daily activities
from the enemy	because of enemies
against his neighbor	everyone to fight against one another

Zechariah 8:11

ULT	UST
But now, I will not be to the remnant of this people like the former days'—the declaration of Yahweh of Armies.	*But now I will act differently toward you people who are still alive than I did previously." That is what Yahweh, the commander of the angel armies, says.*

ULT **the declaration of Yahweh of Armies**
UST That is what Yahweh, the commander of the angel armies, says
(נְאֻם יְהוָה צְבָאוֹת)

See how you translated the similar expression in 8:6.

Support Reference: Quotations and Quote Margins

ULT **But now, I will not be to the remnant of this people like the former days'—the declaration of Yahweh of Armies**
UST But now I will act differently toward you people who are still alive than I did previously." That is what Yahweh, the commander of the angel armies, says
(וְעַתָּה לֹא כַיָּמִים הָרִאשֹׁנִים אֲנִי לִשְׁאֵרִית הָעָם הַזֶּה נְאֻם יְהוָה צְבָאוֹת)

Yahweh uses the word **But** here to indicate a contrast between the former days and the present time. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [However, now I will not treat the remnant of this people as I did in the former days'—the declaration of Yahweh of Armies.]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the remnant of	I will act … toward you people who are still alive
Yahweh of Armies	Yahweh, the commander of the angel armies

Zechariah 8:12

ULT	UST
'For {there} will be the seed of peace: the vine will give its fruit, and the land will give its produce, and the heavens will give their dew. And I will cause the remnant of this people to inherit all these things.	*"Instead, everything will go well for them: planting time will be peaceful, grapevines will produce grapes, good crops will grow in the fields, and rain will fall from the sky. I will give all these things to the people of this nation who have survived.*

ULT **{there} will be the seed of peace**
UST Instead, everything will go well for them: planting time will be peaceful
(זֶרַע הַשָּׁלוֹם)

Yahweh is speaking of future prosperity as if it were a **seed** planted in peace that would produce an abundant harvest. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [there will be peace and prosperity]

Support Reference: Metaphor

ULT **For**
UST Instead, everything will go well for them … will be peaceful
(כִּי)

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

Support Reference: Connecting Words and Phrases

ULT **peace**
UST Instead, everything will go well for them … will be peaceful
(הַשָּׁלוֹם)

See how you translated the similar expression in 8:10.

Support Reference: Abstract Nouns

ULT **the vine will give its fruit, and the land will give its produce, and the heavens will give their dew**

UST grapevines will produce grapes, good crops will grow in the fields, and rain will fall from the sky

(הַגֶּפֶן תִּתֵּן פִּרְיָהּ וְהָאֲדָמָה תִּתֵּן אֶת־יְבוּלָהּ וְהַשָּׁמַיִם יִתְּנוּ טַלָּם)

Yahweh speaks of **the vine**, **the land**, and **the heavens** as if they were persons who could **give** things to people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [fruit will come from the vine, produce will come from the land, and dew will fall from the heavens]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{there} will be the seed of	planting time
peace	Instead, everything will go well for them … will be peaceful
the vine	grapevines
its fruit	grapes
and the land	good crops will grow in the fields
its produce	good crops will grow in the fields
and the heavens	and rain will fall from the sky
the remnant of	to the people of this nation who have survived
And I will cause … to inherit	I will give

Zechariah 8:13

ULT	UST
And it will be just as you were a curse in the nations, house of Judah and house of Israel, so I will save you and you will be a blessing. Do not fear; let your hands be strong!'	*You people of Judah and Israel, right now, the people of other nations think of you when they say what a curse means. But I will rescue you, and I will give you so many good things that they will think of you when they say what a blessing means. So be brave; work hard to finish building the temple."*

ULT **And it will be just as you were a curse in the nations, house of Judah and house of Israel, so I will save you and you will be a blessing. Do not fear; let your hands be strong**
UST You people of Judah and Israel, right now, the people of other nations think of you when they say what a curse means. But I will rescue you, and I will give you so many good things that they will think of you when they say what a blessing means. So be brave; work hard to finish building the temple
(וְהָיָה כַּאֲשֶׁר־הֱיִיתֶם קְלָלָה בַּגּוֹיִם בֵּית יְהוּדָה וּבֵית יִשְׂרָאֵל כֵּן אוֹשִׁיעַ אֶתְכֶם וְהְיִיתֶם בְּרָכָה אַל־תִּירָאוּ תֶּחֱזַקְנָה יְדֵיכֶם)

The point of this comparison is that just as **you were a curse in the nations** was certainly true, so it will certainly be true that Yahweh will save them and they will be a blessing. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Just as it was certainly true that you were a curse among the nations, house of Judah and house of Israel, so it will certainly also be true that I save you and you will be a blessing. Do not fear; let your hands be strong!]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you were a curse in the nations**
UST the people of other nations think of you when they say what a curse means
(הֱיִיתֶם קְלָלָה בַּגּוֹיִם)

Yahweh is speaking of his people as if they were a **curse**, meaning that other nations would refer to them as an example of what it means to be cursed. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the other nations used you as an example of what it means to be cursed]

Support Reference: Metaphor

ULT **a curse**
UST when they say what a curse means
(קְלָלָה)

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

Support Reference: Abstract Nouns

ULT **house of Judah and house of Israel**
UST You people of Judah and Israel
(בֵּית יְהוּדָה וּבֵית יִשְׂרָאֵל)

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

Support Reference: Metaphor

ULT **and you will be a blessing**
UST and I will give you so many good things that they will think of you when they say what a blessing means
(וְהְיִיתֶם בְּרָכָה)

Yahweh is speaking of his people as if they would actually become a **blessing**, meaning that other nations would refer to them as an example of what it means to be blessed. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [and you will be an example of what it means to be blessed]

Support Reference: Metaphor

ULT **a blessing**
UST and I will give you so many good things that they will think of you when they say what a blessing means
(בְּרָכָה)

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

Support Reference: Abstract Nouns

ULT **Do not fear; let your hands be strong**
UST So be brave; work hard to finish building the temple
(אַל־תִּירָאוּ תֶּחֱזַקְנָה יְדֵיכֶם)

Yahweh is using **hands** to represent the whole person and their courage to work. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Be strong and courageous]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a curse	when they say what a curse means
in the nations	the people of other nations think of
house of	You people of Judah
Judah	You people of Judah
and house of Israel	and Israel
I will save	I will rescue you
a blessing	and I will give you so many good things that they will think of you when they say what a blessing means
Do … fear	So be brave

Zechariah 8:14

ULT	UST
For thus says Yahweh of Armies, 'Just as I planned to cause harm to you when your fathers angered me'—says Yahweh of Armies —'and did not relent,	*Yahweh, the commander of the angel armies, also says this, "When your ancestors caused me to become very angry, I did not change my mind about that. Instead, I indeed punished them.*

ULT **to cause harm to you**
UST your ancestors … Instead, I indeed punished them
(לְהָרַע לָכֶם)

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

Support Reference: Abstract Nouns

ULT **Just as**
UST When
(כַּאֲשֶׁר)

Yahweh uses the words **Just as** and "thus" (next verse) here to indicate a contrast between what he did in the past and what he will do in the future. In your translation, indicate this contrast in a way that is natural in your language.

Support Reference: Connect — Contrast Relationship

ULT **says Yahweh of Armies**
UST Yahweh, the commander of the angel armies, also says
(אָמַר יְהוָה צְבָאוֹת)

The phrase **says Yahweh of Armies** is a parenthetical remark that reminds the listener that these are Yahweh's words. In your translation, use a natural way of representing this kind of attribution in your language. It may not be necessary to represent this phrase explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the angel armies

Zechariah 8:15

ULT	UST
thus I have turned; I plan in these days to cause good to Jerusalem and the house of Judah! Do not fear!	*But now I will do something different. I am planning to do good things to the people of Jerusalem and other towns in Judah again. So do not be afraid.*

ULT I have turned; I plan
UST I will do something different. I am planning … again
(שַׁבְתִּי זָמַמְתִּי)

The words **I have turned** and **I plan** express a single idea. The word **turned** indicates that Yahweh is planning again, reversing his earlier purpose to bring harm. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [I again plan] or [I have decided once more]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Jerusalem	to the people of Jerusalem
the house	other towns in Judah
of Judah	other towns in Judah
Do … fear	do … be afraid

Zechariah 8:16

ULT	UST
These are the things that you must do: Speak truth, each with his neighbor; judge in your gates {with} faithfulness and a judgement of peace.	*These are the things that you should do: You should always tell the truth to each other. In the courts, your judges must make decisions according to what is correct and fair.*

ULT **truth**
UST the truth
(אֱמֶת)

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

Support Reference: Abstract Nouns

ULT **each with his neighbor**
UST to each other
(אִישׁ אֶת־רֵעֵהוּ)

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

Support Reference: When Masculine Words Include Women

ULT **peace**
UST and fair
(שָׁלוֹם)

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: [and peaceful resolutions]

Support Reference: Abstract Nouns

ULT **in your gates**
UST In the courts
(בְּשַׁעֲרֵיכֶם)

Yahweh is using **gates** to represent the places where legal judgments are made. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [in your courts]

Support Reference: Synecdoche

ULT judge in your gates {with} faithfulness and a judgement of peace
UST In the courts, your judges must make decisions according to what is correct and fair
(אֱמֶת֙ וּמִשְׁפַּ֣ט שָׁלֹ֔ום שִׁפְט֖וּ בְּשַׁעֲרֵיכֶֽם)

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

ULT and a judgement of peace
UST and fair
(וּמִשְׁפַּ֣ט שָׁלֹ֔ום)

If your language does not use an abstract noun for the idea of **judgement**, you could express the same idea in another way. Alternate translation: [and make decisions that bring peace]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his neighbor	other
judge	your judges must make decisions
in your gates	In the courts
{with} faithfulness	according to what is correct
peace	and fair

Zechariah 8:17

ULT	UST
And a man shall not plan evil within his heart {against} his neighbor, and oath of falseness you shall not love—for all of these {are that} which I hate!'—the declaration of Yahweh."	*Do not plan to do evil things to others, and do not approve of swearing false accusations against others. I hate all those things," says Yahweh.*

ULT **evil**
UST evil things
(אֶת־רָעַת)

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: [do harmful things]

Support Reference: Abstract Nouns

ULT **within his heart**
UST Do … plan to do
(בִּלְבַבְכֶם)

Here the **heart** represents where a person's thoughts and intentions exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [in your thoughts]

Support Reference: Metaphor

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

The phrase **the declaration of Yahweh** affirms that the preceding words are from Yahweh. This quotation began at verse 2. In your translation, use a natural way of representing this kind of affirmation in your language. It may not be necessary to represent this phrase explicitly.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	evil things
{against} his neighbor	to others
and oath of	and … of swearing
you shall … love	do … approve

ULT	UST
Yahweh	Yahweh

Zechariah 8:18

ULT	UST
And the word of Yahweh of Armies came to me, saying,	*Yahweh, the commander of the angel armies, said this to me:*

ULT **And the word of Yahweh of Armies came to me**
UST Yahweh, the commander of the angel armies, said … to me
(וַיְהִי דְּבַר־יְהוָה צְבָאוֹת אֵלַי)

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

Support Reference: Introduction of a New Event

ULT **saying**
UST this
(לֵאמֹר)

See how you translated the similar expression in 8:1.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the word of Yahweh of	Yahweh … said

Zechariah 8:19

ULT	UST
“Thus says Yahweh of Armies, ‘The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth {months} will become into joy, and into gladness, and into happy festivals for the house of Judah! And love faithfulness and peace!’	*“I tell you, the times when you people of Judah abstain from food during the fourth, fifth, seventh, and tenth months of each year will become times when you celebrate pleasant and joyful festivals instead. But you must want to speak truthfully and to be peaceful.”*

ULT **into joy**
UST pleasant
(לְשָׂשׂוֹן)

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

Support Reference: Abstract Nouns

ULT **into joy, and into gladness**
UST pleasant and joyful
(לְשָׂשׂוֹן וּלְשִׂמְחָה)

The terms **joy** and **gladness** 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: [times of great joy]

Support Reference: Doublet

ULT **and into gladness**
UST and joyful
(וּלְשִׂמְחָה)

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

Support Reference: Abstract Nouns

ULT **And … faithfulness**
UST truthfully
(וְהָאֱמֶת)

See how you translated the similar expression in 8:16.

Support Reference: Abstract Nouns

> ULT **and peace**
> UST and to be peaceful
> (וְהַשָּׁלֹום)

See how you translated the similar expression in 8:16.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	I
The fast of	the times when … abstain from food
the tenth {months}	and tenth months of each year
into joy	pleasant
festivals	speak
for the house of	you people of Judah
love	But you must want to
And … faithfulness	truthfully
and peace	and to be peaceful

Zechariah 8:20

ULT	UST
Thus says Yahweh of Armies, 'Yet {it will happen} that nations and the inhabitants of many cities will come.	*Yahweh, the commander of the angel armies, also says this, "Some day people from many people groups and foreign cities will come here to Jerusalem.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the angel armies
nations	people from many people groups

Zechariah 8:21

ULT	UST
The inhabitants of one {city} will go to another saying, “Let us quickly go to beg the face of Yahweh and to seek Yahweh of Armies! I, I also will go”	*People from one city will go to the people in another city and say, ‘Quick! Let us go together to Jerusalem to worship Yahweh and ask him to bless us; we ourselves are going.’*

> ULT **the face of Yahweh**
> UST Yahweh
> (אֶת־פְּנֵי יְהוָֹה)

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

Support Reference: Metonymy

> ULT **saying, “Let us quickly go … I, I also will go**
> UST and say, ‘Quick! Let us go together to Jerusalem … we ourselves are going
> (לֵאמֹר נֵלְכָה הָלוֹךְ & אֵלְכָה גַּם־אָנִי)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. For example, you could translate the direct quotation as an indirect quotation. Alternate translation: [saying that they should quickly go … And that they themselves would also go]

Support Reference: Quotes within Quotes

> ULT **I, I also will go**
> UST we ourselves are going
> (אֵלְכָה גַּם־אָנִי)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to beg	to worship
Yahweh	Yahweh
and to seek	and … to bless us
Yahweh of Armies	ask him

Zechariah 8:22

ULT	UST
Many people and mighty nations will come to seek Yahweh of Armies in Jerusalem and beg the face of Yahweh!'	*And people from many people groups and from powerful nations will come to Jerusalem to ask Yahweh, the commander of angel armies, to bless them, and they will worship him."*

ULT to seek Yahweh of Armies … and beg the face of Yahweh

UST to ask Yahweh, the commander of angel armies, to bless them, and they will worship him

(לְבַקֵּשׁ אֶת־יְהוָה צְבָאוֹת & וּלְחַלּוֹת אֶת־פְּנֵי יְהוָה)

See how you translated these same phrases in the previous verse.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mighty	and from powerful nations
and … nations	and from powerful nations
to seek	to ask … to bless them, and they will worship
Yahweh of Armies	Yahweh, the commander of angel armies
in Jerusalem	to Jerusalem
and beg	to ask … to bless them, and they will worship
of Yahweh	him

Zechariah 8:23

ULT	UST
Thus says Yahweh of Armies, 'In those days {there will be} ten men from every language of the nations who will grab, and they will grab the hem of a man of Judah, saying, "Let us go with you, for we have heard God is with you!"'"	*Yahweh, the commander of the angel armies, also says this, "At that time, many people from every people group, speaking their own language, will come and firmly grab the fringe of robe belonging to a man from Judah's tribe. They will say to him, 'We want to be near you, because we have heard people say that God is with you.'"*

ULT **ten men from every language of the nations**
UST many people from every people group, speaking their own language
(עֲשָׂרָה אֲנָשִׁים מִכֹּל לְשֹׁנוֹת הַגּוֹיִם)

Yahweh is making an extreme statement, saying **ten men from every language of the nations**, to emphasize the great number of foreigners who will seek to worship him. If it would be helpful in your language, you could express the emphasis in a different way. Alternate translation: [countless people from every language and nation]

Support Reference: Hyperbole

ULT **will grab, and they will grab the hem of**
UST will come and firmly grab the fringe of robe
(יַחֲזִיקוּ & וְהֶחֱזִיקוּ בִּכְנַף)

To **grab the hem** of someone's robe was a symbolic action that expressed a strong desire to accompany that person. If this would not be understood in your culture, you could use a comparable symbolic action from your culture or describe what this action meant. Alternate translation: [will beg, they will beg to come along with]

Support Reference: Symbolic Action

ULT **will grab, and they will grab the hem of**
UST will come and firmly grab the fringe of robe
(יַחֲזִיקוּ & וְהֶחֱזִיקוּ בִּכְנַף)

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

Support Reference: Reduplication

ULT **saying, “Let us go with you, for we have heard God is with you**
UST They will say to him, ‘We want to be near you, because we have heard people say that God is with you
(לֵאמֹר נֵלְכָה עִמָּכֶם כִּי שָׁמַעְנוּ אֱלֹהִים עִמָּכֶם)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. For example, you could translate the direct quotation as an indirect quotation. Alternate translation: [saying that they want to go with him because they have heard that God is with him]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the angel armies
language of	speaking their own language
the nations	people group
Judah	from Judah’s tribe
God	God

Zechariah 9

Zechariah 9 Introduction

Structure and Formatting

This chapter is a prophetic oracle (the "burden of the word of Yahweh") that moves from judgment on the surrounding nations (verses 1-8) to the coming of a righteous, humble king who brings peace (verses 9-10), then to Yahweh's deliverance and restoration of his people (verses 11-17).

Chapters 9–14 as a Larger Chiasm

Chapters 9–14 are often read as one long, mirrored (chiastic) structure. This chapter's judgment on the surrounding nations (9:1–8) is balanced at the very end by Yahweh's kingship over all the earth (14:16–21), while themes of celebration, the rejection of false shepherds, and mourning for the pierced one recur in matching pairs in between.

Religious and Cultural Concepts in This Chapter

The blood of the covenant

In verse 11, "the blood of your covenant" refers to the sacrifices that ratified Yahweh's agreement with Israel, the basis for his freeing his people.

Translation Issues in This Chapter

Verse 1

The first verse has several difficulties. The first set centers on Yahweh's relationship with Hadrach and Damascus. Many English Bibles translate the preposition here (Yahweh "in" the land) as "against'," but that preposition does not usually have that meaning. It is also not clear what is resting in Damascus. Is it Yahweh or his word or the burden? What does it mean to be his resting place? For the first set, the text and notes will lean toward an interpretation such as "this prophecy is about some place near

Hadrach and Damascus; Yahweh is especially present there right now because he is about to do something." The second set of difficulties centers on the question of whose eyes are looking at whom? Is Yahweh watching the world and Israelites closely? Are the world and the Israelites watching Yahweh closely (as verse 5 may suggest)? Why (beyond translation)? The text and notes will lean toward the interpretation that Yahweh is watching the world closely. This seems to fit with other parts of the book (4:10, 12:4) and verse 8. If a local translation makes a clear decision, you may wish to follow that. Otherwise you may wish to follow the decisions made here.

Shifting speakers and personified cities

The speaker shifts between the prophet and Yahweh (first person), and cities such as Tyre and Ekron are personified as women; track these shifts throughout the chapter.

The Lord

In verse 4 and 14, Yahweh is referred to as "Lord." While we do not recommend following the custom of translating Yahweh as LORD, if that is the decision your translation has made, you will need to take special care in verse 14 where the text reads "the Lord Yahweh" and follow how you have translated that combination in other places (Ezekiel).

Zechariah 9:1

ULT	UST
The burden of the word of Yahweh in the land of Hadrach, and Damascus, his resting place; for toward Yahweh are the eye of mankind and all of the tribes of Israel.	*This is another message that Yahweh gave to me: He pays close attention to all people everywhere, and especially to all the Israelite tribes. This message is about the region of Hadrach and the city of Damascus, where he is staying.*

ULT **The burden of the word of Yahweh**
UST This is another message that Yahweh gave to me … This message is
(מַשָּׂא דְּבַר־יְהוָה)

Zechariah is using the words translated as **The burden of the word of Yahweh** to introduce a new section of his prophecy. 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 **in the land of**
UST about the region of
(בְּאֶרֶץ)

The word translated as **in** could mean: (1) concerning. Alternate translation: [about the land of] (2) against. Alternate translation: [against the land of]

ULT **his resting place**
UST where he is staying
(מְנֻחָתוֹ)

The pronoun **his** could refer to: (1) Yahweh. Alternate translation: [Yahweh's resting place] or (2) the word of Yahweh. Alternate translation: [the resting place of Yahweh's word]

Support Reference: Pronouns — When to Use Them

ULT **for toward Yahweh are the eye of mankind and all of the tribes of Israel**
UST He pays close attention to all people everywhere, and especially to all the Israelite tribes
(כִּי לַיהוָה עֵין אָדָם וְכֹל שִׁבְטֵי יִשְׂרָאֵל)

This could mean: (1) Yahweh is attentive to all the world and especially Israel. Alternate translation: [Yahweh's eyes watch all of mankind and all of the tribes of Israel] or (2) everyone in the world, including Israel, are attentive to Yahweh. Alternate translation: [all of mankind and all of the tribes of Israel watch Yahweh]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the word of Yahweh	This is another message that Yahweh gave to me … This message is
in the land of	about the region of
and Damascus	and the city of Damascus
toward Yahweh	He pays close attention
the tribes of	tribes
Israel	the Israelite

Zechariah 9:2

ULT	UST
And also Hamath borders on it, Tyre and Sidon, for they are very wise.	*Hamath also is a nearby city, as are the cities of Tyre and Sidon, whose people think that they are very wise.*

ULT borders on it
UST is a nearby city
(תִּגְבָּל־בָּהּ)

The pronoun **it** refers to the land of Hadrach and Damascus. It may be helpful to clarify this for your readers. Alternate translation: [borders on the land of Hadrach and Damascus]

Support Reference: Pronouns — When to Use Them

ULT Tyre and Sidon
UST as are the cities of Tyre and Sidon
(צֹר וְצִידוֹן)

Zechariah 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: [as do Tyre and Sidon]

Support Reference: Ellipsis

ULT Tyre and Sidon, for they are very wise
UST as are the cities of Tyre and Sidon, whose people think that they are very wise
(צֹר וְצִידוֹן כִּי חָכְמָה מְאֹד)

Here, **they** represents the people who live in **Tyre and Sidon**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Tyre and Sidon, for their inhabitants are very wise]

Support Reference: Metonymy

ULT **for they are very wise**
UST whose people think that they are very wise
(כִּי חֲכָמָה מְאֹד)

Yahweh actually means to communicate the opposite of the literal meaning of what he is saying here. If a speaker of your language would not do that, you could translate the meaning plainly. Alternate translation: [for they consider themselves very wise]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hamath	Hamath
Tyre	as are the cities of Tyre
and Sidon	and Sidon
they are … wise	whose people think that they are … wise

Zechariah 9:3

ULT	UST
And Tyre has built herself a stronghold and heaped up silver like dust, and refined gold like the mud of the streets.	*The people of Tyre have built a strong wall around their city, and they have piled up as much silver and gold as if it were dust and mud in the streets.*

ULT And Tyre has built herself a stronghold
UST The people of Tyre have built a strong wall around their city
(וַתִּבֶן צֹר מָצוֹר לָהּ)

Zechariah is speaking of the city **Tyre** as if it were a living woman who **built herself a stronghold**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the people of Tyre have built themselves a stronghold]

Support Reference: Personification

ULT And Tyre has built herself a stronghold
UST The people of Tyre have built a strong wall around their city
(וַתִּבֶן צֹר מָצוֹר לָהּ)

The word **herself** indicates that the object of the verb is the same as the subject of the verb. Use a way that is natural in your language to indicate that the same person fills two roles in the sentence. Alternate translation: [And Tyre has built a stronghold for her own benefit]

Support Reference: Pronouns — When to Use Them

ULT and heaped up silver like dust, and refined gold like the mud of the streets
UST and they have piled up as much silver and gold as if it were dust and mud in the streets
(וַתִּצְבֹּר־כֶּסֶף כֶּעָפָר וְחָרוּץ כְּטִיט חוּצוֹת)

The point of this comparison is that just as **dust** and **the mud of the streets** are extremely common and plentiful, so the **silver** and **refined gold** that Tyre accumulated were extremely abundant. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [heaped up silver and refined gold in very great abundance]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Tyre	The people of Tyre
a stronghold	a strong wall around their city
silver	as much silver

ULT	UST
and refined gold	and gold

Zechariah 9:4

ULT	UST
Behold! The Lord will dispossess her and strike down her wealth on the sea, and she, she will be devoured by fire.	*But look out! The Lord will take away everything that the people of Tyre own and destroy their merchant ships out at sea, and an enemy army will burn their city down.*

ULT **Behold**
UST But look out
(הִנֵּה)

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

Support Reference: Foreground Information

ULT **The Lord will dispossess her**
UST The Lord will take away everything that the people of Tyre own
(אֲדֹנָי יוֹרִשֶׁנָּה)

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

Support Reference: Pronouns — When to Use Them

ULT **and strike down her wealth on the sea, and she, she will be devoured by fire**
UST and destroy their merchant ships out at sea, and an enemy army will burn their city down
(וְהִכָּה בַיָּם חֵילָהּ וְהִיא בָּאֵשׁ תֵּאָכֵל)

Zechariah is speaking of the city of Tyre as if it were a living woman whose wealth could be struck **down** and who would be **devoured by fire**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he will destroy the wealth of that city on the sea, and the city will be destroyed by fire]

Support Reference: Personification

> ULT **and strike down her wealth**
> UST and destroy their merchant ships
> (וְהַכָּ֥ה & חֵילָ֖הּ)

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

Support Reference: Abstract Nouns

> ULT **and she, she will be devoured by fire**
> UST and an enemy army will burn their city down
> (וְהִ֥יא בָאֵ֖שׁ תֵּאָכֵֽל)

Here, fire represents "destruction in war." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and she will be destroyed in war]

Support Reference: Metonymy

> ULT **and she, she will be devoured by fire**
> UST and an enemy army will burn their city down
> (וְהִ֥יא בָאֵ֖שׁ תֵּאָכֵֽל)

Zechariah is stating the pronoun **she** separately, even though the verb translated as **will be devoured** already includes this meaning. He is doing that to emphasize that Tyre itself will be destroyed. 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: [Tyre itself will be devoured by fire]

Support Reference: Pronouns — When to Use Them

> ULT **and she, she will be devoured by fire**
> UST and an enemy army will burn their city down
> (וְהִ֥יא בָאֵ֖שׁ תֵּאָכֵֽל)

The expression she will be devoured by fire 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 devour her]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The Lord	The Lord
will dispossess her	

ULT	UST
	will take away everything that the people of Tyre own
her wealth	their merchant ships
on the sea	out at sea
she will be devoured	and an enemy army will burn their city down

Zechariah 9:5

ULT	UST
Ashkelon will see and be afraid; and Gaza, and it will writhe greatly; and Ekron, for her hope has dried up! And the king will perish from Gaza, and Ashkelon will not be inhabited!	*When the people of the city of Ashkelon see that happen, they will be scared. The people of the city of Gaza will also tremble in great anguish, and the people of the city of Ekron will tremble too, because they will no longer expect anything good to happen. There will no longer be a king ruling in Gaza, and no one will live in Ashkelon anymore.*

ULT **Ashkelon … and Gaza … and Ekron**
UST When the people of the city of Ashkelon … The people of the city of Gaza … and the people of the city of Ekron will tremble too
(אַשְׁקְלוֹן & וְעַזָּה & וְעֶקְרוֹן)

Here, **Ashkelon**, **Gaza**, and **Ekron** represent the people who live in those cities. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people of Ashkelon … and the people of Gaza … And the people of Ekron]

Support Reference: Metonymy

ULT **and Gaza, and it will writhe greatly**
UST The people of the city of Gaza will also tremble in great anguish
(וְעַזָּה וְתָחֵיל מְאֹד)

Here Zechariah is speaking as if Gaza's terror were a physical pain that would make the city **writhe greatly**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Gaza also will be greatly distressed]

Support Reference: Metaphor

ULT **for her hope has dried up**
UST because they will no longer expect anything good to happen
(כִּי־הֹבִישׁ מִבְטָהּ)

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: [for she no longer expects good things to happen]

Support Reference: Abstract Nouns

ULT **and Ekron, for her hope has dried up**
UST and the people of the city of Ekron will tremble too, because they will no longer expect anything good to happen
(וְעֶקְרוֹן כִּי־הֹבִישׁ מִבְטָהּ)

Zechariah 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 Ekron will also see and tremble, for her hope has dried up]

Support Reference: Ellipsis

ULT **her hope has dried up**
UST they will no longer expect anything good to happen
(הֹבִישׁ מִבְטָהּ)

Here Zechariah is speaking of Ekron's **hope** as if it were a stream or spring that has **dried up**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [she has no more hope]

Support Reference: Metaphor

ULT **and Ashkelon will not be inhabited**
UST and no one will live in Ashkelon anymore
(וַאַשְׁקְלוֹן לֹא תֵשֵׁב)

The expression **Ashkelon will not be inhabited** 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 people will no longer inhabit Ashkelon]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ashkelon	When the people of the city of Ashkelon
and be afraid	they will be scared
and Gaza	The people of the city of Gaza
and Ekron	and the people of the city of Ekron will tremble too
her hope	they will no longer expect anything good to happen
the king	a king ruling
And … will perish	There will no longer be
from Gaza	in Gaza

ULT	UST
and Ashkelon	in Ashkelon

Zechariah 9:6

ULT	UST
And a mixed people will dwell in Ashdod, and I will cut off the pride of the Philistines.	*People of mixed descent will live in the city of Ashdod, and so I will cause the Philistine people to no longer be proud.*

ULT and I will cut off the pride of
UST and so I will cause … to no longer be proud
(וְהִכְרַתִּי גְּאוֹן)

The pronoun **I** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [and Yahweh will cut off the pride]

Support Reference: Pronouns — When to Use Them

ULT and I will cut off the pride of the Philistines
UST and so I will cause the Philistine people to no longer be proud
(וְהִכְרַתִּי גְּאוֹן פְּלִשְׁתִּים)

Here Yahweh is speaking as if the **pride of the Philistines** were something that he could **cut off** with a blade. 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 put an end to the arrogance of the Philistines]

Support Reference: Metaphor

ULT the pride of the Philistines
UST and so I will cause the Philistine people to no longer be proud
(גְּאוֹן פְּלִשְׁתִּים)

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

Support Reference: Abstract Nouns

ULT **and I will cut off the pride of the Philistines**
UST and so I will cause the Philistine people to no longer be proud
(וְהִכְרַתִּי גְּאוֹן פְּלִשְׁתִּים)

Here, **the pride of the Philistines** represents their mightiness as seen in the glory of their king and their controlling who lives in their own cities. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and I will make the Philistines an insignificant people group]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Ashdod	in the city of Ashdod
the pride of	and so I will cause … to no longer be proud
the Philistines	the Philistine people

Zechariah 9:7

ULT	UST
And I will remove his blood from his mouth and his abominations from between his teeth, and he also will be left behind for our God, and he will be like a clan in Judah, and Ekron, like a Jebusite.	*I will no longer allow them to eat meat that still has blood in it, and I will no longer allow them to eat the disgusting food that they offered to their idols. Then the Philistine people who survive will worship me and become my people, like one of the clans in Judah. The people of the city of Ekron will become my people, just as the people of the city of Jebus did.*

ULT **And I will remove his blood from his mouth and his abominations from between his teeth**

UST I will no longer allow them to eat meat that still has blood in it, and I will no longer allow them to eat the disgusting food that they offered to their idols

(וַהֲסִרֹתִי דָמָיו מִפִּיו וְשִׁקֻּצָיו מִבֵּין שִׁנָּיו)

Here, **his blood** and **his abominations** represent the meat with blood in it and the food sacrificed to idols that the Philistines ate. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And I will remove the meat with blood in it from his mouth and the food sacrificed to idols from between his teeth]

Support Reference: Metonymy

ULT **And I will remove his blood from his mouth and his abominations from between his teeth, and he also will be left behind for our God, and he will be like a clan in Judah**

UST I will no longer allow them to eat meat that still has blood in it, and I will no longer allow them to eat the disgusting food that they offered to their idols. Then the Philistine people who survive will worship me and become my people, like one of the clans in Judah

(וַהֲסִרֹתִי דָמָיו מִפִּיו וְשִׁקֻּצָיו מִבֵּין שִׁנָּיו וְנִשְׁאַר גַּם־הוּא לֵאלֹהֵינוּ וְהָיָה כְּאַלֶּף בִּיהוּדָה)

The pronouns **his** and **he** both refer to the Philistines. It may be helpful to clarify this for your readers. Alternate translation: [I will remove the Philistines' blood from their mouth and their abominations from between their teeth, and they also will be left behind for our God, and they will be like a clan in Judah]

Support Reference: Pronouns — When to Use Them

ULT **and he will be like a clan in Judah, and Ekron, like a Jebusite**
UST like one of the clans in Judah. The people of the city of Ekron will become my people, just as the people of the city of Jebus did
(וְהָיָה כְּאַלֶּף בִּיהוּדָה וְעֶקְרוֹן כִּיבוּסִי)

The point of these comparisons is that just as a clan in Judah belongs fully to Yahweh's people, so the surviving Philistines will belong to Yahweh's people, and just as a Jebusite was absorbed into Israel, so Ekron will be absorbed among them. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and the surviving Philistines will belong to Yahweh's people just as a clan in Judah does, and the people of Ekron will be absorbed among them just as the Jebusites were]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and his abominations	and I will no longer allow them to eat the disgusting food that they offered to their idols
and … will be left behind	Then the Philistine people who survive will worship me and become my people
for our God	Then the Philistine people who survive will worship me and become my people
like a clan	like one of the clans in Judah
in Judah	like one of the clans in Judah
and Ekron	The people of the city of Ekron will become my people
like a Jebusite	just as the people of the city of Jebus did

Zechariah 9:8

ULT	UST
And I will camp around my house as a guard against the one passing through and against the one returning, and no oppressor will pass over them again, for now I have seen with my eyes!	*I will protect my temple like an army that guards it, so that no enemy soldiers can march through it or come back to attack it. No one who oppresses my people will ever invade them again, because now I am watching over my people carefully.*

ULT **And I will camp around my house as a guard against the one passing through and against the one returning, and no oppressor will pass over them again, for now I have seen with my eyes**

UST I will protect my temple like an army that guards it, so that no enemy soldiers can march through it or come back to attack it. No one who oppresses my people will ever invade them again, because now I am watching over my people carefully

(וְחָנִיתִי לְבֵיתִי מִצָּבָא מֵעֹבֵר וּמִשָּׁב וְלֹא־יַעֲבֹר עֲלֵיהֶם עוֹד נֹגֵשׂ כִּי עַתָּה רָאִיתִי בְעֵינָי)

If it would be more natural in your language, you could reverse the order of these phrases, since the last phrase gives the reason for the result that the rest of the verse describes. Alternate translation: [I am paying close attention to what happens to my people like one camping around my house as a guard against the one passing through and against the one returning, and no oppressor will pass over them again.]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And I will camp around my house**

UST I will protect my temple like an army that guards it

(וְחָנִיתִי לְבֵיתִי)

Here Yahweh is speaking as if he were an army that would **camp around** his **house** to protect it. 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 stand guard around my house]

Support Reference: Metaphor

ULT **around my house**
UST I will protect my temple like an army that guards it
(לְבֵיתִי)

Here, **my house** represents his temple and the people connected with it. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [my temple and those who belong to it]

Support Reference: Metonymy

ULT **against the one passing through and against the one returning**
UST so that no enemy soldiers can march through it or come back to attack it
(מֵעֹבֵר וּמִשָּׁב)

Yahweh is using the expressions **the one passing through** and **the one returning** as nouns to mean certain kinds of people. Your language may use such expressions in the same way. If not, you can translate them with equivalent phrases. Alternate translation: [against enemies who pass through and the enemies who return]

Support Reference: Nominal Adjectives

ULT **them**
UST them
(עֲלֵיהֶם)

The pronoun **them** refers to the people connected with Yahweh's house. It may be helpful to clarify this for your readers. Alternate translation: [my people]

Support Reference: Pronouns — When to Use Them

ULT **now I have seen with my eyes**
UST now I am watching over my people carefully
(עַתָּה רָאִיתִי בְעֵינָי)

Here, **now I have seen with my eyes** represents "I have begun to pay close attention to and care for my people." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [now I have begun to care for my people]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
around my house	I will protect my temple like an army that guards it
as a guard	

ULT	UST
	I will protect my temple like an army that guards it

Zechariah 9:9

ULT	UST
Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem! Behold! Your king is coming to you; righteous and being saved is he, humble and riding on a donkey, and on a colt, the son of female donkeys.	*You people of Jerusalem, rejoice very much! Shout joyfully, everyone in Jerusalem! Look! Your king is coming to you. He does what is right, and God will give him victory. He is humble, and he will ride into the city on a donkey, on a young donkey.*

ULT **Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem**
UST You people of Jerusalem, rejoice very much! Shout joyfully, everyone in Jerusalem
(גִּילִי מְאֹד בַּת־צִיּוֹן הָרִיעִי בַּת יְרוּשָׁלָ͏ִם)

The two clauses **Rejoice greatly, daughter of Zion** and **Shout, daughter of Jerusalem** 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: [Rejoice with great joy, people of Zion and Jerusalem!]

Support Reference: Parallelism

ULT **and being saved is he**
UST and God will give him victory
(וְנוֹשָׁע הֽוּא)

The expression **being saved** 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 God saves him]

Support Reference: Active or Passive

ULT **daughter of Zion … daughter of Jerusalem**
UST You people of Jerusalem … everyone in Jerusalem
(בַּת־צִיּוֹן & בַּת יְרוּשָׁלָ͏ִם)

Here Zechariah is speaking of the people of Jerusalem as if they were a **daughter of Zion** or **daughter of Jerusalem**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [people of Zion … people of Jerusalem]

Support Reference: Metaphor

ULT **Behold**
UST Look
(הִנֵּה)

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

Support Reference: Foreground Information

ULT **and riding on a donkey, and on a colt, the son of female donkeys**
UST and he will ride into the city on a donkey, on a young donkey
(וְרֹכֵב עַל־חֲמוֹר וְעַל־עַיִר בֶּן־אֲתֹנוֹת)

These two clauses mean basically the same thing. There are not two donkeys. If it would be helpful to your readers, you could combine them. Alternate translation: [and riding on a donkey, even on a young donkey] or [and riding on a donkey's colt]

Support Reference: Parallelism

ULT **a colt, the son of female donkeys**
UST on a young donkey
(עַיִר בֶּן־אֲתֹנוֹת)

It might seem that the expression **a colt, the son of female donkeys** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [a young donkey]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rejoice	rejoice
of Zion	You people of Jerusalem
of Jerusalem	everyone in Jerusalem
Your king	Your king
righteous	He does what is right
and being saved	and God will give him victory
humble	He is humble
a donkey	and he will ride into the city on a donkey

Zechariah 9:10

ULT	UST
And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war will be cut off. And he will speak peace to the nations, and his dominion will be from sea to sea, and from the River to the ends of the earth.	*I will take away the chariots from the region of Ephraim and the war horses from the city of Jerusalem, and I will destroy the bows that soldiers use in war. Your king will tell the nations that they will now live peacefully. He will rule over all the earth, from one sea to the farthest sea, and from the Euphrates River to the most distant places on the earth.*

ULT And I will cut off the chariot from Ephraim
UST I will take away the chariots from the region of Ephraim
(וְהִכְרַתִּי־רֶכֶב מֵאֶפְרַיִם)

The pronoun **I** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [And Yahweh will cut off the chariot from Ephraim]

Support Reference: Pronouns — When to Use Them

ULT And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war will be cut off
UST I will take away the chariots from the region of Ephraim and the war horses from the city of Jerusalem, and I will destroy the bows that soldiers use in war
(וְהִכְרַתִּי־רֶכֶב מֵאֶפְרַיִם וְסוּס מִירוּשָׁלַ͏ִם וְנִכְרְתָה קֶשֶׁת מִלְחָמָה)

Here, **the chariot from Ephraim, and the horse from Jerusalem, and the bow of war** represents the military power of those regions. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I will remove all the military power from Ephraim and from Jerusalem]

Support Reference: Metonymy

ULT and the bow of war will be cut off
UST and I will destroy the bows that soldiers use in war
(וְנִכְרְתָה קֶשֶׁת מִלְחָמָה)

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

Support Reference: Active or Passive

> ULT **the bow of war**
> UST the bows that soldiers use in war
> (קֶשֶׁת מִלְחָמָה)

Yahweh is using the possessive form to describe a **bow** that is characterized by its use in **war**. 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 bow used in war]

Support Reference: Possession

> ULT **And he will speak peace to the nations**
> UST Your king will tell the nations that they will now live peacefully
> (וְדִבֶּר שָׁלוֹם לַגּוֹיִם)

Zechariah is using **speak peace** as a common expression of the culture to mean "proclaim peace." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And he will make peace with the nations] or [And he will make the nations behave peacefully]

Support Reference: Idiom

> ULT **And he will speak peace to the nations**
> UST Your king will tell the nations that they will now live peacefully
> (וְדִבֶּר שָׁלוֹם לַגּוֹיִם)

The pronoun **he** refers to the king mentioned in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [And the king will speak peace to the nations]

Support Reference: Pronouns — When to Use Them

> ULT **and his dominion will be from sea to sea**
> UST He will rule over all the earth, from one sea to the farthest sea
> (וּמָשְׁלוֹ מִיָּם עַד־יָם)

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: [and he will rule from sea to sea]

Support Reference: Abstract Nouns

ULT **will be from sea to sea, and from the River to the ends of the earth**
UST from one sea to the farthest sea, and from the Euphrates River to the most distant places on the earth
(מִיָּם עַד־יָם וּמִנָּהָר עַד־אַפְסֵי־אָרֶץ)

Yahweh is referring to all of the earth by naming two major regions, **from sea to sea, and from the River to the ends of the earth**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [across the entire earth]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the chariot	the chariots
from Ephraim	from the region of Ephraim
and the horse	and the war horses
from Jerusalem	from the city of Jerusalem
the bow of	the bows that soldiers use in war
peace	that they will now live peacefully
to the nations	the nations
and his dominion	He will rule over all the earth
will be from sea	from one sea to the farthest sea
and from the River	and from the Euphrates River
the earth	on the earth

Zechariah 9:11

ULT	UST
{As for} you also, by the blood of your covenant I have set free your prisoners from the pit in which there is no water.	*As for you people of Jerusalem, because of the blood of the animals that the priests killed when I made my covenant with you, I will set your people free, the ones who suffer like prisoners stuck in a dry pit.*

ULT **{As for} you also**
UST As for you people of Jerusalem
(גַּם־אַתְּ)

Here Zechariah is using the phrase **As for you also** to introduce the people of Jerusalem as the ones Yahweh now addresses directly. Your language may have its own way of introducing new participants that you can use in your translation. Alternate translation: [As for you also, O Jerusalem]

Support Reference: Introduction of New and Old Participants

ULT **by the blood of your covenant**
UST because of the blood of the animals that the priests killed when I made my covenant with you
(בְּדַם־בְּרִיתֵךְ)

Here, **the blood of your covenant** represents the sacrificial blood by which Yahweh confirmed his covenant with the people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [by the sacrificial blood that sealed my covenant with you]

Support Reference: Metonymy

ULT **I have set free your prisoners**
UST I will set your people free, the ones who suffer like prisoners stuck in a dry pit
(שִׁלַּחְתִּי אֲסִירַיִךְ)

The pronoun **I** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh has set free your prisoners]

Support Reference: Pronouns — When to Use Them

ULT your prisoners from the pit in which there is no water
UST your people … the ones who suffer like prisoners stuck in a dry pit
(אֲסִירַ֙יִךְ֙ מִבּ֣וֹר אֵֽין מַ֔יִם בּ֖וֹ)

Here Yahweh is speaking of the exile and suffering of the people as if they were **prisoners** held in a **pit in which there is no water**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [your captives who are dying in desperate misery]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your covenant	because of the blood of the animals that the priests killed when I made my covenant with you
I have set free	I will set … free
from the pit	your people … the ones who suffer like prisoners stuck in a dry pit

Zechariah 9:12

ULT	UST
Return to the stronghold, prisoners of hope! Even today I am declaring that I will return double to you,	*You people who are like prisoners but who still confidently expect me to help you, return to your land, where you will be safe. Today I am telling you that I will give back to you twice as much as you have lost.*

ULT **prisoners of hope**
UST You people who are like prisoners but who still confidently expect me to help you
(אֲסִירֵי הַתִּקְוָה)

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

Support Reference: Abstract Nouns

ULT **Return to the stronghold, prisoners of hope**
UST You people who are like prisoners but who still confidently expect me to help you, return to your land, where you will be safe
(שׁוּבוּ לְבִצָּרוֹן אֲסִירֵי הַתִּקְוָה)

Here Yahweh is speaking of a place of safety and security as if it were a **stronghold** to which the people could return. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Return to the place where you will be safe, prisoners of hope]

Support Reference: Metaphor

ULT **that I will return double to you**
UST that I will give back to you twice as much as you have lost
(מִשְׁנֶה אָשִׁיב לָךְ)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Return	return to your land, where you will be safe
to the stronghold	return to your land, where you will be safe
hope	but who still confidently expect me to help you
I am declaring	Today I am telling you
that I will return	that I will give back to you twice as much as you have lost

Zechariah 9:13

ULT	UST
for I have bent for myself Judah, a bow; I have filled Ephraim. And I will rouse your sons, Zion, against your sons, Greece, and I will make you like the sword of a mighty man.	*I will use the people of Judah to fight for me as a warrior uses a bow, and I will use the people of Ephraim like the arrows in that bow. People of Jerusalem, I will stir up your young men to fight against the army of Greece, and I will make you as powerful as a warrior's sword.*

ULT **for**

UST I will use the people of Judah to fight for me as a warrior uses a bow
(כִּי)

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

Support Reference: Connecting Words and Phrases

ULT **your sons, Zion, against your sons, Greece**

UST People of Jerusalem, I will stir up your young men to fight against the army of Greece
(בָּנַיִךְ צִיּוֹן עַל־בָּנַיִךְ יָוָן)

Yahweh is using **your sons, Zion** and **your sons, Greece** as common expressions of the culture to mean the people of Zion and the people of Greece. 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 Zion against the people of Greece]

Support Reference: Idiom

ULT **I have bent for myself Judah, a bow; I have filled Ephraim**
UST I will use the people of Judah to fight for me as a warrior uses a bow, and I will use the people of Ephraim like the arrows in that bow
(דָּרַכְתִּי לִּי יְהוּדָה קֶשֶׁת מִלֵּאתִי אֶפְרָיִם)

Here Yahweh is speaking of the people of **Judah** as if they were a **bow** that he bends and of **Ephraim** as the arrow that he uses. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [I have made the people of Judah like a bow for myself, and I have made the people of Ephraim like arrows]

Support Reference: Metaphor

ULT **I have filled Ephraim**
UST and I will use the people of Ephraim like the arrows in that bow
(מִלֵּאתִי אֶפְרָיִם)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [I have filled Ephraim as a quiver of arrows]

Support Reference: Ellipsis

ULT **and I will make you like the sword of a mighty man**
UST and I will make you as powerful as a warrior's sword
(וְשַׂמְתִּיךְ כְּחֶרֶב גִּבּוֹר)

The point of this comparison is that just as **the sword of a mighty man** is powerful and effective in battle, so Yahweh will make his people powerful against their enemies. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and I will make you very powerful in battle]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	I will use the people of Judah to fight for me as a warrior uses a bow
a bow	I will use the people of Judah to fight for me as a warrior uses a bow
Ephraim	and I will use the people of Ephraim like the arrows in that bow
Zion	People of Jerusalem, I will stir up your young men

ULT	UST
Greece	the army of Greece
like the sword	as powerful as a warrior’s sword
of a mighty man	as powerful as a warrior’s sword

Zechariah 9:14

ULT	UST
And Yahweh will appear over them, and his arrow will go out like the lightning, and the Lord Yahweh will blow on the shofar and will go with the storms of the south.	*Then Yahweh will appear above his people, and the arrows that he shoots will flash like lightning. Yahweh my Lord will blow a trumpet to signal the attack, and he will advance fiercely, like a storm blowing from the south.*

ULT **And Yahweh will appear over them**
UST Then Yahweh will appear above his people
(וַיהוָה עֲלֵיהֶם יֵרָאֶה)

The pronoun **them** refers to Yahweh's people. It may be helpful to clarify this for your readers. Alternate translation: [And Yahweh will appear over his people]

Support Reference: Pronouns — When to Use Them

ULT **and his arrow will go out like the lightning**
UST and the arrows that he shoots will flash like lightning
(וְיָצָא כַבָּרָק חִצּוֹ)

The point of this comparison is that just as **the lightning** flashes suddenly and strikes powerfully, so Yahweh's **arrow** will strike his enemies swiftly and powerfully. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and his arrow will go out suddenly and strike powerfully]

Support Reference: Simile

ULT **and the Lord Yahweh will blow on the shofar and will go with the storms of the south**
UST Yahweh my Lord will blow a trumpet to signal the attack, and he will advance fiercely, like a storm blowing from the south
(וַאדֹנָי יְהוִה בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן)

Zechariah is speaking of Yahweh as if he were a warrior. 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 Lord Yahweh will blow on the trumpet and advance furiously, like a mighty warrior]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Yahweh	Then Yahweh
and the Lord Yahweh	Yahweh my Lord

ULT	UST
on the shofar	a trumpet

Zechariah 9:15

ULT	UST
Yahweh of Armies will defend them, and they will devour and will subdue the stones of the sling, and they will drink and roar as with wine, and they will be full like the bowl, like the corners of the altar.	*Yahweh, the commander of the heavenly armies, will protect his people. His soldiers will completely defeat their enemies who attack them with slingstones. Those soldiers will shout in victory and celebrate as noisily as men who have drunk much wine. They will be as full of joy as the bowls that the priests fill with blood and pour out on the corners of the altar.*

ULT Yahweh of Armies will defend them
UST Yahweh, the commander of the heavenly armies, will protect his people
(יְהוָה צְבָאוֹת֙ יָגֵ֣ן עֲלֵיהֶ֔ם)

The pronoun **them** refers to Yahweh's people. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh of Armies will defend his people]

Support Reference: Pronouns — When to Use Them

ULT and they will devour and will subdue the stones of the sling
UST His soldiers will completely defeat their enemies who attack them with slingstones
(וְאָכְל֖וּ וְכָבְשׁ֣וּ אַבְנֵי־קָ֑לַע)

Here Zechariah is speaking of the people utterly defeating their enemies as if they would **devour** them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [they will completely defeat and will subdue those who attack them]

Support Reference: Metaphor

ULT and they will drink and roar as with wine
UST Those soldiers will shout in victory and celebrate as noisily as men who have drunk much wine
(וְשָׁתְת֣וּ הָמ֔וּ כְּמוֹ־יָ֑יִן)

The point of this comparison is that just as men who have drunk **wine** become loud and boisterous, so the people will **drink and roar** in their triumph. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [they will drink and roar in triumph just as drunk men roar]

Support Reference: Simile

ULT and they will be full like the bowl, like the corners of the altar

UST They will be as full of joy as the bowls that the priests fill with blood and pour out on the corners of the altar

(וּמָלְאוּ כַּמִּזְרָק כְּזָוִיוֹת מִזְבֵּחַ)

The point of this comparison is that just as the bowl and the corners of the altar were filled with sacrificial blood, so the people will be full. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and they will be as full as the bowl and the corners of the altar are filled with sacrificial blood]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the heavenly armies
and they will devour	His soldiers will completely defeat their enemies who attack them with slingstones
the stones of	His soldiers will completely defeat their enemies who attack them with slingstones
wine	Those soldiers will shout in victory and celebrate as noisily as men who have drunk much wine
the altar	They will be as full of joy as the bowls that the priests fill with blood and pour out on the corners of the altar

Zechariah 9:16

ULT	UST
And Yahweh their God will save them on that day, like the flock of his people, for they are the stones of a crown gleaming over his land.	*On that day, Yahweh, the God his people worship, will rescue them just as a shepherd rescues his flock of sheep from danger. They will be as precious to him as sparkling jewels in a crown shining over his land.*

ULT **And Yahweh their God will save them**
UST Yahweh, the God his people worship, will rescue them
(וְהוֹשִׁיעָם יְהוָה אֱלֹהֵיהֶם)

The pronouns **their** and **them** refer to Yahweh's people. It may be helpful to clarify this for your readers. Alternate translation: [And Yahweh the God of his people will save his people]

Support Reference: Pronouns — When to Use Them

ULT **on that day**
UST On that day
(בַּיּוֹם הַהוּא)

Zechariah is using the term **day** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. See the Introduction to Zechariah for a discussion of the phrase "in that day."

Support Reference: Metonymy

ULT **for they are the stones of a crown**
UST They will be as precious to him as sparkling jewels in a crown
(כִּי אַבְנֵי־נֵזֶר)

The pronoun **they** refers to Yahweh's people. It may be helpful to clarify this for your readers. Alternate translation: [for his people are the stones of a crown]

Support Reference: Pronouns — When to Use Them

ULT **like the flock of his people**
UST just as a shepherd rescues his flock of sheep from danger
(כְּצֹאן עַמּוֹ)

The point of this comparison is that just as a shepherd rescues and protects the flock of his people, so Yahweh will save and care for his people on that day. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [just as a shepherd saves his sheep]

Support Reference: Simile

ULT **for**
UST They will be as precious to him as sparkling jewels in a crown
(כִּי)

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

Support Reference: Connecting Words and Phrases

ULT **for they are the stones of a crown gleaming over his land**
UST They will be as precious to him as sparkling jewels in a crown shining over his land
(כִּי אַבְנֵי־נֵזֶר מְתְנוֹסְסוֹת עַל־אַדְמָתוֹ)

Here Zechariah is speaking of Yahweh's people as if they were **the stones of a crown** that sparkle beautifully. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [they are precious to him and glorious over his land]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And Yahweh	Yahweh
their God	the God his people worship
will save them	will rescue them
like the flock of	just as a shepherd rescues his flock of sheep from danger
they are the stones of	They will be as precious to him as sparkling jewels in a crown
a crown	They will be as precious to him as sparkling jewels in a crown

ULT	UST
his land	shining over his land

Zechariah 9:17

ULT	UST
For how {is} his goodness, and how {is} his beauty! Grain the young men, and new wine will make the virgins flourish.	*How wonderful and how beautiful everything will be! The young men will grow strong from eating plenty of grain, and the young women will grow strong from drinking plenty of new wine.*

ULT **For how {is} his goodness, and how {is} his beauty**
UST How wonderful and how beautiful everything will be
(כִּ֤י מַה־טּוּבֹו֙ וּמַה־יָּפְיֹ֔ו)

Zechariah is using phrases that express a strong feeling of admiration and praise. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. Alternate translation: [Everything is amazing and wonderful]

Support Reference: Exclamations

ULT **how {is} his goodness, and how {is} his beauty**
UST How wonderful and how beautiful everything will be
(מַה־טּוּבֹו֙ וּמַה־יָּפְיֹ֔ו)

The pronoun **his** could refer to: (1) the people. Alternate translation: [how good and beautiful every one is] or (2) Yahweh. Alternate translation: [how great is Yahweh's goodness, and how great is Yahweh's beauty] It may be helpful to clarify this for your readers.

Support Reference: Pronouns — When to Use Them

ULT **how {is} his goodness, and how {is} his beauty**
UST How wonderful and how beautiful everything will be
(מַה־טּוּבֹו֙ וּמַה־יָּפְיֹ֔ו)

If your language does not use abstract nouns for the ideas of **goodness** and **beauty**, you could express the same ideas in other ways. Alternate translation: [how good he is, and how beautiful]

Support Reference: Abstract Nouns

ULT Grain the young men, and new wine will make the virgins flourish
UST The young men will grow strong from eating plenty of grain, and the young women will grow strong from drinking plenty of new wine
(דָּגָן֙ בַּחוּרִ֔ים וְתִירֹ֖שׁ יְנוֹבֵ֥ב בְּתֻלֹֽת)

Zechariah 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: [Grain will make the young men flourish, and new wine will make the virgins flourish]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} his goodness	How wonderful and how beautiful everything will be
Grain	The young men will grow strong from eating plenty of grain
the young men	The young men will grow strong from eating plenty of grain
and new wine	and the young women will grow strong from drinking plenty of new wine
the virgins	and the young women will grow strong from drinking plenty of new wine

Zechariah 10

Zechariah 10 Introduction

Structure and Formatting

This prophetic poem first contrasts Yahweh, who gives rain and guidance, with worthless idols and diviners (verses 1-2), then becomes a first-person divine promise to strengthen and regather his scattered people (verses 3-12).

Religious and Cultural Concepts in This Chapter

Shepherds and leaders

The shepherds and male goats represent the people's leaders, while Yahweh is the true shepherd who cares for his flock.

Regathering the exiles

Yahweh promises to bring the house of Judah and the house of Joseph (Ephraim, the northern kingdom) back from Egypt, Assyria, and distant lands.

Translation Issues in This Chapter

Shifts in speaker

The chapter alternates between describing Yahweh and Yahweh speaking as "I," and in verse 11 the referent of "he" is ambiguous. Keep these referents clear.

Zechariah 10:1

ULT	UST
Ask for rain from Yahweh in the time of the spring rain, Yahweh, the one making thunderstorms, and he gives them rain showers, to a man, vegetation in the field.	*Ask Yahweh to send rain in the springtime, because he is the one who makes the storm clouds. He gives people showers of rain, and he makes plants grow in their fields.*

ULT to a man, vegetation in the field
UST he makes plants grow in their fields
(לְאִישׁ עֵשֶׂב בַּשָּׂדֶה)

Zechariah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [to a man he gives vegetation in the field]

Support Reference: Ellipsis

ULT to a man
UST their
(לְאִישׁ)

Zechariah 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: [to each person]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the time of	in the springtime
Yahweh	because he is the one who

Zechariah 10:2

ULT	UST
For household idols speak iniquity, and the diviners envision a lie, and they speak dreams of emptiness; with vanity they comfort. Therefore, they journey like a flock; they are afflicted because there is no shepherd.	*The household idols that people consult tell them worthless things, and those who practice divination see false visions; the dreams they describe are lies, and the comfort they give is empty. So the people wander about helplessly and suffer, because they have no leader to guide and protect them, just as sheep suffer when they have no shepherd.*

ULT **For**
UST that people consult
(כִּ֤י)

The word **For** introduces the reason Zechariah gives for the command to ask Yahweh for rain rather than trusting in idols and diviners. Use a connector in your language that makes it clear that what follows is a reason.

Support Reference: Connect — Reason-and-Result Relationship

ULT **household idols speak iniquity**
UST The household idols that people consult tell them worthless things
(הַתְּרָפִ֣ים דִּבְּר֣וּ־אָ֔וֶן)

Since **household idols** cannot speak, this represents the false messengers that claim to speak for the household idols. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the false prophets who profess to speak for your silent household idols speak iniquity]

Support Reference: Metonymy

ULT **speak iniquity**
UST tell them worthless things
(דִּבְּר֣וּ־אָ֔וֶן)

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: [speak wicked things]

Support Reference: Abstract Nouns

ULT **and they speak dreams of emptiness**
UST the dreams they describe are lies
(וְחֲלֹמוֹת הַשָּׁוְא יְדַבֵּרוּ)

Zechariah is using the possessive form to describe **dreams** that are characterized by **the emptiness**. 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 they claim to have visions from their gods but they are just making things up]

Support Reference: Possession

ULT **with vanity**
UST is empty
(הֶבֶל)

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

Support Reference: Abstract Nouns

ULT **they journey like a flock; they are afflicted because there is no shepherd**
UST the people wander about helplessly and suffer, because they have no leader to guide and protect them, just as sheep suffer when they have no shepherd
(נָסָעוּ כְמוֹ־צֹאן יַעֲנוּ כִּי־אֵין רֹעֶה)

The point of this comparison is that just as **a flock** with no shepherd wanders and suffers, so do the people who rely on idols and diviners. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [they wander and suffer just as a flock wanders and suffers when there is no shepherd to guide them]

Support Reference: Simile

ULT **they journey like a flock**
UST the people wander about helplessly … just as sheep
(נָסָעוּ כְמוֹ־צֹאן)

The pronoun **they** refers to the people, not to the idols or the diviners just mentioned. It may be helpful to clarify this for your readers. Alternate translation: [the people journey like a flock]

Support Reference: Pronouns — When to Use Them

ULT **there is no shepherd**
UST they have no leader to guide and protect them … they have no shepherd
(אֵין רֹעֶה)

Here Zechariah is speaking as if a leader who guides and protects people were a **shepherd**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [there is no leader to guide and protect them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
household idols	The household idols that people consult
iniquity	worthless things
and the diviners	and those who practice divination
envision	see
a lie	false visions
and … dreams of	the dreams
with vanity	is empty
a flock	helplessly … sheep
they are afflicted	and suffer … suffer
shepherd	leader to guide and protect them … shepherd

Zechariah 10:3

ULT	UST
“Against the shepherds my nose burns, and on the male goats I will attend. For Yahweh of Armies attends to his flock, the house of Judah, and he will make them like a horse of his splendor in the battle!	*Yahweh says, “I am very angry with the leaders of my people, and I will punish those rulers. I, Yahweh, the commander of the heavenly armies, care for my people, the people of Judah, as a shepherd cares for his flock, and I will make them strong, like a splendid warhorse in battle.*

ULT **Against the shepherds my nose burns**
UST I am very angry with the leaders of my people
(עַל־הָרֹעִים חָרָה אַפִּי)

Here Yahweh begins to speak, but there is no verb introducing his words as a quotation. If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: [Yahweh says, “Against the shepherds my nose burns]

Support Reference: Direct and Indirect Quotations

ULT **Against the shepherds my nose burns, and on the male goats I will attend**
UST I am very angry with the leaders of my people, and I will punish those rulers
(עַל־הָרֹעִים חָרָה אַפִּי וְעַל־הָעַתּוּדִים אֶפְקֹד)

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: [I am furious with the shepherds who lead my people, and I will certainly deal with those leaders]

Support Reference: Parallelism

ULT **the shepherds**
UST the leaders of my people
(הָרֹעִים)

Yahweh is speaking of the leaders of the people as if they were **the shepherds** of a flock. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Some interpreters think these refer to the foreign leaders (see 11:3). Alternate translation: [the leaders who should be like shepherds]

Support Reference: Metaphor

> ULT **my nose burns**
> UST I am very angry
> (חָרָה אַפִּי)

Here, **nose ** represents Yahweh's anger. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I am furious]

Support Reference: Metonymy

> ULT **the male goats**
> UST those rulers
> (הָעַתּוּדִים)

Here Yahweh is speaking of the corrupt leaders of Judah as if they were **the male goats** who lead a flock. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the head goats of the flock] or [the leaders]

Support Reference: Metaphor

> ULT **my nose burns**
> UST I am very angry
> (חָרָה אַפִּי)

Here Yahweh is speaking of his anger as if it were a fire when he says that it burns. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [my anger is intense]

Support Reference: Metaphor

> ULT **For**
> UST care for
> (כִּי)

The word **For** introduces the reason for what Yahweh has just said about punishing the leaders: he cares for his people and will restore them. Use a connector in your language that makes it clear that what follows is a reason.

Support Reference: Connect — Reason-and-Result Relationship

ULT **For Yahweh of Armies attends to his flock**
UST Yahweh says … I, Yahweh, the commander of the heavenly armies, care for my people … as a shepherd cares for his flock
(כִּי־פָקַד יְהוָה צְבָאוֹת אֶת־עֲדָרוֹ)

Yahweh is speaking of himself in the third person as **Yahweh of Armies**. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [For I, Yahweh of Armies, attend to my flock, the house of Judah, and I will make them]

Support Reference: First, Second or Third Person

ULT **his flock**
UST my people … as a shepherd cares for his flock
(אֶת־עֲדָרוֹ)

Here Yahweh is speaking of his people as if they were **his 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: [his people]

Support Reference: Metaphor

ULT **the house of Judah**
UST my people, the people of Judah
(אֶת־בֵּית יְהוּדָה)

Here Yahweh is speaking of the people of the kingdom of Judah as if they were a single house, or household. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the people of the kingdom of Judah]

Support Reference: Metaphor

ULT **like a horse of his splendor**
UST strong, like a splendid warhorse
(כְּסוּס הוֹדוֹ)

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

Support Reference: Abstract Nouns

ULT **like a horse of his splendor in the battle**
UST strong, like a splendid warhorse in battle
(כְּסוּס הוֹדוֹ בַּמִּלְחָמָה)

The point of this comparison is that just as **the horse of his splendor** is strong and majestic **in the battle**, so the people of Judah will be. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as strong and majestic in the battle as his splendid warhorse]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the shepherds	the leaders of my people
the male goats	those rulers
Yahweh of Armies	Yahweh says … I, Yahweh, the commander of the heavenly armies
his flock	my people … as a shepherd cares for his flock
the house of	my people, the people of
Judah	Judah
like a horse of	strong, like a … warhorse
his splendor	splendid

Zechariah 10:4

ULT	UST
From him a cornerstone, from him a {tent} peg, from him a bow of war, from him will come forth every ruler together.	*All their rulers will come from the tribe of Judah. Some will support the people, as a cornerstone supports a building; some will hold them together, as a tent peg holds up a tent; and some will lead them in battle, as a warrior holds his bow in war. Yes, from Judah every ruler will come.*

ULT **From him a cornerstone**
UST Some will support the people, as a cornerstone supports a building
(מִמֶּנּוּ פִּנָּה)

The pronoun **him** refers to Judah, mentioned in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [From him, that is, Judah, a cornerstone]

Support Reference: Pronouns — When to Use Them

ULT **From him a cornerstone**
UST Some will support the people, as a cornerstone supports a building
(מִמֶּנּוּ פִּנָּה)

If it would be more natural in your language, you may want to move **will come forth** from the end of the verse to here at the start. Alternate translation: [From him will come forth a cornerstone]

Support Reference: Information Structure

ULT **a cornerstone … a {tent} peg … a bow of war**
UST will support the people, as a cornerstone supports a building … will hold them together, as a tent peg holds up a tent … will lead them in battle, as a warrior holds his bow in war
(פִּנָּה & יָתֵד & קֶשֶׁת מִלְחָמָה)

Here Yahweh is speaking of the rulers who will come from Judah as if they were **a cornerstone** of a building, the **tent peg**, and **a bow of war**. Your language may have comparable expressions that you can use in your translation, or you could state the meaning plainly. Alternate translation: [will come forth the ruler who supports them … the ruler who holds them together … the ruler who leads them in war]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a cornerstone	will support the people, as a cornerstone supports a building
a {tent} peg	will hold them together, as a tent peg holds up a tent
a bow of	will lead them … as a warrior holds his bow
ruler	rulers … ruler

Zechariah 10:5

ULT	UST
And they will be like warriors trampling in the mud of the streets in the battle, and they will fight, for Yahweh is with them, and they will put to shame the riders of horses.	*Those rulers and their people will be like mighty warriors who trample their enemies into the mud of the streets during battle. They will fight and win, because I, Yahweh, am with them, and they will completely defeat even their most powerful enemies.*

ULT **And they will be like warriors**
UST Those rulers and their people will be like mighty warriors
(וְהָיוּ כְּגִבֹּרִים)

The pronoun **they** refers to the people of Judah. It may be helpful to clarify this for your readers. Alternate translation: [And the people of Judah will be like warriors]

Support Reference: Pronouns — When to Use Them

ULT **like warriors**
UST like mighty warriors
(כְּגִבֹּרִים)

The point of this comparison is that just as **warriors** are strong and victorious in battle, so will the people of Judah be. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [strong and victorious like warriors]

Support Reference: Simile

ULT **trampling in the mud of the streets in the battle**
UST who trample their enemies into the mud of the streets during battle
(בּוֹסִים בְּטִיט חוּצוֹת בַּמִּלְחָמָה)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. The meaning may be that the warriors will trample their enemies into the mud of the streets. You can supply these words from the context if that would be clearer in your language. Alternate translation: [trampling their enemies in the mud of the streets in the battle]

Support Reference: Ellipsis

ULT **for**
UST because
(כִּי)

The word **for** introduces the reason the people of Judah will prevail in battle: Yahweh is with them. Use a connector in your language that makes it clear that what follows is a reason.

Support Reference: Connect — Reason-and-Result Relationship

ULT **Yahweh is with them**
UST I, Yahweh, am with them
(יְהוָה עִמָּם)

By **Yahweh is with them**, Zechariah means that Yahweh will help them win the battle against their enemies. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Yahweh will help them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and they will put to shame the riders of horses**
UST and they will completely defeat even their most powerful enemies
(וְהֹבִישׁוּ רֹכְבֵי סוּסִים)

Here, the expression **put to shame** represents defeating them in battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and they will defeat the riders of horses]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
like warriors	like mighty warriors
trampling	who trample their enemies
Yahweh	I, Yahweh
and they will put to shame	and they will completely defeat
horses	even their most powerful enemies

Zechariah 10:6

ULT	UST
And I will strengthen the house of Judah, and I will save the house of Joseph. And I will bring them back, for I have compassion on them, and they will be as though I had not rejected them, for I am Yahweh their God, and I will answer them.	*Because I am Yahweh their God and I pity my people, I will answer them when they pray to me. I will make the people of Judah strong, and I will rescue the people of Israel. I will bring them back to their own land. Then it will be like I had never rejected them.*

ULT **for**
UST and
(כִּי)

The word **for** introduces the reason Yahweh will restore his people: he has compassion on them. Use a connector in your language that makes it clear that what follows is a reason.

Support Reference: Connect — Reason-and-Result Relationship

ULT **I have compassion on them**
UST I pity my people
(רִחַמְתִּים)

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

Support Reference: Abstract Nouns

ULT **the house of Judah … the house of Joseph**
UST the people of Judah … and … the people of Israel
(אֶת־בֵּית יְהוּדָה & בֵּית יוֹסֵף)

Here, **house** means all the people descended from a particular person. It envisions them as if they were one household living together. So **the house of Judah** and **the house of Joseph** figuratively mean all the people descended from Judah and from Joseph. Alternate translation: [the people of Judah … the people of Joseph]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	the people of
Judah	Judah
I will save	I will rescue
the house of	and … the people of

ULT	UST
Joseph	Israel
I have compassion on them	I pity my people
I had … rejected them	I had … rejected them
Yahweh	Yahweh
I am Yahweh	I am Yahweh
their God	their God

Zechariah 10:7

ULT	UST
And Ephraim will be like a warrior, and their heart will be glad as {with} wine, and their sons will see and rejoice; their heart will exult in Yahweh.	*The people of Ephraim will be strong like warriors, and they will be as happy as people who have drunk wine. Their children will see it and be glad; they will celebrate loudly because of what I, Yahweh, have done.*

ULT **And Ephraim will be like a warrior, and their heart will be glad**
UST The people of Ephraim will be strong like warriors, and they will be as happy
(וְהָיְוּ כְגִבּוֹר֙ אֶפְרַ֔יִם וְשָׂמַ֥ח לִבָּ֖ם)

The word their is plural, but it refers back to Ephraim, which is grammatically singular. Here the singular name Ephraim stands for all the people of that tribe. It may be helpful to clarify this for your readers. Alternate translation: [And the people of Ephraim will be like a warrior, and their heart will be glad]

Support Reference: Pronouns — When to Use Them

ULT **And Ephraim will be like a warrior**
UST The people of Ephraim will be strong like warriors
(וְהָיְוּ כְגִבּוֹר֙ אֶפְרַ֔יִם)

The point of this comparison is that just as **a warrior** is strong and courageous, so the people of Ephraim will be. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And Ephraim will be as strong and courageous as a warrior]

Support Reference: Simile

ULT **their heart**
UST and they will be as happy
(לִבָּ֖ם)

Here the **heart** represents where a person's feelings exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [their feelings]

Support Reference: Metaphor

ULT **as {with} wine**
UST as people who have drunk wine
(כְּמוֹ־יָיִן)

The point of this comparison is that just as **wine** makes a person feel glad and cheerful, so their hearts will be glad. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as people become cheerful from drinking wine]

Support Reference: Simile

ULT **and their heart will be glad as {with} wine**
UST and they will be as happy as people who have drunk wine
(וְשָׂמַח לִבָּם כְּמוֹ־יָיִן)

The point of this comparison is that just as a person who drinks **wine** becomes cheerful, so the people of Ephraim will be glad. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [their heart will be glad, just as a person who drinks wine becomes cheerful]

Support Reference: Simile

ULT **like a warrior**
UST strong like warriors
(כְּגִבּוֹר)

The point of this comparison is that just as **a warrior** is strong and mighty, so **Ephraim** will be. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like a strong and mighty warrior]

Support Reference: Simile

ULT **and their heart will be glad**
UST and they will be as happy
(וְשָׂמַח לִבָּם)

In this verse, the word **heart** is singular in form, but it refers to all the people of Ephraim as a group. If it would be helpful in your language, you could use the plural form of "heart." Alternate translation: [and their hearts will be glad]

Support Reference: Collective Nouns

ULT **their heart will exult**
UST they will celebrate loudly
(יָגֵל לִבָּם)

Here Zechariah is speaking as if a person's **heart** were where their feelings exist. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [their feelings will exult]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephraim	The people of Ephraim
like a warrior	strong like warriors
and … will be glad	and they will be as happy
wine	have drunk wine
and rejoice	and be glad
will exult	they will celebrate loudly
in Yahweh	because of what I, Yahweh, have done

Zechariah 10:8

ULT	UST
I will whistle for them and gather them, for I have redeemed them, and they will be many, as they were many.	*I will whistle to signal my people, and I will gather them together because I have rescued them, and they will become as numerous as they were before.*

ULT **for**
UST because
(כִּי)

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

Support Reference: Connecting Words and Phrases

ULT **I will whistle for them**
UST I will whistle to signal my people
(אֶשְׁרְקָה לָהֶם)

Here Yahweh is speaking as if he were a shepherd who could **whistle** for his flock to gather them. 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 summon them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I have redeemed them	I have rescued them

Zechariah 10:9

ULT	UST
And I will sow them among the peoples, and in the distant places they will remember me, and they will live with their sons and return.	*Even though I scatter my people among the nations, they will remember me even in those distant lands. They and their children will survive, and they will return to their land.*

> ULT **And I will sow them among the peoples**
> UST Even though I scatter my people among the nations
> (וְאֶזְרָעֵם בָּעַמִּים)

Here Yahweh is speaking of scattering his people among the nations as if he were planting seed when he says that he will **sow 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 I will cause them to live among different nations]

Support Reference: Metaphor

Zechariah 10:10

ULT	UST
And I will bring them back from the land of Egypt, and from Assyria I will gather them, and to the land of Gilead and Lebanon I will bring them, and {room} will not be found for them.	*I will bring them back from Egypt in the south and gather them from Assyria in the north. I will bring them to the region of Gilead and to Lebanon, and there will not be enough room for them all.*

ULT And I will bring them back from the land of Egypt, and from Assyria I will gather them

UST I will bring them back from Egypt in the south and gather them from Assyria in the north
(וְהֲשִׁיבוֹתִים מֵאֶרֶץ מִצְרַיִם וּמֵאַשּׁוּר אֲקַבְּצֵם)

Yahweh is referring to all the places from which he will bring his people back by naming two extremes, **the land of Egypt** and **Assyria**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I will bring them back from every land, including Egypt and Assyria]

Support Reference: Merism

ULT and {room} will not be found for them

UST and there will not be enough room for them all
(וְלֹא יִמָּצֵא לָהֶם)

The expression **will not be 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: [and they will not have enough room]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the land of	from
Egypt	Egypt in the south
and from Assyria	and … from Assyria in the north
I will gather them	gather them
Gilead	Gilead
and Lebanon	and to Lebanon

Zechariah 10:11

ULT	UST
And he will pass through the sea {of} distress, and he will strike the waves in the sea, and all the depths of the Nile will dry up. And the pride of Assyria will be brought down, and the scepter of Egypt will depart.	*Even though my people's troubles seem like a terrifying sea, I will bring them safely home. I will subdue those troubles completely, as if I were striking down the waves of the sea and drying up the deep waters of the Nile River. I will humble the proud army of Assyria, and I will take away the royal power of Egypt.*

ULT **And he will pass through the sea {of} distress, and he will strike the waves in the sea, and all the depths of the Nile will dry up**

UST Even though my people's troubles seem like a terrifying sea, I will bring them safely home. I will subdue those troubles completely, as if I were striking down the waves of the sea and drying up the deep waters of the Nile River

(וְעָבַר בַּיָּם צָרָה וְהִכָּה בַיָּם גַּלִּים וְהֹבִישׁוּ כָּל מְצוּלוֹת יְאֹר)

By **he will pass through the sea of distress, and he will strike the waves in the sea, and all the depths of the Nile will dry up**, Zechariah means that Yahweh will remove every danger and obstacle blocking his people's return to their land, just as he dried up the sea and the Jordan for their ancestors when he brought them out of Egypt and into the land. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Yahweh will clear away every danger that threatens his people, just as he dried up the sea and the Jordan for their ancestors]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the sea {of} distress**

UST Even though my people's troubles seem like a terrifying sea, I will bring them safely home

(בַּיָּם צָרָה)

Here Yahweh is speaking of the troubles his people face as if they were a dangerous sea when he refers to **the sea** of **distress**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the distress that is like a dangerous sea]

Support Reference: Metaphor

> ULT **And he will pass through the sea**
> UST Even though my people's troubles seem like a terrifying sea, I will bring them safely home (וְעָבַר בַּיָּם)

The pronoun **he** could refer to: (1) Yahweh. In the surrounding verses, Yahweh speaks of himself in the first person, but here he is referred to in the third person. It may be helpful to clarify this for your readers. Alternate translation: [And Yahweh will pass through the sea] or (2) Ephraim, that is the people of the northern tribes of Israel. However, in the surrounding verse Ephraim is always referred to using plural pronouns and verbs. Alternate translation: [And Ephraim will pass through the sea]

Support Reference: Pronouns — When to Use Them

> ULT **the sea {of} distress**
> UST Even though my people's troubles seem like a terrifying sea, I will bring them safely home (בַּיָּם צָרָה)

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

Support Reference: Abstract Nouns

> ULT **and he will strike the waves in the sea**
> UST I will subdue those troubles completely, as if I were striking down the waves of the sea (וְהִכָּה בַיָּם גַּלִּים)

Here Yahweh is using the phrase **strike the waves in the sea** as a common expression to mean that he will subdue the raging waters and overcome the troubles they represent. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and he will subdue the raging waves in the sea]

Support Reference: Idiom

ULT **And the pride of Assyria will be brought down**
UST I will humble the proud army of Assyria
(וְהוּרַד גְּאוֹן אַשּׁוּר)

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

Support Reference: Active or Passive

ULT **And the pride of Assyria will be brought down**
UST I will humble the proud army of Assyria
(וְהוּרַד גְּאוֹן אַשּׁוּר)

Here, the term **pride** represents the proud nation of Assyria and its army. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the proud army of Assyria will be brought down]

Support Reference: Metonymy

ULT **and the scepter of Egypt will depart**
UST and I will take away the royal power of Egypt
(וְשֵׁבֶט מִצְרַיִם יָסוּר)

Here, the term **scepter** represents the royal power of Egypt, since a scepter is a symbol that a king holds. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the royal power of Egypt will be no more]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sea	Even though my people's troubles seem like a terrifying sea, I will bring them safely home
{of} distress	Even though my people's troubles seem like a terrifying sea, I will bring them safely home
the Nile	the Nile River
and … will dry up	and drying up
the pride of	the proud army of
Assyria	Assyria
and the scepter of	and … the royal power of

ULT	UST
Egypt	Egypt

Zechariah 10:12

ULT	UST
And I will strengthen them in Yahweh, and in his name they will walk”— the declaration of Yahweh.	*I will make my people strong by my power, and they will live faithfully, honoring my authority. That is what I, Yahweh, declare.”*

ULT And I will strengthen them in Yahweh
UST I will make my people strong by my power
(וְגִבַּרְתִּים בַּיהוָה)

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: [And I will strengthen them in myself, and in my name they will walk]

Support Reference: First, Second or Third Person

ULT they will walk
UST and they will live faithfully
(יִתְהַלָּכוּ)

Here Yahweh is speaking of how the people will live as if they would **walk** along 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: [they will conduct their lives]

Support Reference: Metaphor

ULT and in his name
UST honoring my authority
(וּבִשְׁמוֹ)

Here, **his name** represents Yahweh’s authority. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and by his authority]

Support Reference: Metonymy

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

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

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Yahweh	by my power

Zechariah 11

Zechariah 11 Introduction

Structure and Formatting

The chapter opens with a poetic taunt of judgment (verses 1-3), moves to a prophetic sign-act in which Zechariah acts as a shepherd (verses 4-14), and closes with a woe oracle against a worthless shepherd (verses 15-17). The ULT sets verses 1-3 and 17 as poetry.

Religious and Cultural Concepts in This Chapter

Shepherds and the flock

Throughout the chapter, the shepherd represents a ruler, and the flock represents the people he leads.

The two staffs

Zechariah names two shepherd's staffs "Favor" and "Union;" breaking them signifies the ending of Yahweh's covenant and of the unity between Judah and Israel.

Zechariah 11:1

ULT	UST
Open your doors, Lebanon, that fire may devour among your cedars!	*Open your gates, people living in Lebanon, because you will not be able to stop the fire from burning up your cedar trees!*

ULT Open your doors, Lebanon
UST Open your gates, people living in Lebanon
(פְּתַח לְבָנוֹן דְּלָתֶיךָ)

Zechariah is speaking to **Lebanon**, a place that he knows cannot hear him. He is doing this to communicate to the people listening to him that he feels very strongly about the coming destruction of the land. If it would be helpful in your language, you could translate these words as if he were speaking directly to the people about Lebanon. Alternate translation: [People of Lebanon, open your doors]

Support Reference: Apostrophe

ULT that fire may devour among your cedars
UST because you will not be able to stop the fire from burning up your cedar trees
(וְתֹאכַל אֵשׁ בַּאַרְזֶיךָ)

Zechariah is speaking of **fire** as if it were a living thing that could **devour** the trees. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that fire may burn up your cedars]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your doors	your gates
Lebanon	people living in Lebanon
that … may devour	because you will not be able to stop … from burning up
among your cedars	your cedar trees

Zechariah 11:2

ULT	UST
Wail, cypress, for the cedar has fallen, because the majestic ones have been devastated! Wail, oaks of Bashan, for the fortified forest has gone down.	*The cypress trees will be like people who are wailing because the mighty cedar trees have fallen; enemies have destroyed those magnificent trees! The oak trees in the region of Bashan will also be like people wailing because enemies have cut down the trees of their thick forest!*

ULT Wail … Wail
UST will be like people who are wailing … will also be like people wailing
(הֵילֵל & הֵילִילוּ)

The word translated as **wail** copies the sound of crying or howling. Zechariah uses this word here, and a similar word about lions in verse 3, to make the scene sound sad and urgent, like people weeping and lions roaring. If your language has a word that sounds like crying, use it here. If not, choose words that still sound emotional and urgent, not calm or formal.

Support Reference: Poetry

ULT cypress
UST The cypress trees
(בְּרוֹשׁ)

The word **cypress** refers to a tall evergreen tree, but its exact identification is uncertain; other translations render it as “fir,” “pine,” or “juniper.” If your readers would not be familiar with this kind of tree, you could use the name of a similar tall, valuable evergreen tree that they would recognize, or you could use a more general term, such as “large evergreen tree.” Alternate translation: [fir tree] or [pine tree]

Support Reference: Translate Unknowns

ULT **Wail, cypress**
UST The cypress trees will be like people who are wailing
(הֵילֵל בְּרוֹשׁ)

Here Zechariah is speaking of the cypress trees as if they were a person who could **wail**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Cry out, cypress, like a mourner] or [Cypress, be greatly distressed]

Support Reference: Metaphor

ULT **Wail, cypress, for the cedar has fallen, because the majestic ones have been devastated! Wail, oaks of Bashan, for the fortified forest has gone down**
UST The cypress trees will be like people who are wailing because the mighty cedar trees have fallen; enemies have destroyed those magnificent trees! The oak trees in the region of Bashan will also be like people wailing because enemies have cut down the trees of their thick forest
(הֵילֵל בְּרוֹשׁ כִּי־נָפַל אֶרֶז אֲשֶׁר אַדִּרִים שֻׁדָּדוּ הֵילִילוּ אַלוֹנֵי בָשָׁן כִּי יָרַד יַעַר הַבָּצוּר)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [Because the cedar has fallen, wail, cypress, since the majestic ones have been devastated! Because the fortified forest has gone down, wail, oaks of Bashan]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the cedar has fallen**
UST the mighty cedar trees have fallen
(נָפַל אֶרֶז)

Zechariah is speaking of powerful rulers as if they were a **cedar** tree that had fallen. A cedar was one of the tallest, strongest trees in that area, so a fallen cedar pictures a powerful ruler who has lost his power. The text does not say exactly which ruler or nation this is, so keep your translation general instead of naming a specific person or 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 powerful rulers have been overthrown]

Support Reference: Metaphor

ULT **the majestic ones have been devastated**
UST the mighty cedar trees … enemies have destroyed those magnificent trees
(אַדִּרִ֖ים שֻׁדָּֽדוּ)

The expression **have been devastated** 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: [enemies have devastated the majestic ones]

Support Reference: Active or Passive

ULT **the fortified forest**
UST the trees of their thick forest
(יַ֥עַר הַבָּצִֽיר)

The word translated as **fortified** has a similar spelling to the word for **vintage/grape harvest**. Some ancient manuscripts and versions read this as “the forest of the vintage,” apparently confusing the two similar words. The ULT and UST follow the reading “the fortified forest” (i.e., an inaccessible or lofty forest), which matches the word form actually present here. 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. Alternate translation: [the forest of the vintage has come down]

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cypress	The cypress trees
the cedar	the mighty cedar trees
the majestic ones	the mighty cedar trees
have been devastated	enemies have destroyed those magnificent trees
oaks of	The oak trees
Bashan	in the region of Bashan

Zechariah 11:3

ULT	UST
The voice of the wailing of the shepherds, for their glory is devastated! The voice of the roaring of the young lions, for the pride of the Jordan is devastated!	*Listen to the shepherds crying because enemies have ruined the rich pastures where they fed their flocks! Listen to the young lions roaring because enemies have destroyed the thickets along the Jordan River where they lived!*

ULT The voice of the wailing of the shepherds, for their glory is devastated! The voice of the roaring of the young lions, for the pride of the Jordan is devastated

UST Listen to the shepherds crying because enemies have ruined the rich pastures where they fed their flocks! Listen to the young lions roaring because enemies have destroyed the thickets along the Jordan River where they lived

(קוֹל יְלֵלַת הָרֹעִים כִּי שֻׁדְּדָה אַדַּרְתָּם קוֹל שַׁאֲגַת כְּפִירִים כִּי שֻׁדַּד גְּאוֹן הַיַּרְדֵּן)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. The word for glory here is a lot like the word for the “majestic ones” in verse 2. Zechariah repeats this idea to show that everything great and important, both the leaders and the land, has been completely ruined. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [Listen to the shepherds wailing and the young lions roaring, for everything of value to them has been utterly devastated]

Support Reference: Parallelism

ULT the wailing of the shepherds … the roaring of the young lions

UST the shepherds crying … the young lions roaring

(יְלֵלַת הָרֹעִים & שַׁאֲגַת כְּפִירִים)

Zechariah is speaking of the rulers of the land as if they were **shepherds** and **young lions** that were wailing and roaring over what they had lost. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the crying of the rulers … the mourning of the powerful men]

Support Reference: Metaphor

ULT **the pride of the Jordan**
UST the thickets along the Jordan River where they lived
(גְּאוֹן הַיַּרְדֵּן)

Zechariah is using **the pride of the Jordan** as a common expression of the culture to mean the dense thickets of trees and bushes that grow along the Jordan River. 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 dense thickets along the Jordan River are devastated]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the shepherds	the shepherds
their glory	the rich pastures where they fed their flocks
is devastated	enemies have ruined
the young lions	the young lions
the pride of	the thickets along the Jordan River where they lived
the Jordan	the thickets along the Jordan River where they lived

Zechariah 11:4

ULT	UST
Thus says Yahweh my God, "Shepherd the flock of slaughter	*This is what Yahweh my God said to me, "Act as a shepherd for a flock of sheep that people are about to slaughter.*

ULT Shepherd
UST Act as a shepherd
(רְעֵה)

Yahweh is speaking of leading and caring for the people as if that task were to **Shepherd** 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: [Take care of]

Support Reference: Metaphor

ULT the flock of slaughter
UST for a flock of sheep that people are about to slaughter
(אֶת־צֹאן הַהֲרֵגָה)

Yahweh is speaking of the people of Israel as if they were 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: [the people who are marked for slaughter]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
my God	my God
Shepherd	Act as a shepherd
the flock of	for a flock of sheep
slaughter	that people are about to slaughter

Zechariah 11:5

ULT	UST
which the buyers kill and are not held guilty, and the ones selling them say, 'Blessed be Yahweh, for I have become rich!' And their shepherds do not pity them.	*The people who buy the sheep slaughter them, and no one punishes those buyers. The people who sell the sheep say that they praise Yahweh because they are becoming rich. Not even the shepherds pity the sheep.*

ULT **which the buyers kill and are not held guilty, and the ones selling them say**
UST The people who buy the sheep slaughter them, and no one punishes those buyers. The people who sell the sheep say that
(אֲשֶׁר קֹנֵיהֶן יַהַרְגֵן וְלֹא יֶאְשָׁמוּ וּמֹכְרֵיהֶן יֹאמַר)

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

Support Reference: Background Information

ULT **and are not held guilty**
UST and no one punishes those buyers
(וְלֹא יֶאְשָׁמוּ)

The expression **are not held guilty** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and no one considers them guilty]

Support Reference: Active or Passive

ULT **say, 'Blessed be Yahweh, for I have become rich**
UST say that they praise Yahweh because they are becoming rich
(יֹאמַר בָּרוּךְ יְהוָה וַאעְשֵׁר)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [say that Yahweh has blessed them, for they have become rich!]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are … held guilty	punishes those buyers
Blessed be	they praise
Yahweh	Yahweh

ULT	UST
And their shepherds	the shepherds

Zechariah 11:6

ULT	UST
Certainly I will no longer pity the inhabitants of the land”—the declaration of Yahweh—“and behold, I am causing mankind to fall, each man, in the hand of his neighbor and in the hand of his king, and they will crush the land, and I will not deliver {them} from their hand.”	*That is because I, Yahweh, will no longer pity the people who live in this land. That is what I, Yahweh, declare. Instead, I will let everyone’s neighbors and their king dominate them. Those people will devastate this land, and I will not rescue anyone from their control.”*

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

Even though Yahweh is speaking, he refers to himself in the third person, using **the declaration of Yahweh**. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [the declaration that I, Yahweh, am making]

Support Reference: First, Second or Third Person

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

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

Support Reference: Abstract Nouns

ULT **I am causing mankind to fall, each man, in the hand of his neighbor and in the hand of his king**
UST I will let everyone’s neighbors and their king dominate them
(אֲנִי֙ מַמְצִ֣יא אֶת־הָאָדָ֔ם אִ֖ישׁ בְּיַד־רֵעֵ֑הוּ וּבְיַד֙ מַלְכּ֔וֹ)

Here Yahweh is speaking as if he were causing people to **fall** into the power of their neighbors and king, as though pushing them down so that others could seize them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I am handing mankind over, each man, to his neighbor and to his king]

Support Reference: Metaphor

ULT **mankind**
UST everyone's … them
(אֶת־הָאָדָם)

Here the masculine terms **mankind** and **each man** have a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [all people]

Support Reference: When Masculine Words Include Women

ULT **in the hand of his neighbor and in the hand of his king … from their hand**
UST neighbors and their king … from their control
(בְּיַד־רֵעֵהוּ וּבְיַד מַלְכּוֹ & מִיָּדָם)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	in this land
Yahweh	Yahweh
his neighbor	neighbors
his king	and their king
I will … deliver {them}	rescue anyone

Zechariah 11:7

ULT	UST
And I shepherded the flock of slaughter, therefore the poor of the flock. And I took for myself two staffs. For the one I called "Favor," and for the other I called "Union," and I shepherded the flock.	*So I became like a shepherd of a flock of sheep that people were about to slaughter. I took good care of the sheep, especially the weakest ones. Then I took two shepherd's staffs. I named one staff "Favor" and the other staff, "Union." And I took care of the sheep.*

ULT **the poor of the flock**
UST of the sheep … the weakest ones
(עֲנִיֵּי הַצֹּאן)

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

Support Reference: Nominal Adjectives

ULT **For the one I called "Favor," and for the other I called "Union**
UST I named one staff "Favor" and the other staff, "Union
(לְאַחַד קָרָאתִי נֹעַם וּלְאַחַד קָרָאתִי חֹבְלִים)

The words **Favor** and **Union** are names that Zechariah gave to his two shepherd's staffs. He chose names that carry meaning, since the staffs represent Yahweh's relationship with the people.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I shepherded	So I became like a shepherd … I took good care
the flock of	of a flock of sheep
slaughter	that people were about to slaughter
staffs	shepherd's staffs
I called	I named
Favor	Favor

Zechariah 11:8

ULT	UST
And I destroyed the three shepherds in one month. And my soul became short with them, and also their soul loathed me.	*In one month I got rid of the three other shepherds. I became impatient with them, and they also hated me.*

ULT **the three shepherds**
UST the three other shepherds
(אֶת־שְׁלֹשֶׁת הָרֹעִים)

The implication is that these **three shepherds** were leaders of the people whom Yahweh removed from their position. You could include this information if that would be helpful to your readers. Alternate translation: [the three leaders who were poorly shepherding the people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And my soul became short with them**
UST I became impatient with them
(וַתִּקְצַר נַפְשִׁי בָּהֶם)

Zechariah is using **my soul became short with them** as a common expression of the culture to mean that he became impatient with them. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [And I became tired of them]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I destroyed	I got rid of
the … shepherds	the three other shepherds
in … month	In one month
my soul	I

Zechariah 11:9

ULT	UST
And I said, "I will not shepherd you. The one dying, let it die, and the one being destroyed, let it be destroyed, and the ones remaining, let them eat, each one, the flesh of her companion."	*So I said, "I will no longer be your shepherd. Let the sheep that are dying die, and let the sheep that are perishing perish. And let those that remain destroy each other."*

ULT The one dying, let it die, and the one being destroyed, let it be destroyed
UST Let the sheep that are dying die, and let the sheep that are perishing perish
(הַמֵּתָה תָּמוּת וְהַנִּכְחֶדֶת תִּכָּחֵד)

Zechariah is repeating forms of the verbs **die** and **destroy** in order to intensify his expression of the idea that the flock is doomed and beyond saving. 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: [Let the ones who are going to die, die, and let the ones who are going to be destroyed, be destroyed]

Support Reference: Reduplication

ULT and the one being destroyed, let it be destroyed
UST and let the sheep that are perishing perish
(וְהַנִּכְחֶדֶת תִּכָּחֵד)

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

Support Reference: Active or Passive

ULT let them eat, each one, the flesh of her companion
UST let … destroy each other
(תֹּאכַלְנָה אִשָּׁה אֶת־בְּשַׂר רֵעוּתָהּ)

Zechariah is speaking of the people as if they were sheep that would eat the flesh of one another. He means mean that they will turn against and destroy one another. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [let each one destroy the other]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will … shepherd	I will no longer be your shepherd
and the one being destroyed	and … the sheep that are perishing
let it be destroyed	let … perish
let them eat	let … destroy
her companion	other

Zechariah 11:10

ULT	UST
And I took my staff Favor, and I chopped it up, to break my covenant that I had cut with all the peoples.	*Then I took my staff that I had named "Favor," and I broke it to signify that Yahweh was canceling the covenant that he had made with all the peoples.*

ULT **And I took my staff Favor, and I chopped it up, to break my covenant that I had cut with all the peoples**
UST Then I took my staff that I had named "Favor," and I broke it to signify that Yahweh was canceling the covenant that he had made with all the peoples
(וָאֶקַּח אֶת־מַקְלִי אֶת־נֹּעַם וָאֶגְדַּע אֹתוֹ לְהָפֵיר אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אֶת־כָּל־הָעַמִּים)

Here, **to** marks the words **break my covenant that I had cut with all the peoples** as the goal or purpose of his chopping up the **staff Favor**. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **my covenant that I had cut**
UST the covenant that he had made
(אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי)

Zechariah is using the word **cut** as a common expression of the culture to mean "make," since in that culture people spoke of making a covenant as cutting it. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [my covenant that I had made]

Support Reference: Idiom

ULT **all the peoples**
UST all the peoples
(כָּל־הָעַמִּים)

This could mean: (1) all the nations of the world. Alternate translation: [all the world's nations] (2) the Israelite nation. Alternate translation: [all of the Israelites]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my staff	my staff
Favor	that I had named "Favor

ULT	UST
my covenant	the covenant

Zechariah 11:11

ULT	UST
And it was broken on that day, and so the poor ones of the flock, the ones watching me, knew that it was the word of Yahweh.	*So the covenant ended on that day. Then the afflicted people of the flock who were watching me knew that this was truly a message from Yahweh.*

ULT **And it was broken**
UST So the covenant ended
(וַתֻּפַּר)

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

Support Reference: Active or Passive

ULT **And it was broken**
UST So the covenant ended
(וַתֻּפַּר)

The pronoun **it** refers to the covenant that Yahweh had made with all the peoples, mentioned in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [And the covenant was broken]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the flock	the flock
the ones watching	who were watching
and … knew	Then … knew
the word of Yahweh	a message from Yahweh

Zechariah 11:12

ULT	UST
And I said to them, "If it is good in your eyes, give my wages; but if not, refrain." And they weighed out my wages, thirty {pieces} of silver.	*I said to them, "If it seems right to you, pay me my wages; but if not, do not pay me." So they weighed out my wages: thirty pieces of silver.*

ULT **If it is good in your eyes, give my wages; but if not, refrain**
UST If it seems right to you, pay me my wages; but if not, do not pay me
(אִם־טָ֣וֹב בְּעֵינֵיכֶ֗ם הָבוּ֙ שְׂכָרִ֔י וְאִם־לָ֖א ׀ חֲדָֽלוּ)

Zechariah is presenting a possible condition, that the people may or may not think it is good to give him his wages. Use a natural form in your language for introducing a condition that could happen. Alternate translation: [If it is good in your eyes, then give my wages; but if it is not good, then refrain]

Support Reference: Connect — Hypothetical Conditions

ULT **If it is good in your eyes**
UST If it seems right to you
(אִם־טָ֣וֹב בְּעֵינֵיכֶ֗ם)

Zechariah is using **good in your eyes** as a common expression of the culture to mean that something seems good or right to a person. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [If you consider it good]

Support Reference: Idiom

ULT **{ … thirty pieces} of silver**
UST thirty pieces of silver
(שְׁלֹשִׁ֖ים כָּֽסֶף)

In ancient times, a piece of silver was a coin or weight of silver called a shekel, which weighed about 11 grams, or about a third of an ounce. You could try to express this in terms of modern money values, but if you did, that could cause your Bible translation to become outdated and inaccurate, since those values can change over time. Instead, you might say something general like "thirty silver coins," or give the equivalent weight, or use the term in the text and give the weight in a note.

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it is good	it seems right
silver	silver

Zechariah 11:13

ULT	UST
And Yahweh said to me, "Throw it to the potter, the magnificence of the price at which I was valued by them!" And I took the thirty {pieces} of silver and threw it {into} the house of Yahweh, to the potter.	*Then Yahweh said to me, "Throw that money to the potter! What a pathetic price they decided to pay for me!" So I took the thirty pieces of silver and threw them to the potter at the temple of Yahweh.*

ULT **the potter … the potter**
UST the potter … the potter
(הַיּוֹצֵר & הַיּוֹצֵר)

A **potter** is a kind of craftsman who forms objects out of clay. If your readers would not be familiar with what a potter is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [the craftsman who makes things out of clay … the craftsman who makes things out of clay]

Support Reference: Translate Unknowns

ULT **the magnificence of the price at which I was valued**
UST What a pathetic price they decided to pay
(אֶדֶר הַיְקָר אֲשֶׁר יָקַרְתִּי)

Yahweh actually means to communicate the opposite of the literal meaning of what he is saying here, since thirty pieces of silver was in fact a contemptibly small price. It was also the amount the owner of an ox that gored a slave to death had to give to the owner of the slave (see Exo 21:32), so by paying that amount they were saying he was worth the same as a dead slave. If a speaker of your language would not do that, you could translate the meaning plainly. Alternate translation: [the contemptibly small price at which I was valued]

Support Reference: Irony

ULT **the magnificence of the price**
UST What a pathetic price
(אֶדֶר הַיְקָר)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
{pieces} of silver	pieces of silver
the house of	at the temple of
Yahweh	Yahweh

Zechariah 11:14

ULT	UST
And I chopped up my second staff, Union, to break the brotherhood between Judah and between Israel.	*Then I broke my second staff, the one that I had named "Union," to signify that the close family relationship between the people of Judah and the people of Israel would end.*

ULT the brotherhood
UST the close family relationship
(אֶת־הָאַחֻוָּה)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my … staff	my second staff
Judah	the people of Judah
Israel	Israel

Zechariah 11:15

ULT	UST
And Yahweh said to me, "Again, take for yourself the equipment of a foolish shepherd,	*Then Yahweh said to me, "Take again the tools that a foolish shepherd uses,*

ULT **the equipment of a foolish shepherd**
UST the tools that a foolish shepherd uses
(כְּלֵי רֹעֶה אֱוִלִי)

Yahweh is speaking of a ruler of the people as if he were a shepherd. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the equipment of a foolish ruler]

Support Reference: Metaphor

ULT **a foolish shepherd**
UST a foolish shepherd
(רֹעֶה אֱוִלִי)

Yahweh is not referring to a specific **foolish shepherd**. He means foolish shepherds 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: [foolish shepherds]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
foolish	a foolish
a … shepherd	shepherd

Zechariah 11:16

ULT	UST
for behold, I am raising up a shepherd in the land. He will not attend to the ones being destroyed; he will not seek the scattered one; and he will not heal the broken one; he will not sustain the one standing; but he will eat the flesh of the fat one, and he will tear off their hooves.	*because surely I am going to appoint a shepherd over the people in this land, one who will not care for them. He will not help the sheep that are perishing, he will not search for the ones that have strayed, he will not heal the ones that are injured, and he will not feed the healthy ones. Instead, he will eat the meat of the fattest sheep and tear off their hooves.*

ULT **for behold**

UST because surely

(כִּי הִנֵּה)

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

Support Reference: Connecting Words and Phrases

ULT **He will not attend to the ones being destroyed; he will not seek the scattered one; and he will not heal the broken one; he will not sustain the one standing; but he will eat the flesh of the fat one, and he will tear off their hooves**

UST one who will not care for them. He will not help the sheep that are perishing, he will not search for the ones that have strayed, he will not heal the ones that are injured, and he will not feed the healthy ones. Instead, he will eat the meat of the fattest sheep and tear off their hooves

(הַנִּכְחָדוֹת לֹא־יִפְקֹד הַנַּעַר לֹא־יְבַקֵּשׁ וְהַנִּשְׁבֶּרֶת לֹא יְרַפֵּא הַנִּצָּבָה לֹא יְכַלְכֵּל וּבְשַׂר הַבְּרִיאָה יֹאכַל וּפַרְסֵיהֶן יְפָרֵק)

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

Support Reference: Litany

ULT **the fat one**
UST the fattest sheep
(הַבְּרִיאָה)

Here Zechariah is speaking as if the strongest, healthiest members of the people were **the fat one**, a well-fed sheep. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the best-fed sheep] or [the strongest of the people]

Support Reference: Metaphor

ULT **behold**
UST surely
(הֵנֵּה)

Yahweh is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Look, I am raising up a shepherd in the land]

Support Reference: Foreground Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a shepherd	a shepherd over the people
in the land	in this land
to the ones being destroyed	the sheep that are perishing
he will … seek	he will not search for
the scattered one	the ones that have strayed
he will eat	he will eat

Zechariah 11:17

ULT	UST
Woe, worthless shepherd, the one forsaking the flock! A sword against his arm and against his right eye! His arm withering will wither, and his right eye dimming will dim!”	*Terrible things will happen to that worthless shepherd who abandons the flock that he should care for! Enemies will attack his arm and his right eye with a sword! As a result, his arm will lose all its strength and his right eye will become completely blind!”*

ULT **Woe**
UST Terrible things will happen to
(הֹוי)

Yahweh is using a phrase that expresses a strong feeling of distress and warning of coming judgment. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. Alternate translation: [Alas]

Support Reference: Exclamations

ULT **against his arm and against his right eye**
UST Enemies will attack his arm and his right eye
(עַל־זְרוֹעוֹ וְעַל־עֵין יְמִינוֹ)

Here, **his arm** represents the shepherd’s strength and **his right eye** represents his ability to see. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [against his strong arm and against his seeing right eye]

Support Reference: Metonymy

ULT **A sword against his arm and against his right eye**
UST Enemies will attack his arm and his right eye with a sword
(חֶרֶב עַל־זְרוֹעוֹ וְעַל־עֵין יְמִינוֹ)

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: [May a sword strike his arm and his right eye]

Support Reference: Ellipsis

ULT **A sword**
UST with a sword
(חֶרֶב)

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

Support Reference: Metonymy

ULT **His arm withering will wither, and his right eye dimming will dim**
UST As a result, his arm will lose all its strength and his right eye will become completely blind
(זְרֹעוֹ יָבוֹשׁ תִּיבָשׁ וְעֵין יְמִינוֹ כָּהֵה תִכְהֶה)

Yahweh is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of saying this. Alternate translation: [his arm will surely wither, and his right eye will surely grow dim]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	Terrible things will happen to
shepherd	shepherd
the one forsaking	who abandons
the flock	the flock that he should care for
A sword	with a sword

Zechariah 12

Zechariah 12 Introduction

Structure and Formatting

This chapter is a new oracle in which Yahweh promises to defend Jerusalem and Judah against the nations that attack them (verses 1-9), then to pour out grief so that the people mourn over “the one whom they pierced” (verses 10-14). The repeated phrase “on that day” marks these as future events.

Religious and Cultural Concepts in This Chapter

The one whom they pierced

In verse 10 the pronouns shift from “me” to “him” for the pierced one. Preserve this ambiguity rather than deciding to whom these pronouns refer.

Zechariah 12:1

ULT	UST
The burden of the word of Yahweh concerning Israel—the declaration of Yahweh, the one stretching out the heavens and founding the earth and forming the spirit of man within him.	*This is a message that Yahweh gave concerning Israel. Yahweh, the one who created the sky, who formed the earth, and who breathed life into humanity, solemnly declares this:*

ULT **The burden of the word of Yahweh concerning Israel**
UST This is a message that Yahweh gave concerning Israel
(מַשָּׂא דְּבַר־יְהוָה עַל־יִשְׂרָאֵל)

Zechariah is using the words translated as **The burden of the word of Yahweh concerning Israel** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

ULT **The burden of the word of Yahweh**
UST This is a message that Yahweh gave
(מַשָּׂא דְּבַר־יְהוָה)

Here Zechariah is speaking of the message from Yahweh as if it were a **burden**, that is, a heavy load that a person must carry. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [The severe word of Yahweh]

Support Reference: Metaphor

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

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

Support Reference: Quotations and Quote Margins

ULT **the one stretching out the heavens and founding the earth**
UST the one who created the sky, who formed the earth
(נֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ)

Here Zechariah is speaking of how Yahweh made the world as if he were **stretching out** a tent to form the heavens and **founding** a building to form 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: [the one who made the heavens and who made the earth]

Support Reference: Metaphor

ULT **the spirit of man**
UST breathed life into humanity
(רוּחַ־אָדָם)

This phrase continues the references to creation. The **spirit** of man represents "life." The word translated **man** could also be transliterated as "Adam." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the life of a person] or [Adam's life]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the word of Yahweh	that Yahweh gave
Israel	Israel
Yahweh	Yahweh
the heavens	the sky
and founding	who formed
the earth	the earth
the spirit of	breathed life

Zechariah 12:2

ULT	UST
"Behold, I am making Jerusalem a cup of staggering for all of the peoples all around. And also against Judah it will be, in the siege against Jerusalem.	*"Listen! I am about to cause the city of Jerusalem to be like an intoxicating drink that makes all the nations around it stagger helplessly when their armies besiege Jerusalem and the region of Judah.*

ULT **Behold, I am making**
UST Listen! I am about to cause
(הִנֵּ֣ה ׳אָנֹכִי שָׂ֣ם)

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

Support Reference: Quotations and Quote Margins

ULT **Behold**
UST Listen
(הִנֵּ֣ה)

Zechariah 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: [Listen]

Support Reference: Foreground Information

ULT **a cup of staggering for all of the peoples all around**
UST to be like an intoxicating drink that makes all the nations around it stagger helplessly
(סַף־רַ֥עַל לְכָל־הָעַמִּ֖ים סָבִ֑יב)

Here Yahweh is speaking of **Jerusalem** as if it were a **cup of staggering**, that is, a cup of wine that would make the surrounding nations drunk so that they reel and cannot stand. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [a source of helpless reeling for all of the peoples all around]

Support Reference: Metaphor

ULT **And also against Judah it will be, in the siege against Jerusalem**
UST when their armies besiege Jerusalem and the region of Judah
(וְגַם עַל־יְהוּדָה יִהְיֶה בַּמָּצוֹר עַל־יְרוּשָׁלָ͏ִם)

This could mean: (1) Judah and Jerusalem are besieged. Alternate translation: [And just as Jerusalem is besieged, so is all of Judah.] (2) Judah is going to besiege Jerusalem. Alternate translation: [Judah joins the nations to besiege Jerusalem.]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	the city of Jerusalem
staggering	that makes … stagger helplessly
Judah	the region of Judah
in the siege	when their armies besiege

Zechariah 12:3

ULT	UST
And it will be on that day, I will make Jerusalem a stone of burden for all of the peoples. All of the ones lifting it, injuring, will be injured, and all of the nations of the earth will be gathered against it.	*Then every nation on earth will come to attack Jerusalem, but I will make it like a solid rock that will badly hurt everyone that comes to attack it.*

ULT **a stone of burden for all of the peoples**
UST like a solid rock
(אֶבֶן מַעֲמָסָה לְכָל־הָעַמִּים)

Here Yahweh is speaking of Jerusalem as if it were a **stone of burden**, that is, a stone so heavy that anyone who tries to lift it injures himself. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [a burden too heavy for all of the peoples]

Support Reference: Metaphor

ULT **injuring, will be injured**
UST that will badly hurt
(שָׂרוֹט יִשָּׂרֵטוּ)

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

Support Reference: Reduplication

ULT **All of the ones lifting it**
UST everyone that comes to attack it
(כָּל־עֹמְסֶיהָ)

Yahweh is using the participle **the ones lifting it** as a noun to mean a certain kind of person, namely, the nations who try to take Jerusalem for themselves. Your language may use participles in the same way. If not, you can translate this participle with an equivalent phrase. Alternate translation: [All of the nations who try to lift it]

Support Reference: Nominal Adjectives

ULT **injuring, will be injured**
UST that will badly hurt
(שָׂרוֹט יִשָּׂרֵטוּ)

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

Support Reference: Active or Passive

ULT **and all of the nations of the earth will be gathered against it**
UST every nation on earth will come to attack Jerusalem
(וְנֶאֶסְפוּ עָלֶיהָ כֹּל גּוֹיֵי הָאָרֶץ)

The expression **will be gathered** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and all of the nations of the earth will assemble themselves against it]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	it
a stone of	like a solid rock
the nations of	every nation on earth
the earth	every nation on earth
and … will be gathered	will come to attack Jerusalem

Zechariah 12:4

ULT	UST
On that day"—the declaration of Yahweh—"I will strike every horse with confusion and its rider with madness. But over the house of Judah I will open my eyes, and every horse of the peoples I will strike with blindness.	*This is what I, Yahweh, declare: On that day I will cause all the horses of the enemy armies to panic and all their riders to go insane. I will watch over the people of Judah and protect them, but I will cause all the horses of those enemy nations to go blind.*

ULT **I will strike every horse with confusion and its rider with madness**
UST I will cause all the horses of the enemy armies to panic and all their riders to go insane
(אַכֶּה כָל־סוּס בַּתִּמָּהֹון וְרֹכְבֹו בַּשִּׁגָּעֹון)

If your language does not use abstract nouns for the ideas of **confusion** and **madness**, you could express the same ideas in other ways. Alternate translation: [I will strike every horse so that it becomes bewildered and its rider so that he becomes crazed]

Support Reference: Abstract Nouns

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

Here Yahweh is speaking of the people of Judah as if they were a **house**, a single household. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the Judean people]

Support Reference: Metaphor

ULT **I will open my eyes**
UST I will watch … and protect them
(אֶפְקַח אֶת־עֵינָי)

Yahweh is using **I will open my eyes** as a common expression of the culture to mean "I will watch over and protect." 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 keep watch protectively]

Support Reference: Idiom

ULT **every horse with confusion and its rider with madness … and every horse of the peoples**
UST all the horses of the enemy armies to panic and all their riders to go insane … but … all the horses of those enemy nations
(כָּל־סוּס בַּתִּמָּהוֹן וְרֹכְבוֹ בַּשִּׁגָּעוֹן & וְכֹל֙ סוּס הָעַמִּ֔ים)

Yahweh is using **every horse**, **every horse of the peoples**, and **its rider** to represent the whole army of the enemy nations. 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 the enemy forces with confusion and their soldiers with madness … every horse of the enemy]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	I, Yahweh
horse	the horses of the enemy armies
the house of	the people of
Judah	Judah

Zechariah 12:5

ULT	UST
And the chiefs of Judah will say in their heart, 'The inhabitants of Jerusalem are a strength to me by Yahweh of Armies, their God.'	*Then the leaders of the clans of Judah will say to themselves that the people who live in Jerusalem are strong because Yahweh, the commander of the heavenly armies, is their God.*

ULT **And the chiefs of Judah will say in their heart**
UST Then the leaders of the clans of Judah will say to themselves
(וְאָמְרוּ אַלְפֵי יְהוּדָה בְּלִבָּם)

Zechariah is using **will say in their heart** as a common expression of the culture to mean "will say to themselves" or "will think." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [Then the chiefs of Judah will think to themselves]

Support Reference: Idiom

ULT **The inhabitants of Jerusalem are a strength to me by Yahweh of Armies, their God**
UST that the people who live in Jerusalem are strong because Yahweh, the commander of the heavenly armies, is their God
(אֹמְצָה לִּי יֹשְׁבֵי יְרוּשָׁלַ͏ִם בַּיהוָה צְבָאוֹת אֱלֹהֵיהֶם)

The words that the chiefs of Judah say are a quotation within Yahweh's quotation. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [that the dwellers of Jerusalem are strength for them through Yahweh of Armies, their God]

Support Reference: Quotes within Quotes

ULT **The inhabitants of Jerusalem are a strength to me**
UST that the people who live in Jerusalem are strong
(אֹמְצָה לִּי יֹשְׁבֵי יְרוּשָׁלַ͏ִם)

This could mean: (1) the people who live in Jerusalem are strong because Yahweh of Armies their God is with them or (2) the people who live in Jerusalem are a source of strength for the chiefs of Judah. You could make this information explicit if that would be helpful to your readers. Alternate translation: [The dwellers of Jerusalem are a source of strength to me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **are a strength to me**
UST that … are strong
(אַמְצָה לִי)

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

Support Reference: Abstract Nouns

ULT **to me**
UST that … are strong
(לִי)

The pronoun **me** is singular, referring to each chief of Judah individually, even though all the chiefs are speaking. It may be helpful to clarify this for your readers. Alternate translation: [to each of us]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the chiefs of	the leaders of the clans of
Judah	Judah
Jerusalem	Jerusalem
by Yahweh of Armies	because Yahweh, the commander of the heavenly armies
their God	is their God

Zechariah 12:6

ULT	UST
On that day I will make the chiefs of Judah like a basin of fire among trees and like a torch of fire in a sheaf, and they will devour on the right and on the left all of the peoples all around. And Jerusalem will dwell again in its place, in Jerusalem."	*On that day I will make the leaders of the clans of Judah able to destroy their enemies completely and quickly. They will defeat all the surrounding peoples on every side of them, and the people of Jerusalem will live safely in their own city again."*

ULT **like a basin of fire among trees and like a torch of fire in a sheaf**
UST able to destroy their enemies completely and quickly
(כְּכִיּוֹר אֵשׁ בָּעֲצִים וּכְלַפִּיד אֵשׁ בָּעֳמִיר)

The point of this comparison is that just as **a basin of fire among trees** and **a torch of fire in a sheaf** quickly burn up everything around them, so the chiefs of Judah will destroy the peoples around them. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [able to consume their enemies as quickly as a firepot burns up wood and as a flaming torch burns up a sheaf of grain]

Support Reference: Simile

ULT **like a basin of fire**
UST able to destroy their enemies completely and quickly
(כְּכִיּוֹר אֵשׁ)

A **basin** is a kind of large, open container that can hold burning coals or fire. If your readers would not be familiar with what a basin of this kind is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [like a pot full of burning coals]

Support Reference: Translate Unknowns

ULT **in a sheaf**
UST able to destroy their enemies completely and quickly
(בָּעֳמִיר)

A **sheaf** is a bundle of cut grain stalks tied together. When dried, it is highly flammable. If your readers would not be familiar with what a sheaf is, you could use a more general term or explain it in a footnote. Alternate translation: [bundle of cut grain]

Support Reference: Translate Unknowns

ULT **and they will devour**
UST They will defeat
(וְאָכְלוּ)

Here Yahweh is speaking of the chiefs of Judah destroying their enemies as if they would **devour** them the way fire consumes what it burns. 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 destroy]

Support Reference: Metaphor

ULT **on the right and on the left**
UST on every side of them
(עַל־יָמִין וְעַל־שְׂמֹאול)

Yahweh is referring to every direction by naming two major components, **the right** and **the left**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in every direction]

Support Reference: Merism

ULT **And Jerusalem will dwell again in its place**
UST and the people of Jerusalem will live safely in their own … again
(וְיָשְׁבָה יְרוּשָׁלַם עוֹד תַּחְתֶּיהָ)

Here, **Jerusalem** represents the people who live in Jerusalem. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the people of Jerusalem will dwell again in their place]

Support Reference: Metonymy

ULT **in its place, in Jerusalem**
UST safely in their own city
(תַּחְתֶּיהָ בִּירוּשָׁלָם)

It might seem that the expression **in its place, in Jerusalem** contains extra information that would not be natural to express in your language. If so, you could shorten it. Alternate translation: [in its own place]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
On that day	On that day
the chiefs of	the leaders of the clans of

ULT	UST
Judah	Judah
and they will devour	They will defeat
Jerusalem … in Jerusalem	the people of Jerusalem … city

Zechariah 12:7

ULT	UST
And Yahweh will save the tents of Judah at the first, so that the honor of the house of David and the honor of the dweller of Jerusalem will not be great over Judah.	*Yahweh will first rescue the people who live in the villages of Judah, so that the descendants of King David and the people who live in Jerusalem will not consider themselves more important than the rest of the people of Judah.*

ULT **so that**
UST so that
(לְמַעַן)

Here, **so that** marks **the honor of the house of David and the honor of the dweller of Jerusalem will not be great over Judah** as the goal or purpose of Yahweh saving the tents of Judah first. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the tents of Judah**
UST the people who live in the villages of Judah
(אֶת־אָהֳלֵי יְהוּדָה)

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

Support Reference: Metonymy

ULT **the honor of the house of David and the honor of the dweller of Jerusalem**
UST the descendants of King David and the people who live in Jerusalem … important
(תִּפְאֶרֶת בֵּית־דָּוִיד וְתִפְאֶרֶת יֹשֶׁב יְרוּשָׁלִָם)

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. Alternate translation: [the honored house of David and the honored dweller of Jerusalem]

Support Reference: Abstract Nouns

ULT **the house of David**
UST the descendants of King David
(בֵּית־דָּוִיד)

Here Zechariah is speaking of the descendants of King David, the royal family, as if they were a **house**, a single household. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the royal family descended from David]

Support Reference: Metaphor

ULT **the dweller of Jerusalem**
UST the people who live in Jerusalem
(יֹשֵׁב יְרוּשָׁלִָם)

Zechariah is not referring to a specific **dweller** of Jerusalem. He means the people who live in Jerusalem in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [the residents of Jerusalem]

Support Reference: Generic Noun Phrases

ULT **the honor of the house of David and the honor of the dweller of Jerusalem will not be great over Judah**
UST the descendants of King David and the people who live in Jerusalem will not consider themselves more important than the rest of the people of Judah
(לֹא־תִגְדַּל תִּפְאֶרֶת בֵּית־דָּוִיד וְתִפְאֶרֶת יֹשֵׁב יְרוּשָׁלִַם עַל־יְהוּדָה)

Zechariah is using **will not be great over Judah** as a common expression of the culture to mean “will not be considered more important than the rest of Judah.” 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 honor of the house of David and the honor of the dweller of Jerusalem will not be regarded as more important than the honor of the rest of Judah]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And … will save	will … rescue
Judah	Judah
the house of David	the descendants of King David
and the honor of	and

ULT	UST
Jerusalem	Jerusalem
Judah	Judah

Zechariah 12:8

ULT	UST
On that day Yahweh will defend on behalf of the inhabitant of Jerusalem, and the stumbler among them on that day will be like David, and the house of David, like God, like the angel of Yahweh to their face.	*On that day Yahweh will protect the people who live in Jerusalem. Then even the weakest person among them will fight as powerfully as King David{, the great warrior,} once did. God will give the descendants of King David such great power that {as they lead the people,} it will seem as though Yahweh's own angel is going ahead of them.*

ULT **and the stumbler among them**
UST even the weakest person among them
(הַנִּכְשָׁל בָּהֶם)

Here Zechariah is speaking of a weak or feeble person as if he were a **stumbler**. 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 weakest one among them]

Support Reference: Metaphor

ULT **and the stumbler**
UST even the weakest person
(הַנִּכְשָׁל)

Zechariah is using the adjective **stumbler** 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 one who stumbles]

Support Reference: Nominal Adjectives

ULT **will be like David, and the house of David, like God**
UST Then … will fight as powerfully as King David{, the great warrior,} once did. God will give the descendants of King David such great power
(וְהָיָה כְּדָוִיד וּבֵית דָּוִיד כֵּאלֹהִים &)

Zechariah says **will be like David, and the house of David, like God** 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: [will be strong like David was, and the house of David will seem as powerful as God]

Support Reference: Hyperbole

ULT and the house of David, like God
UST God will give the descendants of King David such great power
(וּבֵית דָּוִיד כֵּאלֹהִים)

Zechariah 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 them from the earlier phrase. Alternate translation: [and the house of David will be like God]

Support Reference: Ellipsis

ULT and the house of David, like God, like the angel of Yahweh
UST God will give the descendants of King David such great power that {as they lead the people,} it will seem as though Yahweh's own angel
(וּבֵית דָּוִיד כֵּאלֹהִים כְּמַלְאַךְ יְהוָה)

The point of this comparison is that just as **God** and **the angel of Yahweh** are powerful, so the house of David will be powerful as they lead the people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and the house of David will be as powerful as God is, as powerful as the angel of Yahweh]

Support Reference: Simile

ULT like the angel of Yahweh to their face
UST that {as they lead the people,} it will seem as though Yahweh's own angel is going ahead of them
(כְּמַלְאַךְ יְהוָה לִפְנֵיהֶם)

Here, **their face** represents their presence, so the phrase means going ahead of the people to lead them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [like having the angel of Yahweh fighting in front of them]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Jerusalem	Jerusalem
and the house of David	God will give the descendants of King David
like God	such great power
like the angel of	that {as they lead the people,} it will seem as though … own angel
Yahweh	Yahweh's
like David … David	

ULT	UST
	as powerfully as King David{, the great warrior,} once did … David

Zechariah 12:9

ULT	UST
“And it will be on that day, I will seek to destroy all of the nations coming against Jerusalem.	*“At that time, I will set out to destroy all the nations that come to attack Jerusalem.*

ULT And it will be on that day, I will seek to destroy all of the nations coming against Jerusalem

UST At that time, I will set out to destroy all the nations that come to attack Jerusalem
(וְהָיָה בַּיּוֹם הַהוּא אֲבַקֵּשׁ לְהַשְׁמִיד אֶת־כָּל־הַגּוֹיִם הַבָּאִים עַל־יְרוּשָׁלָם)

Here Yahweh’s direct speech resumes after the narration of the previous verses. If it would be helpful to your readers, you could mark that this is a direct quote of Yahweh.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will seek	I will set out
to destroy	to destroy
the nations	the nations
Jerusalem	Jerusalem

Zechariah 12:10

ULT	UST
And I will pour out on the house of David and on the inhabitant of Jerusalem a spirit of favor and supplications, and they will look to me, whom they pierced. And they will mourn over him as the mourning over the only one, and they will be bitter over him as being bitter over the firstborn."	*I will act very kindly toward the descendants of King David and the people who live in Jerusalem, and I will cause them to plead with me for mercy. They will look to me, the one whom they pierced, and they will mourn for me as strongly as parents mourn for an only son who has died. They will weep many tears for me, as many tears as people weep when a firstborn son dies."*

ULT **And I will pour out**
UST I will
(וְשָׁפַכְתִּי)

Here Yahweh is speaking of generously giving his spirit to people as if he would **pour out** a liquid on them. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [And I will generously bestow]

Support Reference: Metaphor

ULT **a spirit of favor and supplications**
UST act very kindly … and I will cause them to plead with me for mercy
(רוּחַ חֵן וְתַחֲנוּנִים)

If your language does not use abstract nouns for the ideas of **favor** and **supplications**, you could express the same ideas in other ways. Alternate translation: [a spirit that causes me to be pleased with them to plead with me and causes me to be pleased with them]

Support Reference: Abstract Nouns

ULT **and they will look to me, whom they pierced. And they will mourn over him**
UST They will look to me, the one whom they pierced, and they will mourn for me
(וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר־דָּקָרוּ וְסָפְדוּ עָלָיו)

The pronoun **him** refers to the same person as **me** earlier in the verse. Yahweh shifts here from speaking of himself in the first person to speaking of the pierced one in the third person. It may be helpful to clarify this for your readers. Alternate translation: [and they will look to me, whom they pierced. And they will mourn over the one they pierced]

Support Reference: Pronouns — When to Use Them

ULT **And they will mourn over him as the mourning over the only one**
UST and they will mourn for me as strongly as parents mourn for an only son who has died
(וְסָפְדוּ עָלָיו כִּמְסִפֵּד עַל־הַיָּחִיד)

The point of this comparison is that just as people grieve very deeply for **the only one**, that is, an only child who has died, so the people will mourn over the one whom they pierced. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And they will mourn over him as deeply as people grieve for an only child who has died]

Support Reference: Simile

ULT **and they will be bitter over him as being bitter over the firstborn**
UST They will weep many tears for me, as many tears as people weep when a firstborn son dies
(וְהָמַר עָלָיו כְּהָמַר עַל־הַבְּכוֹר)

The point of this comparison is that just as people grieve bitterly over **the firstborn**, that is, a firstborn son who has died, so the people will grieve bitterly over the one whom they pierced. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and they will weep powerfully over him, just as people weep powerfully when a firstborn son dies]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house of	the descendants of King
the house of David	the descendants of King David
Jerusalem	Jerusalem
a spirit of	act very kindly
favor	act very kindly
And they will mourn	and they will mourn
as the mourning	as strongly as parents mourn
the firstborn	a firstborn son dies

Zechariah 12:11

ULT	UST
On that day the mourning in Jerusalem will be great, like the mourning of Hadad Rimmon in the plain of Megiddo.	*On that day the people in Jerusalem will mourn very loudly. They will mourn as loudly as the people did at Hadad Rimmon in the plain of Megiddo{, where they grieved for King Josiah after he died in battle}.*

ULT like the mourning of Hadad Rimmon in the plain of Megiddo
UST They will mourn as loudly as the people did at Hadad Rimmon in the plain of Megiddo{, where they grieved for King Josiah after he died in battle}
(כְּמִסְפַּד הֲדַד־רִמּוֹן בְּבִקְעַת מְגִדּוֹן)

The point of this comparison is that just as **the mourning of Hadad Rimmon in the plain of Megiddo** was a well-known time of very great grief, so the mourning in Jerusalem will be very great. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as great as the well-known grief at Hadad Rimmon in the plain of Megiddo]

Support Reference: Simile

ULT like the mourning of Hadad Rimmon
UST They will mourn as loudly as the people did at Hadad Rimmon … where they grieved for King Josiah after he died in battle
(כְּמִסְפַּד הֲדַד־רִמּוֹן)

This could mean: (1) the weeping for King Josiah, who was killed at Megiddo and for whom the people mourned greatly, Alternate translation: [like the mourning for King Josiah at Hadad Rimmon] or (2) the ritual mourning for a god named Hadad Rimmon, or (3) both. You could include this information in a footnote if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

ULT Hadad Rimmon in the plain of Megiddo
UST at Hadad Rimmon in the plain of Megiddo
(הֲדַד־רִמּוֹן בְּבִקְעַת מְגִדּוֹן)

The word **Hadad Rimmon** is the name of a place, and the word **Megiddo** is the name of a place.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the mourning	will mourn

ULT	UST
in Jerusalem	the people in Jerusalem
Rimmon	Rimmon

Zechariah 12:12

ULT	UST
And the land will mourn, clans, clans separately: the clan of the house of David separately, and their wives separately; the clan of the house of Nathan separately, and their wives separately,	*All the people in the land will mourn, each clan by itself. The clan descended from King David will mourn by itself, and their wives will mourn by themselves. The clan descended from Nathan, {King David's son,} will mourn by itself, and their wives will mourn by themselves.*

ULT **the clan of the house of David separately, and their wives separately**
UST The clan descended from King David will mourn by itself, and their wives will mourn by themselves
(מִשְׁפַּחַת בֵּית־דָּוִיד לְבָד וּנְשֵׁיהֶם לְבָד) (12:12-14)

In some languages, the repeated systematic repetition of the rest of verse 12 through verse 14 may not give a similar emphasis to the deepness and powerfulness of the mourning that will happen. Translate in a way that emphasizes how strong the grief was in a natural way in your language. Alternate translation: [the clans of David, Nathan, Levi, and the Shimeite will all mourn very intensely; the men and women will mourn separately, in their own ways]

Support Reference: Information Structure

ULT **the clan of the house of David separately, and their wives separately**
UST The clan descended from King David will mourn by itself, and their wives will mourn by themselves
(מִשְׁפַּחַת בֵּית־דָּוִיד לְבָד וּנְשֵׁיהֶם לְבָד) (12:12-14)

Zechariah assumes that readers will know that the separation of men and women in public mourning reflects the mourning customs of that society. Translate this so readers do not misinterpret it as marital strife or divorce. You could say that explicitly if that would be helpful to your readers. Alternate translation: [According to custom, each clan will mourn by itself, and men and women will mourn separately]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And the land will mourn**
UST All the people in the land will mourn
(וְסָפְדָה הָאָרֶץ)

Here, **the land** represents the people who live in the land. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And everyone living in the land will mourn]

Support Reference: Metonymy

ULT **clans, clans separately**
UST each clan by itself
(מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד)

Zechariah is repeating the term **clans** in order to intensify his expression of the idea that it conveys, that each clan mourns by itself. 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: [each and every clan will mourn separately]

Support Reference: Reduplication

ULT **the clan of the house of David separately, and their wives separately; the clan of the house of Nathan separately, and their wives separately**
UST The clan descended from King David will mourn by itself, and their wives will mourn by themselves. The clan descended from Nathan, {King David's son,} will mourn by itself, and their wives will mourn by themselves
(מִשְׁפַּחַת בֵּית־דָּוִיד לְבָד וּנְשֵׁיהֶם לְבָד מִשְׁפַּחַת בֵּית־נָתָן לְבָד וּנְשֵׁיהֶם לְבָד)

Zechariah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [The men of the clan of the house of David will mourn by themselves and the women of that clan will mourn by themselves. The men of the clan descended from Nathan will mourn by themselves and the women of that clan will mourn by themselves]

Support Reference: Ellipsis

ULT **the house of Nathan**
UST descended from Nathan, {King David's son … }
(בֵּית־נָתָן)

This could mean: (1) Nathan, the son of King David, Alternate translation: [the house of Nathan, David's son] or (2) Nathan, the prophet who served during David's reign. Alternate translation: [the house of prophet Nathan] You could include this information if that would be helpful to your readers.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the land	All the people in the land
will mourn	will mourn
clans, clans	each clan
the house of David	descended from King David
the clan of	The clan
the house of	descended from
Nathan	Nathan, {King David's son … }

Zechariah 12:13

ULT	UST
the clan of the house of Levi separately and their wives separately, the clan of the Shimeite separately and their wives separately,	*The clan descended from Levi will mourn by itself, and their wives will mourn by themselves. The clan descended from Shimei will mourn by itself, and their wives will mourn by themselves.*

ULT **the Shimeite**
UST Shimei
(הַשִּׁמְעִי)

The word **Shimeite** is the name of a people group, the descendants of a man named Shimei.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the clan of	The clan
the house of	descended from
Levi	Levi
the clan of	The clan descended from

Zechariah 12:14

ULT	UST
all of the clans, the ones remaining, clans, clans separately, and their wives separately.	*All the clans that remain will each mourn by itself, and their wives will mourn by themselves.*

ULT all of the clans, the ones remaining
UST All the clans that remain
(כֹּל הַמִּשְׁפָּחוֹת הַנִּשְׁאָרוֹת)

Zechariah is using the adjective **the ones remaining** as a noun to mean certain clans, namely, all the other clans that have not yet been named. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [and any other clans]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the clans	the clans

Zechariah 13

Zechariah 13 Introduction

Structure and Formatting

Verses 1–6 are a prose oracle about cleansing from sin and removing false prophets. Verses 7–9 shift to poetry, announcing the striking of Yahweh's shepherd and the purifying of a surviving remnant.

Religious and Cultural Concepts in This Chapter

The Prophetic Cloak

The "cloak of hair" (verse 4) is the rough garment that identified prophets. False prophets abandon this clothing to conceal their identity.

Translation Issues in This Chapter

Nested Quotations

Yahweh's speech spans the entire chapter and contains embedded quotes from parents (verse 3), a false prophet (verses 5–6), and a covenant declaration (verse 9).

Zechariah 13:1

ULT	UST
On that day a fountain will be opened for the house of David and for the dwellers of Jerusalem, for sin and for impurity.	*At that time, Yahweh will continually cleanse the descendants of King David and the people who live in Jerusalem; he will forgive the sins that they have committed and take away everything that has made them impure.*

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

Zechariah is using the phrase **On that day** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. See the Introduction to Zechariah for a discussion of the similar phrase “in that day.”

Support Reference: Introduction of a New Event

ULT **a fountain … opened**
UST will continually cleanse
(מָקוֹר נִפְתָּח)

Here Zechariah is speaking as if the means of cleansing from sin were a **fountain** that would **be opened**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [a source of cleansing will be made available]

Support Reference: Metaphor

ULT **a fountain will be opened**
UST Yahweh will continually cleanse
(יִהְיֶה מָקוֹר נִפְתָּח)

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

Support Reference: Active or Passive

> **ULT for the house of David**
> **UST** the descendants of King David
> (לְבֵ֣ית דָּוִ֔יד)

Here, **the house of David** represents the descendants of David and the royal dynasty. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people descended from David]

Support Reference: Metonymy

> **ULT for sin and for impurity**
> **UST** he will forgive the sins that they have committed and take away everything that has made them impure
> (לְחַטָּ֥את וּלְנִדָּֽה)

Zechariah is referring to all types of uncleanness by naming two major components, sin and impurity. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [every kind of sin and ritual uncleanness]

Support Reference: Merism

> **ULT for sin and for impurity**
> **UST** he will forgive the sins that they have committed and take away everything that has made them impure
> (לְחַטָּ֥את וּלְנִדָּֽה)

If your language does not use abstract nouns for the ideas of sin and impurity, you could express the same ideas in other ways. Alternate translation: [cleansing you from your sinning and from your being unclean]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a fountain	will continually cleanse
for the house of David	the descendants of King David
Jerusalem	Jerusalem
for sin	he will forgive the sins that they have committed

Zechariah 13:2

ULT	UST
“And it will happen on that day”—the declaration of Yahweh of Armies—“I will cut off the names of the idols from the land, and they will not be remembered again, and also I will cause the prophets and the spirit of uncleanness to pass from the land.	*Yahweh, the commander of the heavenly armies, declares, “At that time I will destroy all the idols in the land, so that no one will even speak their names or remember them anymore. I will also drive out of the land those who falsely claim to be prophets, along with the impure spirit that controls them.*

ULT **the names of the idols**
UST all the idols … so that no one will even speak their names
(אֶת־שְׁמוֹת הָעֲצַבִּים)

Here, **the names of the idols** represents the memory and reputation of the idols. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the memory of the idols]

Support Reference: Metonymy

ULT **the declaration of Yahweh of Armies**
UST Yahweh, the commander of the heavenly armies, declares
(נְאֻם ׀ יְהוָה צְבָאוֹת)

The phrase **the declaration of Yahweh of Armies** is a parenthetical statement within Yahweh’s speech that identifies him as the speaker. In your translation, use a natural way of indicating the speaker of a direct quotation in your language.

Support Reference: Quotations and Quote Margins

ULT **and they will not be remembered again**
UST or remember them anymore
(וְלֹא יִזָּכְרוּ עוֹד)

The expression **they will not be remembered again** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and no one will remember them anymore]

Support Reference: Active or Passive

ULT **uncleanness**
UST the impure
(הַטֻּמְאָה)

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: [what is unclean]

Support Reference: Abstract Nouns

ULT **and also**
UST also
(וְגַם)

Here, the words **and also** add a further action to the one just described. Yahweh will not only remove the idols but will additionally remove the false prophets and the unclean spirit. If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [and furthermore,]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh of Armies	Yahweh, the commander of the heavenly armies
the idols	all the idols
from the land	in the land
the prophets	those who falsely claim to be prophets
and the spirit of	along with … spirit that controls them
from the land	of the land

Zechariah 13:3

ULT	UST
And it will happen, when a man prophesies again, then his father and his mother, the ones bearing him, will say to him, 'You will not live, for you have spoken falsehood in the name of Yahweh.' And his father and his mother, the ones bearing him, will pierce him in his prophesying.	*If anyone still prophesies falsely, his own father and mother, the ones who gave birth to him, will tell him that he must die, because he has lied by claiming that he was speaking with my authority. Then, while he is prophesying, his own father and mother, who gave birth to him, will stab him to death.*

ULT **And it will happen, when a man prophesies again**
UST If anyone still prophesies falsely
(וְהָיָה כִּי־יִנָּבֵא אִישׁ עוֹד)

Zechariah is presenting a possible condition, that a man will prophesy falsely again and, as a result, his own father and mother will condemn and kill him. Use a natural form in your language for introducing a condition that could happen. It may be helpful to reorder this sentence so that the conditional statement is first. Alternate translation: [If a man prophesies falsely again]

Support Reference: Connect — Hypothetical Conditions

ULT **a man**
UST anyone
(אִישׁ)

Zechariah is not referring to a specific **man**. He means men in general who prophesy. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [any man] or [anyone]

Support Reference: Generic Noun Phrases

ULT **the ones bearing him**
UST the ones who gave birth to him
(יֹלְדָיו)

Zechariah is not distinguishing this father and mother from another father and mother who are not **the ones bearing him**. He is reminding readers that the man's own parents are the ones who gave birth to him. Be sure that this is clear in your translation. Alternate translation: [who themselves gave him birth]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **You will not live, for you have spoken falsehood in the name of Yahweh**
UST that he must die, because he has lied by claiming that he was speaking with my authority
(לֹ֣א תִחְיֶ֔ה כִּ֥י שֶׁ֖קֶר דִּבַּ֑רְתָּ בְּשֵׁ֖ם יְהוָ֑ה)

The father and mother's words are a quotation within a quotation. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [that he will not live, for he has spoken falsehood in the name of Yahweh]

Support Reference: Quotes within Quotes

ULT **you have spoken falsehood**
UST he has lied by claiming that he was speaking
(שֶׁ֖קֶר דִּבַּ֑רְתָּ)

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: [you have spoken falsely]

Support Reference: Abstract Nouns

ULT **in the name of Yahweh**
UST with my authority
(בְּשֵׁ֖ם יְהוָ֑ה)

Here, **the name of Yahweh** represents the authority of Yahweh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [as one who has Yahweh's authority]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophesies	prophesies falsely
the ones bearing him	the ones who gave birth to him
Yahweh	with my authority
in his prophesying	Then, while he is prophesying

Zechariah 13:4

ULT	UST
And it will happen on that day, the prophets will have shame, each man from his vision, in his prophesying. And they will not wear a cloak of hair in order to deceive.	*At that time, every one of those prophets will feel ashamed of the visions that he claimed to see when he prophesied. None of them will wear the rough garment of animal hair that prophets wear, because they will no longer try to deceive people.*

ULT **the prophets will have shame**
UST those prophets will feel ashamed
(יֵבֹשׁוּ הַנְּבִיאִים)

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: [the prophets will be ashamed]

Support Reference: Abstract Nouns

ULT **a cloak of hair**
UST the rough garment of animal hair that prophets wear
(אַדֶּרֶת שֵׂעָר)

The implication is that a **cloak of hair** was the distinctive garment that prophets wore, so putting it on was a way of claiming to be a prophet. You could include this information if that would be helpful to your readers. Alternate translation: [the hairy cloak that marks a person as a prophet]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the prophets	those prophets
will have shame	will feel ashamed
in his prophesying	when he prophesied
to deceive	they will no longer try to deceive people

Zechariah 13:5

ULT	UST
And he will say, ‘I am not a prophet. I am a man working the ground, for a man has owned me from my youth.’	*Instead, each one will say, ‘I am not a prophet. I am a farmer; a man sold me to this land’s owner when I was young.’*

ULT **from my youth**
UST when I was young
(מִנְּעֻרָי)

If your language does not use an abstract noun for the idea of **youth**, you could express the same idea in another way. Alternate translation: [since I was a boy]

Support Reference: Abstract Nouns

ULT **the ground, for a man has owned me from my youth**
UST a man sold me to this land’s owner when I was young
(אֲדָמָה & כִּי אָדָם הִקְנָנִי מִנְּעֻרָי)

This could mean: (1) that the person is tied to this land and working this land because he is a bondservant or slave to the owner. Alternate translation: [this ground that my master from my youth owns] (2) that he owns this land (requires reading the Hebrew slightly differently). That is, he’s a small landowner or a subsistence farmer and is tied to the land. Alternate translation: [the little patch of ground I have owned since I was young]

Support Reference: Alternative Readings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prophet	a prophet
working	a farmer
has owned me	sold me

Zechariah 13:6

ULT	UST
And {someone} will say to him, 'What are these wounds between your hands?' And he will say, 'Those are the ones with which I was struck {in} the house of my lovers.'	*If someone asks him, 'Then what are these wounds on your chest?' he will answer, 'Someone wounded me at the house of my friends.'"*

ULT **And {someone} will say to him, 'What are these wounds between your hands?' And he will say, 'Those are the ones with which I was struck {in} the house of my lovers**
UST If someone asks him, 'Then what are these wounds on your chest?' he will answer, 'Someone wounded me at the house of my friends
(וְאָמַר אֵלָיו מָה הַמַּכּוֹת הָאֵלֶּה בֵּין יָדֶיךָ וְאָמַר אֲשֶׁר הֻכֵּיתִי בֵּית מְאַהֲבָי)

The question and its answer here are quotations within a quotation. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And someone will ask him what those wounds between his hands are. And he will say that those are the ones with which he was struck in the house of his lovers]

Support Reference: Quotes within Quotes

ULT **between your hands**
UST on your chest
(בֵּין יָדֶיךָ)

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

Support Reference: Idiom

ULT **I was struck**
UST wounded me
(הֻכֵּיתִי)

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

Support Reference: Active or Passive

> ULT **{in} the house of my lovers**
> UST at the house of my friends
> (בֵּ֖ית מְאַהֲבָֽי)

This could mean: (1) that the speaker is saying he was injured somehow while at the home of friends, perhaps in a drunken brawl or something. Alternate translation: [when I got in a fight with some local people] (2) that the speaker is speaking of the false gods that he worshiped as if they were his **lovers**. Idol worship sometimes involves self-mutilation. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [in the temples of the false gods I worshiped]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{in} the house of my lovers	at the house of my friends

Zechariah 13:7

ULT	UST
Sword, awake against my shepherd, and against the man, my companion"—the declaration of Yahweh of Armies— "Strike the shepherd, and the flock will scatter, and I will turn my hand against the little ones.	*Yahweh, the commander of the heavenly armies, says this: "I command that someone kill with a sword the leader who cares for my people, the man who is my close associate. When someone strikes that leader down, the people whom he led will scatter in every direction, and I myself will attack even the lowliest people among them."*

ULT **Sword, awake against my shepherd**
UST I command that someone kill with a sword the leader who cares for my people
(חֶרֶב עוּרִי עַל־רֹעִי)

Yahweh is speaking to a **Sword** that 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 is coming on his shepherd. If it would be helpful in your language, you could translate these words as if he were speaking directly to the people about the sword. Alternate translation: [May the sword awake against my shepherd]

Support Reference: Apostrophe

ULT **Sword, awake against my shepherd**
UST I command that someone kill with a sword the leader who cares for my people
(חֶרֶב עוּרִי עַל־רֹעִי)

Sword, awake against my shepherd, and against the man, my companion—Yahweh is using the term **Sword** to represent the violent death that a sword can inflict. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Someone, kill my shepherd with a sword]

Support Reference: Metonymy

ULT **the declaration of Yahweh of Armies**
UST Yahweh, the commander of the heavenly armies, says this
(נְאֻם יְהוָה צְבָאוֹת)

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

Support Reference: Quotations and Quote Margins

ULT **my shepherd … the shepherd**
UST the leader who cares for my people … that leader
(רֹעִי & אֶת־הֶרֹעֶה)

Yahweh is speaking of the leader of his people as if he were a **shepherd**. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [the leader of my people … the leader of my people]

Support Reference: Metaphor

ULT **and the flock will scatter**
UST the people whom he led will scatter in every direction
(וּתְפוּצֶיןָ הַצֹּאן)

Yahweh is speaking of his people as if they were 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 my people will scatter]

Support Reference: Metaphor

ULT **and I will turn my hand against**
UST and I myself will attack even the lowliest people among them
(וַהֲשִׁבֹתִי יָדִי עַל)

Here, **hand** represents the power of Yahweh. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and I will use my power against]

Support Reference: Metonymy

ULT **the little ones**
UST even the lowliest people among them
(הַצְּעָרִים)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sword	with a sword
my shepherd	the leader who cares for my people

ULT	UST
my companion	who is my close associate
Yahweh of Armies	Yahweh, the commander of the heavenly armies
the shepherd	that leader
the flock	the people whom he led
and … will scatter	will scatter in every direction

Zechariah 13:8

ULT	UST
And it will happen in all the land”—the declaration of Yahweh— “two portions in it will be cut off, they will expire, and the third will be left in it.	*Yahweh declares, “Throughout the whole land, two out of every three people will certainly die, and only one third of the people will remain alive.*

ULT **two portions in it will be cut off, they will expire, and the third will be left in it**
UST two out of every three people will certainly die, and only one third of the people will remain alive
(פִּי־שְׁנַיִם בָּהּ יִכָּרֵתוּ יִגְוָעוּ וְהַשְּׁלִשִׁית יִוָּתֵר בָּהּ)

The expression **two portions** means two parts out of three equal parts, that is, two-thirds of the people. And **the third** means one part out of three equal parts, that is, one-third of the people.

Support Reference: Fractions

ULT **two portions in it will be cut off**
UST two out of every three people will certainly die
(פִּי־שְׁנַיִם בָּהּ יִכָּרֵתוּ)

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

Support Reference: Active or Passive

ULT **will be cut off**
UST will certainly die
(יִכָּרֵתוּ)

Yahweh is speaking of people being killed as if they were parts of something that could be **cut off**, such as cutting branches from a tree. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [will be killed]

Support Reference: Metaphor

ULT **they will expire**
UST will certainly die
(יִגָּוְעוּ)

Yahweh is speaking of the people who will die as if their lives were a breath that will **expire**, or run out. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [breathe their last breath] or [die]

Support Reference: Metaphor

ULT **and the third will be left in it**
UST and only one third of the people will remain alive
(וְהַשְּׁלִשִׁית יִוָּתֵר בָּהּ)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	land
Yahweh	Yahweh
will be left	will remain alive

Zechariah 13:9

ULT	UST
And I will bring the third into the fire, and I will refine them as {one} refines the silver, and I will test them as {one} tests the gold. He, he will call on my name, and I, I will answer him. I will say, 'He is my people,' and he, he will say, 'Yahweh is my God.'"	*I will cause that remaining third to suffer greatly in order to purify them, just as a person refines silver and tests gold by heating them in a fire. Then they will call out to me for help, and I will answer them. I will tell them that they are my people, and they will declare that I, Yahweh, am their God."*

ULT **And I will bring the third into the fire**
UST I will cause that remaining third to suffer greatly … by heating them in a fire
(וְהֵבֵאתִי אֶת־הַשְּׁלִשִׁית בָּאֵשׁ)

Yahweh is speaking of the suffering he will use to purify his people as if it were a **fire**. 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 bring the third through purifying suffering]

Support Reference: Metaphor

ULT **{ … and I will refine them as one} refines the silver, and I will test them as one} tests the gold**
UST in order to purify them, just as a person refines silver and tests gold
(וּצְרַפְתִּים כִּצְרֹף אֶת־הַכָּסֶף וּבְחַנְתִּים כִּבְחֹן אֶת־הַזָּהָב)

The point of this comparison is that just as one **refines the silver** and **tests the gold** to remove impurities and prove them genuine, so Yahweh will purify his people through suffering and prove that they are genuine. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and I will purify them the way that one refines silver to remove its impurities, and I will prove them genuine the way that one tests gold]

Support Reference: Simile

ULT **He**
UST Then they
(הוּא)

The pronoun **He** refers to the surviving third of the people. It may be helpful to clarify this for your readers. Alternate translation: [The surviving third, they]

Support Reference: Pronouns — When to Use Them

ULT **He, he will call on my name, and I, I will answer**
UST Then they will call out to me for help, and I will answer
(הוּא ׀ יִקְרָא בִשְׁמִי וַאֲנִי אֶעֱנֶה)

Yahweh is stating the pronouns **He** and **I** along with the verbs translated as **he will call** and **I will answer**, which already include their meanings. He is doing that because he is contrasting what the remnant of his people will do with what he himself will do. If a speaker of your language would use explicit pronouns for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing that meaning here. Alternate translation: [As for them, they will call on my name, and as for me, I will answer him]

Support Reference: Pronouns — When to Use Them

ULT **he will call on my name**
UST will call out to me for help
(יִקְרָא בִשְׁמִי)

Yahweh is using **call on my name** as a common expression of the culture to mean "to worship me and pray to me." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [he will worship me and pray to me]

Support Reference: Idiom

ULT **He is my people … Yahweh is my God**
UST that they are my people … I, Yahweh, am their God
(עַמִּי הוּא & יְהוָה אֱלֹהָי)

The implication is that **He is my people** and **Yahweh is my God** are the words of a covenant, expressing the restored relationship in which Yahweh claims these people as his own and they acknowledge him as their God. You could include this information if that would be helpful to your readers. Alternate translation: [He is the people I claim as my own … Yahweh is the one I acknowledge as my God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **He is my people,' and he, he will say, 'Yahweh is my God**
UST that they are my people, and they will declare that I, Yahweh, am their God
(עַמִּי הוּא וְהוּא יֹאמַר יְהוָה אֱלֹהָי)

There are quotations within a quotation here. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [that he is my people, and he, he will say that Yahweh is his God]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the silver	silver
and I will test them	and tests
{ … as one} tests	and tests
the gold	gold
he will call	will call out
Yahweh	I, Yahweh
is my God	am their God

Zechariah 14

Zechariah 14 Introduction

Structure and Formatting

This closing chapter is a prose oracle about the day of Yahweh: the nations attack Jerusalem (verses 1-8), Yahweh reigns as king (verses 9-11), he strikes the attackers (verses 12-15), and the survivors come to worship him (verses 16-21).

Religious and Cultural Concepts in This Chapter

The climax of the book

Zechariah 14:20–21 presents a picture of universal holiness, where ordinary domestic objects carry the same sacredness as the High Priest's crown. In Exodus 28:36, this inscription belonged exclusively to the High Priest's golden crown. Here it is stamped on common horse bells and kitchen pots, signifying that in the messianic kingdom, the boundary between the sacred and the everyday is abolished, and all of life and creation becomes completely holy to God. Compare this to Isaiah 11:9 and Habakkuk 2:14, where the holy presence and knowledge of God fill the entire earth.

The day of Yahweh

The repeated phrase "on that day" marks the time when Yahweh judges the nations and establishes his rule. See day of the Lord, day of Yahweh.

The Festival of Booths

This was a yearly Israelite festival during which people lived in temporary shelters. Here even the nations celebrate it.

Translation Issues in This Chapter

Shifts in person

Yahweh speaks of himself as “I” in verse 2 but is spoken of as “he” elsewhere, so translators may need to make the speaker explicit.

Zechariah 14:1

ULT	UST
Behold, a day is coming for Yahweh, and your spoil will be divided in your midst.	*Pay attention! Yahweh has appointed a time when enemies will plunder the city of Jerusalem, deciding who will take what valuables while they are still in the city where you have to watch them.*

ULT Behold
UST Pay attention
(הִנֵּה)

Zechariah is using the term **Behold** to focus the attention of his listeners on what he is about to say. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [Listen carefully]

Support Reference: Foreground Information

ULT a day is coming for Yahweh
UST Yahweh has appointed a time when
(יוֹם־בָּא לַיהוָה)

Zechariah is using **a day is coming for Yahweh** as a common expression of the culture to mean “the time is coming when Yahweh will act to judge his enemies and rescue his people.” 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 time of Yahweh’s judgment is near]

Support Reference: Idiom

ULT and your spoil will be divided in your midst
UST enemies will plunder the city of Jerusalem, deciding who will take what valuables while they are still in the city where you have to watch them
(וְחֻלַּק שְׁלָלֵךְ בְּקִרְבֵּךְ)

Zechariah is speaking to the city of Jerusalem, which he knows cannot hear him. He is doing this to communicate to the people listening to him that he feels very strongly about what will happen to the city. If it would be helpful in your language, you could translate these words as if he were speaking directly to the people about Jerusalem. Alternate translation: [and the spoil taken from Jerusalem will be divided within that city]

Support Reference: Apostrophe

ULT your spoil … in your midst
UST enemies will plunder the city of Jerusalem, deciding who will take what valuables while they are still in the city where you have to watch them
(שְׁלָלֵךְ בְּקִרְבֵּךְ)

The pronoun **your** refers to Jerusalem which (see verse 2) represents the people in Jerusalem. It may be helpful to clarify this for your readers.

Support Reference: Pronouns — When to Use Them

ULT and your spoil will be divided in your midst
UST enemies will plunder the city of Jerusalem, deciding who will take what valuables while they are still in the city where you have to watch them
(וְחֻלַּק שְׁלָלֵךְ בְּקִרְבֵּךְ)

The expression **will be divided** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and your enemies will divide your spoil in your midst]

Support Reference: Active or Passive

ULT in your midst
UST enemies will plunder the city of Jerusalem, deciding who will take what valuables while they are still in the city where you have to watch them
(בְּקִרְבֵּךְ)

The word **your** is singular here because Zechariah is addressing the city of Jerusalem, so use the singular form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for Yahweh	Yahweh
your spoil	enemies will plunder the city of Jerusalem, deciding who will take what valuables while they are still in the city where you have to watch them

Zechariah 14:2

ULT	UST
“And I will gather all the nations to Jerusalem for the battle, and the city will be captured, and the houses will be plundered, and the women will be raped. And half of the city will go out into the exile, but the rest of the people will not be cut off from the city.”	*Yahweh will gather the armies of all the nations to come and fight against Jerusalem. Those armies will capture the city, ransack the houses, and rape the women. Half of the people who live there they will take away to other lands as captives, but they will not remove the rest of the people from the city.*

ULT **And I will gather all the nations to Jerusalem**
UST Yahweh will gather … all the nations … against Jerusalem
(וְאָסַפְתִּי אֶת־כָּל־הַגּוֹיִם ׀ אֶל־יְרוּשָׁלַ͏ִם)

Yahweh is speaking here. If it would be helpful in your language, you could that make clear. Alternate translation: [And Yahweh says, “I will gather all the nations to Jerusalem]

Support Reference: Direct and Indirect Quotations

ULT **and the city will be captured, and the houses will be plundered, and the women will be raped**
UST Those armies will capture the city, ransack the houses, and rape the women
(וְנִלְכְּדָה הָעִיר וְנָשַׁסּוּ הַבָּתִּים וְהַנָּשִׁים תשגלנה)

The expressions **will be captured**, **will be plundered**, and **will be raped** are passive verbal forms. If it would be unnatural to use those forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [and the nations will capture the city, and they will plunder the houses, and they will rape the women]

Support Reference: Active or Passive

ULT **and the women will be raped**
UST and rape the women
(וְהַנָּשִׁים תשגלנה)

The oral reading tradition of the original language substitutes a less explicit word here, referring in a polite way to what the soldiers will do to **the women**. Depending on what is helpful for your readers, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [and the women will be violated]

Support Reference: Euphemism

ULT **And half of the city will go out into the exile**
UST Half of the people who live there they will take away to other lands as captives
(וְיָצָא֙ חֲצִ֣י הָעִ֔יר בַּגּוֹלָֽה)

Here, **the city** represents "the people 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 half of the city's inhabitants will go out into the exile]

Support Reference: Metonymy

ULT **half of the city**
UST Half of the people who live there
(חֲצִ֣י הָעִ֔יר)

The fraction **half** means one part out of two equal parts of the people of the city. Alternate translation: [one of every two people]

Support Reference: Fractions

ULT **into the exile**
UST away to other lands as captives
(בַּגּוֹלָֽה)

If your language does not use an abstract noun for the idea of **exile**, you could express the same idea in another way. Alternate translation: [to be forced to live in a foreign land]

Support Reference: Abstract Nouns

ULT **but the rest of the people will not be cut off from the city**
UST but they will not remove the rest of the people from the city
(וְיֶתֶר֙ הָעָ֔ם לֹ֥א יִכָּרֵ֖ת מִן־הָעִֽיר)

Zechariah is speaking as if the rest of the people would literally ** not be cut off** from the city. He means that the enemies will not remove them from it. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [but the rest of the people will remain in the city]

Support Reference: Metaphor

ULT **but the rest of the people will not be cut off from the city**
UST but they will not remove the rest of the people from the city
(וְיֶתֶר הָעָם לֹא יִכָּרֵת מִן־הָעִיר)

This is a double negative, consisting of the negative particle **not** and the negative word **cut off**. If it would be clearer in your language, you could use a positive expression to translate this. Alternate translation: [the rest of the people will remain in the city]

Support Reference: Double Negatives

ULT **but the rest of the people**
UST but … the rest of the people
(וְיֶתֶר הָעָם)

Habakkuk uses the word **but** here to indicate a contrast between the half of the city that will go into exile and the rest of the people who will remain. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [however, the rest of the people]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I will gather	Yahweh will gather
the nations	the nations
Jerusalem	Jerusalem
and … will be captured	Those armies will capture
the houses	the houses
and … will be plundered	ransack
into the exile	away to other lands as captives

Zechariah 14:3

ULT	UST
And Yahweh will go out and will fight against those nations, like the day of his fighting on a day of battle.	*Then Yahweh will go out and fight against those nations, just as he fought his enemies in battles long ago.*

ULT **like the day of his fighting on a day of battle**
UST just as he fought his enemies in battles long ago
(כְּיוֹם הִלָּחֲמוֹ בְּיוֹם קְרָב)

The point of this comparison is that just as Yahweh fought powerfully for his people **on a day of battle** in the past, so he will fight against these nations. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [just as he fought powerfully for his people in past battles]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
against … nations	against … nations

Zechariah 14:4

ULT	UST
And his feet will stand on that day on the Mount of Olives, which is on the face of Jerusalem from the east. And the Mount of Olives will be split from its half toward the east and toward the west, a very great valley. And half of the mountain will move away toward the north, and its half toward the south.	*On that day, Yahweh himself will stand on the Mount of Olives, which is east of Jerusalem. He will split the Mount of Olives in two from east to west, and a very large valley will open up between the two parts. Half of the mountain will move away toward the north, and half of it will move away toward the south.*

ULT **And his feet will stand**
UST Yahweh himself will stand
(וְעָמְדוּ רַגְלָיו)

Zechariah is using **his feet**, one part of Yahweh, to represent all of Yahweh. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [And he will stand]

Support Reference: Synecdoche

ULT **on that day**
UST On that day
(בַּיּוֹם־הַהוּא)

Zechariah is using **on that day** as a common expression of the culture to mean "at the time when Yahweh will act to judge the nations and rescue his people." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [on that day of judgment and deliverance]

Support Reference: Idiom

ULT **which is on the face of Jerusalem from the east**
UST which is east of Jerusalem
(אֲשֶׁר עַל־פְּנֵי יְרוּשָׁלַ͏ִם מִקֶּדֶם)

Here, **the face of Jerusalem** represents "the area in front of Jerusalem." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [which is in front of Jerusalem on the east]

Support Reference: Metonymy

> ULT **And the Mount of Olives will be split from its half toward the east and toward the west**
> UST He will split the Mount of Olives in two from east to west … between the two parts
> (וְנִבְקַע֩ הַ֨ר הַזֵּיתִ֜ים מֵחֶצְיוֹ֙ מִזָּרֶ֣חָה וָיָ֔מָּה)

The expression **will be split** 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 Mount of Olives will split apart down the middle, from east to west, forming]

Support Reference: Active or Passive

> ULT **a very great valley**
> UST and a very large valley will open up
> (גֵּ֖יא גְּדוֹלָ֣ה מְאֹ֑ד)

Zechariah 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: [creating a very great valley]

Support Reference: Ellipsis

> ULT **and its half toward the south**
> UST and half of it … toward the south
> (וְחֶצְיוֹ־נֶ֥גְבָּה)

Zechariah 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 its other half will move away toward the south]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Mount of Olives	the Mount of Olives
Jerusalem	Jerusalem

Zechariah 14:5

ULT	UST
And you will flee {by} the valley of my mountains, for the valley of the mountains will reach to Azal. And you will flee just as you fled from the face of the earthquake in the days of Uzziah the king of Judah. And Yahweh my God will come, all the holy ones with you.	*You people will escape through that valley between the mountains, because the valley will reach all the way to Azal. You will run away just as your ancestors ran away because of the earthquake that happened when Uzziah was the king of Judah. Then Yahweh my God will come, and all his holy angels will come with him.*

ULT **And you will flee {by} the valley of my mountains, for the valley of the mountains will reach to Azal**
UST You people will escape through that valley between the mountains, because the valley will reach all the way to Azal
(וְנַסְתֶּם גֵּיא־הָרַי כִּי־יַגִּיעַ גֵּי־הָרִים אֶל־אָצַל)

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [Because the valley of the mountains will reach to Azal, you will flee by the valley of my mountains]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Azal**
UST Azal
(אָצַל)

The word **Azal** is the name of a place.

Support Reference: How to Translate Names

ULT **from the face of the earthquake**
UST because of the earthquake
(מִפְּנֵי הָרַעַשׁ)

Zechariah is using **from the face of** as a common expression of the culture to mean “because of.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [from the earthquake that terrified you]

Support Reference: Idiom

> ULT **in the days of Uzziah the king of Judah**
> UST that happened when Uzziah was the king of Judah
> (בִּימֵי עֻזִּיָּה מֶלֶךְ־יְהוּדָה)

The implication is that this was a well-known earthquake that the people of Judah still remembered. You could include this information if that would be helpful to your readers. Alternate translation: [in the days of Uzziah the king of Judah, that earthquake everyone remembers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the days of	that happened when
Uzziah	Uzziah
the king of	was the king of
Judah	Judah
Yahweh	Yahweh
my God	my God
the holy ones	his holy angels

Zechariah 14:6

ULT	UST
And it will happen on that day, there will not be light; the splendid will congeal.	*At that time, there will be no daylight; the bright lights in the sky will grow dim.*

ULT **And it will happen on that day**
UST At that time
(וְהָיָה בַּיּוֹם הַהוּא)

Zechariah is not using the phrase translated as **And it will happen on that day** to introduce a new event. In this and in the several following verses, he is using **on that day** to refer back to the appointed day introduced in verse 1. Use a word, phrase, or other method in your language that is natural for looking back to the same day. Alternate translation: [And it will happen on that same day]

Support Reference: Introduction of a New Event

ULT **the splendid**
UST the bright lights in the sky
(יְקָרוֹת)

Zechariah is using the adjective **splendid** 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: [the splendid heavenly bodies]

Support Reference: Nominal Adjectives

ULT **there will not be light; the splendid will congeal**
UST there will be no daylight; the bright lights in the sky will grow dim
(לֹא־יִהְיֶה אוֹר יְקָרוֹת יקפאון)

The implication is that the normal sources of light will fail on that day. This could mean: (1) that there will be no light and that instead there will be cold and frost, Alternate translation: [there will not be light; instead there will be cold and frost] or (2) that the bright heavenly bodies will no longer shine. You could include this information if that would be helpful to your readers. Alternate translation: [the sun, moon, and stars will stop shining]

Support Reference: Assumed Knowledge and Implicit Information

Zechariah 14:7

ULT	UST
And it will be one day—it, it will be known to Yahweh—not day and not night. And it will happen, at the time of evening there will be light.	*That will be a unique day, and only Yahweh knows when it will happen. It will not follow the normal cycle of day and night. Even in the evening, when it is usually dark, there will still be light.*

ULT it, it will be known to Yahweh
UST That … and only Yahweh knows when it will happen
(הֲוּא יִוָּדַע לַיהוָה)

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

Support Reference: Active or Passive

ULT not day and not night
UST It will not follow the normal cycle of day and night
(לֹא־יוֹם וְלֹא־לָיְלָה)

Zechariah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [it will not be day and it will not be night]

Support Reference: Ellipsis

ULT not day and not night
UST It will not follow the normal cycle of day and night
(לֹא־יוֹם וְלֹא־לָיְלָה)

Zechariah is using the two parts of a full day, **day** and **night**, to mean the entire cycle of time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [unlike any ordinary period of time]

Support Reference: Merism

ULT **not day and not night. And it will happen, at the time of evening there will be light**
UST It will not follow the normal cycle of day and night. Even in the evening, when it is usually dark, there will still be light
(לֹא־יוֹם וְלֹא־לַיְלָה וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אוֹר)

Zechariah states **And it will happen** here to indicate a contrast between the darkness that would normally be expected at evening and the light that will be present instead. In your translation, do not try to explain or fix this contract, instead indicate this contrast in a way that is natural in your language. Alternate translation: [there will be neither day nor night, but at the time of evening there will be light]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it will be known	knows when it will happen
to Yahweh	and only Yahweh

Zechariah 14:8

ULT	UST
And it will happen on that day, living waters will go out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it will happen in the summer and in the winter.	*At that time, fresh water will flow out from Jerusalem. Half of it will flow east to the Salt Sea, and half of it will flow west to the Great Sea. The water will keep flowing throughout the whole year.*

ULT **in the summer and in the winter**
UST throughout the whole year
(בַּקַּיִץ וּבָחֹרֶף)

Zechariah is using the two main seasons of the year, **the summer** and **the winter**, to mean the whole year. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all year long]

Support Reference: Merism

ULT **living waters**
UST fresh water
(מַיִם־חַיִּים)

Zechariah is using **living waters** as a common expression of the culture to mean “fresh water that flows continually” and “water that gives life.” 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: [continually flowing fresh streams] or [life-giving water]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from Jerusalem	from Jerusalem
the eastern sea	east … the Salt Sea
the western sea	west … the Great Sea

Zechariah 14:9

ULT	UST
And Yahweh will be as king over all the earth. On that day Yahweh will be one, and his name, one.	*Then Yahweh will rule as king over the whole earth. At that time, people everywhere will worship Yahweh alone, and they will honor him alone as God.*

ULT **Yahweh will be one, and his name, one**
UST people everywhere will worship Yahweh alone, and they will honor him alone as God
(יְהוָה יִהְיֶה אֶחָד וּשְׁמוֹ אֶחָד׃)

The implication is that people everywhere will worship Yahweh alone and honor him alone as God. You could include this information if that would be helpful to your readers. Alternate translation: [Yahweh will be the only God whom people worship, and his name, the only name that they honor]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and his name, one**
UST and they will honor him alone as God
(וּשְׁמוֹ אֶחָד)

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. He means that his name will be one, that is, unique. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and his name will be one, meaning unique]

Support Reference: Ellipsis

ULT **and his name**
UST and they will honor him
(וּשְׁמוֹ)

Here, **his name** represents Yahweh himself and his reputation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [his reputation will be unique]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
as king	as king

ULT	UST
the earth	earth

Zechariah 14:10

ULT	UST
All the land will turn like the Arabah from Geba to Rimmon, south of Jerusalem. But it will rise up and will dwell in its place from the Gate of Benjamin to the place of the First Gate, to the Gate of the Corners, and {from} the Tower of Hananel to the winepresses of the king.	*The whole land from Geba in the north to Rimmon, south of Jerusalem, will become a flat plain. But Jerusalem will rise up high and will remain where it has always stood. The city will stretch from the Gate of Benjamin to the place of the First Gate, on to the Gate of the Corners, and from the Tower of Hananel to the king's winepresses.*

ULT **from Geba to Rimmon, south of Jerusalem**
UST from Geba in the north to Rimmon, south of Jerusalem
(מִגֶּבַע לְרִמּוֹן נֶגֶב יְרוּשָׁלָ͏ִם)

Zechariah is using the two extremes of the land of Judah, **Geba** in the north and **Rimmon** in the south, to mean all of the land between them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from one end of the land to the other]

Support Reference: Merism

ULT **All the land will turn like the Arabah**
UST The whole land … will become a flat plain
(יִסּוֹב כָּל־הָאָרֶץ כָּעֲרָבָה)

The point of this comparison is that just as **the Arabah** is a flat plain, so the land around Jerusalem will become flat. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [All the land will become as flat as the Arabah plain]

Support Reference: Simile

ULT **But it will rise up and will dwell in its place**
UST But Jerusalem will rise up high and will remain where it has always stood
(וְרָאֲמָה֙ וְיָשְׁבָ֣ה תַחְתֶּ֔יהָ)

The pronoun **it** refers to Jerusalem, not to the land that will become flat. It may be helpful to clarify this for your readers. Alternate translation: [But Jerusalem will rise up and will dwell in its place]

Support Reference: Pronouns — When to Use Them

ULT **from the Gate of Benjamin to the place of the First Gate, to the Gate of the Corners, and {from} the Tower of Hananel to the winepresses of the king**
UST The city will stretch from the Gate of Benjamin to the place of the First Gate, on to the Gate of the Corners, and from the Tower of Hananel to the king's winepresses
(לְמִשַּׁעַר בִּנְיָמִן עַד־מְקוֹם שַׁעַר הָרִאשׁוֹן עַד־שַׁעַר הַפִּנּוֹת וּמִגְדַּל חֲנַנְאֵל עַד יִקְבֵי הַמֶּלֶךְ)

The words **the Gate of Benjamin**, **the First Gate**, **the Gate of the Corners**, and **the Tower of Hananel** are the names of places in Jerusalem.

Support Reference: How to Translate Names

ULT **from the Gate of Benjamin to the place of the First Gate, to the Gate of the Corners, and {from} the Tower of Hananel to the winepresses of the king**
UST The city will stretch from the Gate of Benjamin to the place of the First Gate, on to the Gate of the Corners, and from the Tower of Hananel to the king's winepresses
(לְמִשַּׁעַר בִּנְיָמִן עַד־מְקוֹם שַׁעַר הָרִאשׁוֹן עַד־שַׁעַר הַפִּנּוֹת וּמִגְדַּל חֲנַנְאֵל עַד יִקְבֵי הַמֶּלֶךְ)

Zechariah is referring to all of Jerusalem by naming two extremes, **the Gate of Benjamin** and **the winepresses of the king**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [throughout the whole city]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	land
like the Arabah	a flat plain
to Rimmon	to Rimmon
Jerusalem	Jerusalem
from the Gate of	The city will stretch from the Gate of
Benjamin	Benjamin
and {from} the Tower of	and from the Tower of
the winepresses of	winepresses
the king	the king's

Zechariah 14:11

ULT	UST
And they will dwell in it, and there will not again be destruction; and Jerusalem will dwell in security.	*People will live in Jerusalem, and enemies will never again completely destroy it. The people who live in Jerusalem will always be safe.*

ULT **And they will dwell in it**
UST People will live in Jerusalem
(וְיָשְׁבוּ בָהּ)

The pronoun **they** refers to the people of Jerusalem, and the pronoun **it** refers to the city of Jerusalem. It may be helpful to clarify this for your readers. Alternate translation: [And her people will dwell in Jerusalem]

Support Reference: Pronouns — When to Use Them

ULT **and there will not again be destruction**
UST and enemies will never again completely destroy it
(וְחֵרֶם לֹא יִהְיֶה־עֽוֹד)

The implication is that enemies will never again devote Jerusalem to complete destruction in war. You could include this information if that would be helpful to your readers. Alternate translation: [and no enemy will ever again devote it to destruction]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and there will not again be destruction**
UST and enemies will never again completely destroy it
(וְחֵרֶם לֹא יִהְיֶה־עֽוֹד)

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 no one will destroy it again]

Support Reference: Abstract Nouns

ULT **and Jerusalem will dwell in security**
UST The people who live in Jerusalem will always be safe
(וְיָשְׁבָה יְרוּשָׁלַ͏ִם לָבֶטַח)

Jerusalem is spoken of as a living thing. By referring to the city in this way, the meaning is that its name represents the people who live in Jerusalem. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people of Jerusalem will dwell in security]

Support Reference: Metonymy

ULT **and Jerusalem will dwell in security**
UST The people who live in Jerusalem will always be safe
(וְיָשְׁבָה יְרוּשָׁלַ͏ִם לָבֶטַח)

If your language does not use an abstract noun for the idea of **security**, you could express the same idea in another way. Alternate translation: [and Jerusalem will dwell securely]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and … destruction	and enemies … completely destroy
Jerusalem	Jerusalem

Zechariah 14:12

ULT	UST
And this will be the plague with which Yahweh will strike all the peoples who waged war against Jerusalem: his flesh will rot away while he is standing on his feet, and his eyes will rot in their sockets, and his tongue will rot in their mouth.	*Yahweh will cause all the nations who fought against Jerusalem to have these terrible diseases. Their flesh will rot away while they are still alive and standing. Their eyes will rot in their sockets, and their tongues will rot in their mouths.*

ULT **his flesh … while he is standing on his feet, and his eyes will rot in their sockets, and his tongue will rot in their mouth**

UST Their flesh … while they are still alive and standing. Their eyes will rot in their sockets, and their tongues will rot in their mouths

(בְּשָׂרוֹ וְהוּא עֹמֵד עַל־רַגְלָיו וְעֵינָיו תִּמַּקְנָה בְּחֹרֵיהֶן וּלְשׁוֹנוֹ תִּמַּק בְּפִיהֶם)

The pronouns **he** and **his** refer to each individual among the peoples who waged war against Jerusalem, while the pronoun **their** refers to those same peoples together as a group. It may be helpful to clarify this for your readers. Alternate translation: [each person's flesh will rot away while he is standing on his feet, and his eyes will rot in their sockets, and his tongue will rot in his mouth]

Support Reference: Pronouns — When to Use Them

ULT **while he is standing on his feet**

UST while they are still alive and standing

(וְהוּא עֹמֵד עַל־רַגְלָיו)

Zechariah is using **while he is standing on his feet** as a common expression of the culture to mean "while he is still alive." 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: [while he is yet living]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the plague	terrible diseases
Yahweh	Yahweh
Jerusalem	Jerusalem
and his tongue	and their tongues

Zechariah 14:13

ULT	UST
And it will happen on that day, a great tumult of Yahweh will be among them, and each man will seize the hand of his neighbor, and his hand will go up against the hand of his neighbor.	*At that time, Yahweh will cause those people to panic completely. They will grab one another by the hand, and they will attack each other.*

> ULT **a great tumult of Yahweh**
> UST Yahweh … to panic completely
> (מְהוּמַת־יְהוָה רַבָּה)

Zechariah is using the possessive form **a great tumult of Yahweh** to describe a tumult that Yahweh himself will cause. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [a great tumult that Yahweh sends]

Support Reference: Possession

> ULT **and each man will seize the hand of his neighbor**
> UST They will grab one another by the hand
> (וְהֶחֱזִיקוּ אִישׁ יַד רֵעֵהוּ)

Here the masculine term **man** could refer to: (1) soldiers of the enemy armies, Alternate translation: [and each soldier will seize the hand of his neighbor] or (2) have a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [and each person will seize the hand of his neighbor]

Support Reference: When Masculine Words Include Women

ULT **and each man will seize the hand of his neighbor**
UST They will grab one another by the hand
(וְהֶחֱזִיקוּ אִישׁ יַד רֵעֵהוּ)

Zechariah is using **each man will seize the hand of his neighbor** as a common expression of the culture to mean that people will panic and attack one another in confusion. 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: [everyone will grab hold of the person next to them in panic] or [everyone will turn against the person next to them in confusion]

Support Reference: Idiom

ULT **and his hand will go up against the hand of his neighbor**
UST and they will attack each other
(וְעָלְתָה יָדוֹ עַל־יַד רֵעֵהוּ)

Zechariah is using **his hand will go up against** as a common expression of the culture to mean "he will attack." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [he will attack his neighbor]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
and … will seize	will grab
his neighbor	one another

Zechariah 14:14

ULT	UST
And also Judah will fight at Jerusalem. And the wealth of all the nations around will be gathered—gold and silver and garments in very great abundance.	*The people of Judah will also fight with Jerusalem. They will gather the wealth of all the surrounding nations—huge amounts of gold, silver, and clothing.*

ULT **And also Judah will fight at Jerusalem**
UST The people of Judah will also fight with Jerusalem
(וְגַם־יְהוּדָה תִּלָּחֵם בִּירוּשָׁלִָם)

The implication is that the people of Judah will take part in this battle. This could mean: (1) that they will fight at Jerusalem alongside its people against the nations. Alternate translation: [And also Judah will join Jerusalem in fighting against the nations] or (2) that they will fight against Jerusalem along with the nations. You could include this information if that would be helpful to your readers. Alternate translation: [And the people of Judah will also join the nations in fighting against Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And the wealth of all the nations around will be gathered**
UST They will gather the wealth of all the surrounding nations
(וְאֻסַּף חֵיל כָּל־הַגּוֹיִם סָבִיב)

The expression **will be gathered** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they will collect the wealth of all the nations around]

Support Reference: Active or Passive

ULT **in very great abundance**
UST huge amounts of
(לָרֹב מְאֹד)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	The people of Judah
at Jerusalem	with Jerusalem

ULT	UST
the wealth of	the wealth
the nations	nations
gold	gold
and silver	silver

Zechariah 14:15

ULT	UST
And thus will be the plague of the horse, the mule, the camel, and the donkey, and every beast that will be in those camps, like this plague.	*The horses, mules, camels, donkeys, and all the other animals in the camps of those enemies will suffer from that same disease.*

ULT **the plague of the horse, the mule, the camel, and the donkey**
UST The horses, mules, camels, donkeys … will suffer from
(מַגֵּפַת הַסּוּס הַפֶּרֶד הַגָּמָל וְהַחֲמוֹר)

Zechariah is using the possessive form **the plague of the horse, the mule, the camel, and the donkey** to describe the plague that will strike those animals. If a speaker of your language would not use the possessive form for this, you could express this idea in another way. Alternate translation: [the plague that will strike the horse, the mule, the camel, and the donkey]

Support Reference: Possession

ULT **the horse, the mule, the camel, and the donkey**
UST The horses, mules, camels, donkeys
(הַסּוּס הַפֶּרֶד הַגָּמָל וְהַחֲמוֹר)

Zechariah is not referring to a specific **horse**, **mule**, **camel**, or **donkey**. He means horses, mules, camels, and donkeys in general. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [the horses, mules, camels, and donkeys]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the plague of	will suffer from
the horse	The horses
the mule	mules
the camel	camels
and the donkey	donkeys
beast	the other animals
like … plague	same disease

Zechariah 14:16

ULT	UST
And it will happen, everyone remaining from all the nations, the ones coming against Jerusalem, will go up as often as year by year to bow down to the King, Yahweh of Armies, and to celebrate the Festival of Booths.	*Then everyone who survives from all the nations that attacked Jerusalem will go up to Jerusalem every year to worship the King, Yahweh, the commander of the heavenly armies, and to celebrate the Festival of Shelters, when the people live in temporary shelters.*

ULT to bow down to the King
UST to worship the King
(לְהִשְׁתַּחֲוֹת לְמֶלֶךְ)

Bowing down before someone was a symbolic action by which a person showed honor and submission to a ruler. 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: [to bow down in honor and submission to the King]

Support Reference: Symbolic Action

ULT the Festival of Booths
UST the Festival of Shelters, when the people live in temporary shelters
(אֶת־חַג הַסֻּכּוֹת)

The **Festival of Booths** is a kind of yearly celebration during which the Israelites lived in temporary shelters for a week to remember how their ancestors lived after they came out of Egypt. If your readers would not be familiar with what the Festival of Booths is, you could use the name of a similar thing that your readers would recognize, or you could use a more general term. Alternate translation: [the yearly festival of living in temporary huts]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the nations	the nations
Jerusalem	Jerusalem … Jerusalem
year	year
to bow down	to worship
to the King	the King
Yahweh of Armies	Yahweh, the commander of the heavenly armies
and to celebrate	and to celebrate

ULT	UST
the Festival of	the Festival

Zechariah 14:17

ULT	UST
And it will happen, whoever does not go up from the clans of the earth to Jerusalem to bow down to the King, Yahweh of Armies—on them there will not be the rain.	*If any of the people groups on the earth do not go up to Jerusalem to worship the King, Yahweh, the commander of the heavenly armies, then Yahweh will not send any rain on their land{, and their crops will fail}.*

ULT **whoever does not go up from the clans of the earth to Jerusalem to bow down to the King, Yahweh of Armies—on them there will not be the rain**

UST any of the people groups on the earth do not go up to Jerusalem to worship the King, Yahweh, the commander of the heavenly armies, then Yahweh will not send any rain on their land{, and their crops will fail}

(אֲשֶׁר לֹא־יַעֲלֶה מֵאֵת מִשְׁפְּחוֹת הָאָרֶץ אֶל־יְרוּשָׁלַ͏ִם לְהִשְׁתַּחֲוֹת לְמֶלֶךְ יְהוָה צְבָאוֹת וְלֹא עֲלֵיהֶם יִהְיֶה הַגָּשֶׁם)

Zechariah is presenting a possible condition, that some of the clans of the earth will not go up to Jerusalem to worship Yahweh. Use a natural form in your language for introducing a condition that could happen. Alternate translation: [if any of the clans of the earth do not go up to Jerusalem to bow down to the King, Yahweh of Armies, then on them there will not be the rain]

Support Reference: Connect — Hypothetical Conditions

ULT **on them there will not be the rain**

UST then Yahweh will not send any rain on their land{, and their crops will fail}

(וְלֹא עֲלֵיהֶם יִהְיֶה הַגָּשֶׁם)

The implication is that without rain the crops of those people will fail, and so this will be a punishment for them. You could include this information if that would be helpful to your readers. Alternate translation: [on them there will not be the rain, and as a punishment their crops will not grow]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the clans of	the people groups
the earth	on the earth
Jerusalem	Jerusalem
to bow down	to worship
to the King	the King

ULT	UST
Yahweh of Armies	Yahweh, the commander of the heavenly armies

Zechariah 14:18

ULT	UST
And if the clan of Egypt does not go up and does not come, then not on them. There will be the plague with which Yahweh strikes the nations that do not go up to celebrate the Festival of Booths.	*If the people of Egypt do not go up to Jerusalem to worship there, Yahweh will not judge them the same way. {Since they depend on the Nile River rather than on rain, Yahweh will} cause them to have the same diseases experienced by all the other nations that do not go up to celebrate the Festival of Shelters.*

ULT **does not go up and does not come**
UST do not go up to Jerusalem to worship there
(לֹא־תַעֲלֶה וְלֹא בָאָה)

The terms **does not go up** and **does not come** mean similar things. Zechariah 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: [does not come at all]

Support Reference: Doublet

ULT **then not on them**
UST Yahweh will not judge them the same way
(וְלֹא עֲלֵיהֶם)

This could mean: (1) Yahweh will judge Egypt by plague instead of withholding rain, since rain is not how Egypt grows crops. See the UST. (2) Yahweh will also withhold rain from southern Egypt that feeds the Nile River that the people of Egypt water their crops from rather than from direct rain. You could include this information if that would be helpful to your readers. Alternate translation: [then the rain will not replenish the Nile either]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the clan of	the people of
Egypt	Egypt
the plague	them … the same diseases
Yahweh	Yahweh
the nations	all the other nations
to celebrate	to celebrate
the Festival of	the Festival of

Zechariah 14:19

ULT	UST
This will be the sin of Egypt and the sin of all the nations that do not go up to celebrate the Festival of Booths.	*That is how Yahweh will punish the people of Egypt and the people of every other nation that does not go up to celebrate the Festival of Shelters.*

ULT **This will be the sin of Egypt and the sin of all the nations**
UST That is how Yahweh will punish the people of Egypt and the people of every other nation
(זֹאת תִּהְיֶה חַטַּאת מִצְרַיִם וְחַטַּאת כָּל־הַגּוֹיִם)

Here, **the sin** represents the punishment for sin. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [This will be the punishment of Egypt and the punishment of all the nations]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sin of	Yahweh will punish
Egypt	the people of Egypt
the nations	other nation
to celebrate	to celebrate
the Festival of	the Festival of

Zechariah 14:20

ULT	UST
On that day there will be on the bells of the horse, "Holy to Yahweh." And the pots in the house of Yahweh will be like the bowls to the face of the altar.	*At that time, someone will engrave the words "Sacred to Yahweh" on the bells that hang on the horses. People will consider the cooking pots in the temple of Yahweh to be just as sacred as the bowls that the priests use in front of the altar.*

ULT **on the bells of the horse, "Holy to Yahweh**
UST Sacred to Yahweh" on the bells that hang on the horses
(עַל־מְצִלּוֹת הַסּוּס קֹדֶשׁ לַיהוָה)

The implication is that things which were very common will become holy. Someone will engrave the words "Holy to Yahweh" on the bells, just as those words were engraved on the turban of the high priest. To transfer something so holy to something so common would have been somewhat shocking to the original audience. You could include this information if that would be helpful to your readers. Alternate translation: [on the common bells of the horse, someone will carve an inscription reading, "Holy to Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And the pots in the house of Yahweh will be like the bowls to the face of the altar**
UST People will consider the cooking pots in the temple of Yahweh to be just as sacred as the bowls that the priests use in front of the altar
(וְהָיָה הַסִּירוֹת בְּבֵית יְהוָֹה כַּמִּזְרָקִים לִפְנֵי הַמִּזְבֵּחַ)

The point of this comparison is that just as **the bowls** that the priests use at the altar are sacred, so **the pots in the house of Yahweh** will be sacred. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And the pots in the house of Yahweh will be just as holy as the bowls that are before the altar]

Support Reference: Simile

> ULT **to the face of the altar**
> UST that the priests use in front of the altar
> (לִפְנֵי הַמִּזְבֵּחַ)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the horse	on the horses
Holy	Sacred
to Yahweh	to Yahweh
in the house of	in the temple of
Yahweh	Yahweh
the altar	the altar

Zechariah 14:21

ULT	UST
And every pot in Jerusalem and in Judah will be holy to Yahweh of Armies, and all the ones sacrificing will come and will take from them and will boil in them. And there will not be a Canaanite again in the house of Yahweh of Armies on that day.	*Every cooking pot in Jerusalem and in Judah will be sacred to Yahweh, the commander of the heavenly armies. Everyone who comes to offer sacrifices will take some of those pots and boil the meat of their sacrifices in them. At that time, there will no longer be any merchant selling goods in the temple of Yahweh, the commander of the heavenly armies.*

ULT **and will take from them and will boil in them**
UST will take some of those pots and boil … in them
(וְלָקְחוּ מֵהֶם וּבִשְּׁלוּ בָהֶם)

The pronoun **them** refers to the pots in Jerusalem and in Judah. It may be helpful to clarify this for your readers. Alternate translation: [and will take a few of those pots and will boil their sacrifices in them]

Support Reference: Pronouns — When to Use Them

ULT **a Canaanite**
UST any merchant selling goods
(כְּנַעֲנִי)

Zechariah is not referring to a specific **Canaanite**. He means Canaanites 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: [any Canaanites]

Support Reference: Generic Noun Phrases

ULT **And there will not be a Canaanite again in the house of Yahweh of Armies**
UST there will no longer be any merchant selling goods in the temple of Yahweh, the commander of the heavenly armies
(וְלֹא־יִהְיֶה כְנַעֲנִי עוֹד בְּבֵית־יְהוָה צְבָאוֹת)

Here, **a Canaanite** represents someone who does not belong in the house of Yahweh. You may wish to add a footnote here with the meaning you do not choose. This could mean: (1) a trader or merchant, since the Canaanites were well known as traders, Alternate translation: [there will not be a trader again in the house of Yahweh of Armies] or (2) an unclean foreigner. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [there will not be a unclean foreigner again in the house of Yahweh of Armies]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Jerusalem	in Jerusalem
and in Judah	and in Judah
holy	sacred
to Yahweh of Armies	to Yahweh, the commander of the heavenly armies
to Yahweh of Armies	to Yahweh, the commander of the heavenly armies
the ones sacrificing	to offer sacrifices … the meat of their sacrifices
a Canaanite	any merchant selling goods
in the house of Yahweh of	in the temple of Yahweh

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v91

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, “I believe in the forgiveness of sin.” But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns “forgiveness” and “sin,” but they would express the same meaning in other ways. For example, they would express, “I believe that God is willing to forgive people after they have sinned,” by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, “What is its **weight**?” could be expressed as “How much does it **weigh**?” or “How **heavy** is it?”

Examples From the Bible

> From **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

The abstract noun “childhood” refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun “salvation” here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun “slowness” refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

> … from **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)
>
> > Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
> > But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

> > Today the people in this house **have been saved** …
> > Today God **has saved** the people in this house …
>
> The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)
>
> > The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.
>
> He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)
>
> > He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

Zechariah References:

1:13; 1:14; 1:15; 1:16; 1:17; 2:4; 2:5; 2:5; 2:6; 2:8; 2:10; 2:12; 2:13; 3:4; 3:7; 3:9; 4:6; 4:7; 5:3; 5:4; 5:8; 6:13; 6:13; 6:14; 7:9; 7:9; 7:9; 7:10; 7:12; 8:2; 8:3; 8:10; 8:12; 8:13; 8:13; 8:14; 8:16; 8:16; 8:17; 8:19; 8:19; 8:19; 8:19; 8:22; 9:4; 9:5; 9:6; 9:10; 9:12; 9:17; 10:2; 10:2; 10:3; 10:6; 10:11; 11:6; 11:13; 11:14; 12:4; 12:5; 12:7; 12:10; 13:1; 13:2; 13:3; 13:4; 13:5; 14:2; 14:11; 14:11; 14:14

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.

Zechariah References:

1:16; 1:16; 2:13; 3:2; 4:1; 5:3; 5:7; 5:11; 5:11; 7:7; 8:3; 8:5; 8:9; 8:9; 9:4; 9:5; 9:9; 9:10; 10:10; 10:11; 11:2; 11:5; 11:9; 11:11; 12:3; 12:3; 13:1; 13:2; 13:6; 13:8; 13:8; 14:1; 14:2; 14:4; 14:7; 14:14

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

Zechariah References:

5:6; 13:5

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**.

Zechariah References:

4:7; 11:1; 13:7; 14:1

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head.” (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here “I am the Son of Man” but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, “Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head.” (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, “Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep.”
>
> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon,** than for you.
>
> Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> > Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial**

> > **handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.” (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> > Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live**.”
>
> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you**.
> or:
> At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Zechariah References:

2:11; 4:10; 5:3; 5:3; 6:10; 6:10; 6:13; 8:3; 8:9; 10:5; 10:11; 11:8; 12:2; 12:5; 12:11; 12:12-14; 12:12; 13:4; 13:9; 14:5; 14:6; 14:9; 14:11; 14:14; 14:17; 14:18; 14:20

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day**. **Peter was the best hunter in the village.He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story

> - Setting includes:
> - where the story takes place
> - when the story takes place
> - who is present when the story begins
> - what is happening when the story begins

Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

Examples From the Bible

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

> And Jesus himself **was beginning about 30 years old**. He **was the son (as it was assumed)** of Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces a section of background information about Jesus' age and ancestors (Luke 3:23-38). The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

> Then **it happened on a Sabbath** that he **was going through the grain fields**, and his disciples **were picking and eating the heads of grain**, **rubbing them in their hands**. But some of the Pharisees said … (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said …."

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

(1) Use your language's way of showing that certain information is background information.
(2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

> **And** Jesus himself **was** beginning about 30 years old. He **was** the son **(as it was assumed)** of Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word “and” to show that there is some kind of change in the story. The verb “was” shows that it is background information. A set of parentheses is also a way to mark background information. Here, “as it was assumed” gives background information to the phrase, “He was the son.” People assumed that Joseph was Jesus‘ father, although his true father was God.

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb “had” in “had done” shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

> Hagar gave birth to Abram’s son, and Abram named his son, whom Hagar bore, Ishmael. **Abram was 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)
>
> > “**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael.”

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

> > "Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Zechariah References:

3:3; 3:5; 7:1; 7:9; 8:10; 11:5

Biblical Distance

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong," which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was 60 stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
6. When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See **Copy or Borrow Words**.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

> They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. (Exodus 25:10 ULT)

(1) Use the measurements given in the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See **Copy or Borrow Words**.)

> > "They are to make an ark of acacia wood. Its length must be **two and a half kubits**; its width will be **one kubit and a half**; and its height will be **one kubit and a half**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> > "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard meter length, you could translate it as below.

> > "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> > "They are to make an ark of acacia wood. Its length must be **two and a half cubits (one meter)**; its width will be **one cubit and a half (two thirds of a meter)**; and its height will be **one cubit and a half (two thirds of a meter)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in notes.

> > "They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of a meter**; [2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> > "They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of**

> **a meter**; [2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> [1] two and a half cubits
> [2] one cubit and a half

Zechariah References:

5:2

Biblical Money

Description

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see **Biblical Weight**. The strategies below are for translating the value of money in the New Testament.

(1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See **Copy or Borrow Words**.)
(2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.
(4) Use the biblical term and give the equivalent amount in the text or a footnote.
(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

> The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (See **Copy or Borrow Words**.)

> > “The one owed **500 denali**, and the other, **50**.”

1. Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

> > "The one owed **500 silver coins**, and the other, **50**."

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

> > "The one owed **500 days' wages**, and the other, **50**."

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

> > "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

> > [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

> > “The one owed **500 denarii**,1 and the other, **50**.”
> > (Luke 7:41 ULT)

> > [1] A denarius was the amount of silver that people could earn in one day of work.

Zechariah References:

11:12

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**.

Zechariah References:

5:6

Collective Nouns

Description

A collective noun is a singular noun that refers to a group of something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

1. The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
2. Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
    - a singular noun with a singular verb: The team *is* in the dressing room.
    - a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
3. Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
4. Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go.”

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

Zechariah References:

10:7

Connect — Background Information

Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Background Clause

Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are “now,” “when,” “while,” and “during.” Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are “in those days” and “at that time.”

Examples From OBS and the Bible

> **When** Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshiping other gods is the main event.

> And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words “every year.” Going to Jerusalem is the background event. Then an event begins that started during the time “when he was twelve years old.” So the main event is the specific time Jesus and his family traveled to Jerusalem for the Passover festival **when he was twelve years old.**

> And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words “while” and “during.” Then the main event happens: “the word of God came to John.”

Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.
(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

Examples of Translation Strategies Applied

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

> **It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

> Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare **in those days**;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	**At that time**, **when** Eli
Background	**whose** eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God **had not yet** gone out,
Simultaneous background	**and** Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	**Yahweh called to Samuel**,
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of

simultaneous background. The first one is introduced by “when,” and then three more follow, with the last connected by “and.” The background clause introduced by “where” explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

Zechariah References:

7:7

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.

Zechariah References:

1:4; 1:6; 1:15; 8:11; 8:14; 14:2; 14:7

Connect — Factual Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if … then.” Often, however, the word “then” is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

> “**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

> Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is "if Yahweh is God." If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with "if," it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as "since" or "you know that …" or "it is true that …" can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)

> > "**It is true that** Yahweh is God, so worship him!"

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

> > "A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?"

Zechariah References:

8:6

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> “… if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may bewise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)

> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

> > But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **so that we can take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

Zechariah References:

3:8; 5:11; 6:7; 11:10; 12:7

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;

Zechariah References:

1:3; 6:15; 11:12; 13:3; 14:17

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.

Zechariah References:

1:16; 1:21; 4:10; 7:13; 8:13; 9:8; 10:2; 10:3; 10:5; 10:6; 11:2; 14:5

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.

Zechariah References:

6:11

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.

Zechariah References:

1:7; 6:10; 8:12; 9:13; 9:16; 10:8; 11:16; 13:2

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.

Zechariah References:

1:3; 1:4; 1:14; 10:3; 14:2

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or“which”), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
    - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
    - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> … for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

> > **Becauseidols are worthless**, I hate those who serve them.
>
> … for your **righteous** judgments are good. (Psalm 119:39b ULT)
>
> > … for your judgments are good **because they are righteous**.
>
> Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)
>
> > Can Sarah bear a son **even whenshe is 90 years old**?
>
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

> You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)
>
> > You are my Son. **I love you** and I am pleased with you.

> > **Receiving my love**, you are my Son. I am pleased with you.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to your brother **who is needy and poor** in your land.

Zechariah References:

13:3

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority … (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a double negative creates a stronger negative statement.

- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, “He is not unintelligent” can mean “He is very intelligent.” In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.
or:
Without me, you **cannot** do anything.

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means “in order to be fruitful.”

> A prophet is **not without** honor (Mark 6:4 ULT)

This means “a prophet is honored.”

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means “I want you to be knowledgeable.”

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

> For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
> > “For we have a high priest who can feel sympathy for our weaknesses.”

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

> > "… so that they may be fruitful."

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing** (John 15:5)

> > Without me, you can do **nothing**.
>
> or:
> Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> …ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
>
> …iota one or one serif **not not** may pass away from the law

> …**not even** one iota or one serif may pass away from the law
>
> or:
> …**certainly no** iota or serif may pass away from the law

Zechariah References:

14:2

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!"

Zechariah References:

1:4; 1:4; 2:10; 4:6; 7:9; 8:19; 14:18

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.

Zechariah References:

4:6; 8:3; 9:2; 9:5; 9:13; 9:17; 10:1; 10:5; 11:17; 12:8; 12:12; 14:4; 14:4; 14:7; 14:9

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Use a euphemism from your own culture.
(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "… where there was a cave. Saul went into the cave to **dig a hole**"
> >
> > "… where there was a cave. Saul went into the cave to **have some time alone**"
>
> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)
>
> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)
>
> > "They found Saul and his sons **dead** on Mount Gilboa."

Zechariah References:

14:2

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!"

Zechariah References:

2:6; 2:7; 2:13; 4:7; 9:17; 11:17

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.

Zechariah References:

3:2; 6:12; 6:13; 6:14; 6:15; 8:3; 10:3; 10:12; 11:6

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)

Zechariah References:

1:8; 1:18; 2:1; 2:3; 2:9; 2:10; 3:8; 3:9; 4:2; 5:1; 5:7; 5:9; 6:1; 6:12; 8:7; 9:4; 9:9; 11:16; 12:2; 14:1

Forms of ‘You’ — Singular

Description

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of “you” even though they were speaking to a group of people. (See **Forms of ‘You’ — Singular to a Crowd** 🔗.)

Examples From the Bible

> But he said, “All these things **I** have kept from my youth.” But when he heard this, Jesus said to him, “One thing is still lacking to **you**. All things,

> as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word “you” and the commands “search” and “report” are plural.

Strategies for finding out how many people “you” refers to

(1) Look at the notes to see if they tell whether “you” refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Zechariah References:

4:9; 7:5; 7:6; 14:1

Fractions

Description

A fraction is a number that represents part of a whole. When an item is divided into several equal parts, a fraction refers to one or more of those parts.

For the drink offering, you must offer **a third** of a hin of wine. (Numbers 15:7a ULT)

A hin is a container of a set size which is used for measuring wine and other liquids. The people were to think about dividing a hin container into three equal parts, filling up only one of those parts and offering that amount.

> … **a third** of the ships were destroyed. (Revelation 8:9b ULT)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have the letters “th” added to the end of the number, such as fourth, sixth, ninth, tenth.

| Number of parts the whole is divided into | Fraction | | -------- | -------- | | four | fourth | | ten | tenth | | one hundred | one hundredth | | one thousand | one thousandth |

Some fractions in English do not follow that pattern.

| Number of parts the whole is divided into | Fraction | | -------- | -------- | | two | half | | three | third | | five | fifth |

Reason This is a Translation Issue

Some languages do not use fractions. They may simply talk about parts or groups, but they do not use fractions to tell how big a part is or how many parts are included in a group.

Examples From the Bible

> Now to the **half-tribe** of Manasseh, Moses had given a possession in Bashan, but to the other **half**, Joshua gave a possession among their brothers across the Jordan on the west. (Joshua 22:7 ULT)

The tribe of Manasseh divided into two groups. The phrase “the half-tribe of Manasseh” refers one of those groups. The phrase “the other half” refers to the other group.

> So the four angels who had been prepared for that hour, that day, that month, and that year, were released so that they would kill **a third** of mankind. (Revelation 9:15 ULT)

If all the people in the world were to be divided into three equal groups, then the number of people in one group would be killed.

> You must also prepare **a fourth** of a hin of wine as the drink offering. (Numbers 15:5 ULT)

They were to imagine dividing a hin of wine into four equal parts and prepare the amount equal to one of them.

Translation Strategies

If a fraction in your language would give the right meaning, consider using it. If not, you could consider these strategies.

(1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
(2) For measurements such as for weight and length, use a unit that your people might know or the unit in the UST.
(3) For measurements, use ones that are used in your language. In order to do that you would

need to know how your measurements relates to the metric system and figure out each measurement.

Examples of These Translation Strategies Applied

(1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.

> **A third** of the ocean became red like blood (Revelation 8:8 ULT)
>
> > It was like they **divided** the ocean **into three parts**, and **one part** of the ocean became blood.
>
> Then you must offer with the bull a grain offering of **three-tenths** of an ephah of fine flour mixed with **half a hin** of oil. (Numbers 15:9 ULT)
>
> > … then you must **divide** an ephah of fine flour **into ten parts** and **divide** a hin of oil **into two parts**. Then mix **three of those parts** of the flour with **one of the parts** of oil. Then you must offer that grain offering along with the bull.

(2) For measurements, use the measurements that are given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> … **two-thirds of a shekel** … (1 Samuel 13:21b ULT)
>
> … **eight grams** of silver … (1 Samuel 13:21b UST)
>
> … **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)

> … **six and one-half liters** of finely ground flour mixed with **two liters** of olive oil. (Numbers 15:9b UST)

(3) For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

> … **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)
>
> > **six quarts** of fine flour mixed with **two quarts** of oil.

Zechariah References:

13:8; 14:2

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.”

Zechariah References:

5:3; 5:4; 10:1; 11:15; 12:7; 13:3; 14:15; 14:21

Hebrew Months

Description

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Aviv, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons This Is a Translation Issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as “the first month” or “the second month” refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The Bible may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Aviv — (This month was called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part of April on western calendars. The Passover celebration started on Aviv 10; the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv — This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on Western calendars.

Sivan — This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz — This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on Western calendars.

Ab — This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars.

Elul — This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on Western calendars.

Ethanim — This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul — This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on Western calendars.

Kislev — This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on Western calendars.

Tebeth — This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on Western calendars.

Shebat — This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rainfall. It is during the last part of January and the first part of February on Western calendars.

Adar — This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples From the Bible

> Today you are going out, in **the month of Aviv**. (Exodus 13:4 ULT)

> You must eat unleavened bread from evening of the fourteenth day **in the first month of the year**, until evening of the twenty-first day of the month. (Exodus 12:18 ULT)

Translation Strategies

You may need to make some information about the months explicit. (See Assumed Knowledge and Implicit Information.)

(1) Tell the number of the Hebrew month.
(2) Use the names for months that people know.
(3) State clearly what season the month occurred in.
(4) Refer to the time in terms of the season rather than in terms of the Hebrew name of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

> At that time, you will appear before me in **the month of Aviv**, which is fixed for this purpose. It was in this month that you came out from Egypt. (Exodus 23:15b ULT)

> It will always be a statute for you that in **the seventh month, on the tenth day of the month,** you must humble yourselves and do no work. (Leviticus 16:29a ULT)

(1) Tell the number of the Hebrew month.

> At that time, you will appear before me in **the first month of the year**, which is fixed for this purpose. It was in this month that you came out from Egypt.

(2) Use the months that people know.

> At that time, you will appear before me in **the month of March**, which is fixed for this purpose. It was in this month that you came out from Egypt.

> It will always be a statute for you that **on the day I choose in late September** you must humble yourselves and do no work.

(3) State clearly what season the month occurs in.

> > It will always be a statute for you that **in the autumn, on the tenth day of the seventh month,** you must humble yourselves and do no work.

(4) Refer to the time in terms of the season rather than in terms of the month.

> > It will always be a statute for you that in **the day I choose in early autumn**[1] you must humble yourselves and do no work.

The footnote would look like:

> > [1] The Hebrew says, “the seventh month, on the tenth day of the month.”

Zechariah References:

7:1

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**.

Zechariah References:

8:8; 8:15

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

> His name first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek’s name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see **Borrow Words**.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples From the Bible

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that "Jordan" is the name of a river, "Jericho" is the name of a city, and "Amorites" is the name of a group of people.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that "Beer Lahai Roi" means "Well of the Living One who sees me."

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words "pull out."

> **Saul** was in agreement with his execution. (Acts 8:1a ULT)
>
> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

> > You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**
>
> At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)
>
> > At that hour, certain Pharisees approached, saying to him, “Go and leave here, because **King Herod** wants to kill you.”

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

> And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)
>
> > She called his name **Moses (which sounds like ‘drawn out’),** and she said, “For out of the water I drew him.”

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

> She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)
>
> > She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called “Saul” before Acts 13 and “Paul” after Acts 13. You could translate his name as “Paul” all of the time, except in Acts 13:9 where it talks about him having both names.

> … a young man named **Saul**. (Acts 7:58b ULT)
>
> > … a young man named **Paul** 1

The footnote would look like:

> > [1] Most versions say “Saul” here, but most of the time in the Bible he is called “Paul.”

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write “Saul” where the source text has “Saul” and “Paul” where the source text has “Paul.”

> a young man named **Saul** (Acts 7:58 ULT)
>
> > a young man named **Saul**

The footnote would look like:

> > [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)
>
> > It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

> > [1] This is the same man who was called Saul before Acts 13.

Zechariah References:

6:10; 6:11; 6:14; 6:14; 7:2; 11:7; 12:11; 12:13; 14:5; 14:10

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.

Zechariah References:

8:23; 12:8

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**

Zechariah References:

1:1; 1:7; 1:18; 1:21; 1:21; 2:1; 2:7; 2:8; 2:10; 3:8; 4:14; 5:1; 5:3; 5:5; 5:8; 5:9; 6:1; 6:7; 6:8; 6:9; 6:15; 8:4; 8:6; 9:10; 9:12; 9:13; 10:11; 11:3; 11:8; 11:10; 11:12; 12:4; 12:5; 12:7; 13:6; 13:9; 14:1; 14:4; 14:5; 14:8; 14:12; 14:13; 14:13

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."

Zechariah References:

6:7

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!

Zechariah References:

10:4; 12:12-14

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

> 6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

(1) Put the information that introduces the event in the order that your people put it.
(2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
(4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

(1) Put the information that introduces the event in the order that your people put it.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

> There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.

> One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.

As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him … (Mark 2:14a ULT)

> As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him …

> As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

> > As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as "another time," or "someone."

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase "after that" can help them see that it happened after the events already mentioned.
>
> > **After that**, when Noah was 600 years old, the flood came upon the earth.

> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone's house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.
>
> > **Another time** Jesus began to teach people again beside the sea.

> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)
>
> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.

> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)
>
> > **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come**.

Zechariah References:

1:1; 1:7; 1:8; 1:18; 2:1; 3:1; 4:1; 5:1; 5:5; 5:9; 6:1; 6:9; 7:1; 7:8; 8:1; 8:18; 9:1; 12:1; 13:1; 14:6

Introduction of New and Old Participants

Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** … **This man** came to Jesus at night … Jesus replied and said to **him** … (John 3:1, 2a, 3a)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as “This man” and “him” when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man,” as in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife." This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she."

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her … (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth … (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave

> him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.” (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who “he” refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.”

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph’s master took Joseph and put him in prison, in the place where all the king’s prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.
>
> > Joseph’s master took **him** and put **him** in prison, in the place where all the king’s prisoners were put, and **he** stayed there in the prison.

Zechariah References:

3:1; 3:1; 6:12; 9:11

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "the righteous," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that

their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **You know, for you were born then,and the number of your days is many!** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of the irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.)

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
> > or:
> > **You act like it is good to reject God's commandment** so you may keep your tradition!
>
> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

> > I did not come to call **people who think that they are righteous** to repentance, but to call people who know that they are sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!
>
> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)
>
> > 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **You know, for you were born then,**
> **and the number of your days is many!** (Job 38:20-21 ULT)
>
> > Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not**!

Zechariah References:

9:2; 11:13

Litany

Description

A litany is a figure of speech in which the various components of a thing are listed in a series of very similar statements. The speaker does this to indicate that what he is saying should be understood as comprehensive and without exceptions. In a sense, the speaker is describing an overwhelming situation by overwhelming his audience with an excessive series of statements.

Reason This Is a Translation Issue

Many languages do not use litanies, and readers could be confused by them. They may wonder why the speaker seems to be saying the same thing over and over again.

Examples From the Bible

> Though they dig into Sheol, there my hand will take them. Though they climb up to heaven, there I will bring them down. Though they hide on the top of Carmel, there I will search and take them. Though they are hidden from my sight in the bottom of the sea, there will I give orders to the serpent, and it will bite them. Though they go into captivity, driven by their enemies before them, there will I give orders to the sword, and it will kill them. (Amos 9:2-4 ULT)

In this passage Yahweh is telling the people of Israel that when he punishes them, none of them will escape.

> But you should not have looked on the day of your brother, on the day of his misfortune. And you should not have rejoiced over the sons of Judah in the day of their perishing. And you should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. And you women should not have

> looted his wealth in the day of his calamity. And you should not have stood at the crossroads to cut down his fugitives. And you should not have delivered up his survivors in a day of distress. (Obadiah 1:12–14)

In this passage Yahweh is telling the people of Edom that they should have helped the people of Judah when they were conquered by the Babylonians.

Translation Strategies

If the litany is understood as it is in the ULT, then translate the litany as it is. If it is not understood, then try one or more of the following strategies.

(1) Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany.
(2) You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.
(3) You can eliminate words like “and,” “but,” and “or” at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

Examples of Translation Strategies Applied

(1) combined with (3):
Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany;
You can eliminate words like “and,” “but,” and “or” at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

> > You did nothing to help the Israelites when strangers carried away their wealth. They conquered all the cities of Judah, and they even plundered Jerusalem.

> > And you were just as bad as those foreigners, because
> > you did nothing to help:
>
> You should not have looked on the day of your brother, on the day of his misfortune. You should not have rejoiced over the sons of Judah in the day of their perishing. You should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. You women should not have looted his wealth in the day of his calamity. You should not have stood at the crossroads to cut down his fugitives. You should not have delivered up his survivors in a day of distress. (Obadiah 1:11-14)

In the above example, verse 11 provides the summary and meaning for the litany that follows in verses 12-14.

(1) combined with (2):
Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany;
You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.

> > Not one of them will get away, not one of them will
> > escape:
>
> Though they dig into Sheol, there my hand will take them.
>
> Though they climb up to heaven, there I will bring them down.

> Though they hide on the top of Carmel, there I will search and take them.
> Though they are hidden from my sight in the bottom of the sea, there will
> I give orders to the serpent, and it will bite them.
> Though they go into captivity, driven by their enemies before them, there
> will I give orders to the sword, and it will kill them. (Amos 9:1b–4 ULT)

In the above example, the sentence before the litany explains its overall meaning. That sentence can be placed as an introduction. The second half of each sentence can be formatted in a descending staircase pattern as above, or lined up evenly like the first half of each sentence, or in another way. Use whatever format best shows that these sentences are all communicating the same truth, that it is not possible to escape from God.

Zechariah References:

11:16

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it,
> > and he approached the door of the tower **to burn it**.
> > (Or) … **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase

can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

Zechariah References:

6:1; 9:9; 12:6

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> … I praise you, Father, Lord of **heaven and earth** …, (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means “everyone.”

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Identify what the merism refers to without mentioning the parts.
(2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything**.

> **From the rising of the sun to its setting**, Yahweh’s name should be praised. (Psalm 113:3 ULT)
>
> > **In all places**, people should praise Yahweh’s name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

Zechariah References:

2:4; 7:14; 8:4; 8:5; 8:7; 8:10; 8:10; 9:10; 10:10; 12:6; 13:1; 14:7; 14:8; 14:10; 14:10

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** 🔗.

Zechariah References:

1:3; 1:3; 1:4; 1:6; 1:16; 2:4; 2:5; 2:13; 3:2; 3:3; 3:4; 3:4; 3:4; 3:4; 3:7; 3:7; 3:7; 3:8; 3:9; 3:10; 4:7; 4:12; 6:5; 6:8; 6:12; 6:12; 7:3; 7:9; 7:10; 7:11; 7:11; 7:14; 8:2; 8:3; 8:3; 8:12; 8:13; 8:13; 8:13; 8:17; 9:5; 9:5; 9:6; 9:8; 9:9; 9:11; 9:12; 9:13; 9:14; 9:15; 9:16; 10:2; 10:3; 10:3; 10:3; 10:3; 10:3; 10:4; 10:6; 10:7; 10:7; 10:8; 10:9; 10:11; 10:12; 11:2; 11:2; 11:3; 11:4; 11:4; 11:6; 11:9; 11:15; 11:16; 12:1; 12:1; 12:2; 12:3; 12:4; 12:6; 12:7; 12:8; 12:10; 13:1; 13:6; 13:7; 13:7; 13:8; 13:8; 13:9; 14:2

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** 🔗.

Zechariah References:

1:12; 1:17; 1:19; 1:19; 1:21; 1:21; 1:21; 2:6; 2:7; 2:9; 2:11; 2:13; 2:13; 3:1; 3:3; 3:4; 3:8; 3:9; 3:9; 4:9; 4:10; 5:4; 5:6; 6:5; 6:8; 6:13; 6:15; 7:2; 7:2; 7:7; 7:12; 8:10; 8:21; 9:1; 9:2; 9:4; 9:5; 9:6; 9:7; 9:8; 9:8; 9:10; 9:11; 9:16; 10:2; 10:3; 10:5; 10:11; 10:11; 10:12; 11:6; 11:17; 11:17; 12:1; 12:6; 12:7; 12:8; 12:12; 13:1; 13:2; 13:3; 13:7; 13:7; 14:2; 14:4; 14:9; 14:11; 14:19; 14:20; 14:21

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**.

Zechariah References:

6:7; 6:15; 9:8; 11:7; 12:3; 12:8; 12:14; 13:7; 14:6

Numbers

Description

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“5”). Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

(1) Write numbers using numerals.
(2) Write numbers using your language's words or the Gateway Language words for those numbers.
(3) Write numbers using words, and put the numerals in parentheses after them.
(4) Combine words for large numbers.
(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

Zechariah References:

4:2

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use “one” with the first item and “another” or “the next” with the rest.
(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim … the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

> There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.
>
> There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of

> > Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim … Delaiah, and Maaziah.

Zechariah References:

1:1; 1:7; 1:7; 4:12; 6:2; 6:3; 7:1

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.

Zechariah References:

3:2; 8:2; 9:9; 9:9; 10:3; 11:3

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.

Zechariah References:

1:6; 1:11; 4:10; 5:4; 8:12; 9:3; 9:4; 11:1

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the pigs.
> >
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

• the same sound used at the end or at the beginning of two or more lines:

> "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

• the same sound repeated many times:

> "Peter, Peter, pumpkin eater" (from an English rhyme)

• The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)

> Yahweh,…**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

• old words and expressions
• dramatic imagery
• different use of grammar — including:
  ◦ incomplete sentences
  ◦ lack of connective words

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> … for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me.
> (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever. Oh, give thanks to the God of gods, for his coven
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or
> stand in the pathway with sinners, or sit in the assembly of mockers. But

> his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> > "Happy is the person not encouraged **to sin**,
> > Disrespect for God he will not **begin**, To those who
> > laugh at God he is **no kin.** God is his constant
> > **delight**, He does what God says **is right**, He thinks of
> > it all day **and night**."

(2) Translate the poetry using your style of elegant speech.

> > This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh's law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> > The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh's law, and they think about it all the time.

Zechariah References:

1:2; 1:14; 1:15; 3:7; 3:9; 6:12; 11:2; 11:17

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**.

Zechariah References:

2:1; 4:2; 4:6; 4:8; 4:10; 4:14; 5:7; 6:13; 7:14; 8:8; 9:10; 10:2; 14:13; 14:15

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** … (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

> Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom "he" in the second sentence refers to.

> Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

> Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)
>
> > Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who

> were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

> > At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, "See, your disciples do what is unlawful to do on the Sabbath." But **he** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **he** left from there and went into their synagogue.

Zechariah References:

1:6; 1:10; 1:11; 1:15; 1:21; 2:3; 2:4; 2:4; 2:5; 2:5; 2:8; 2:9; 2:11; 3:1; 3:4; 3:4; 3:5; 4:3; 4:5; 4:7; 4:9; 4:9; 4:10; 4:10; 4:12; 4:13; 5:4; 5:4; 5:6; 5:8; 5:11; 6:7; 6:7; 6:8; 6:8; 6:8; 6:10; 6:10; 6:13; 6:13; 7:1; 7:2; 7:3; 7:7; 7:11; 7:13; 7:13; 7:14; 8:2; 8:8; 8:21; 9:1; 9:2; 9:3; 9:4; 9:4; 9:6; 9:7; 9:8; 9:10; 9:10; 9:11; 9:14; 9:15; 9:16; 9:16; 9:17; 10:2; 10:4; 10:5; 10:7; 10:11; 11:11; 12:5; 12:10; 13:9; 13:9; 14:1; 14:10; 14:11; 14:12; 14:21

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**.

Zechariah References:

1:3; 1:10; 1:11; 2:4; 2:8; 3:4; 3:6; 3:7; 3:9; 4:4; 4:5; 4:8; 4:11; 5:4; 6:4; 6:5; 6:8; 6:12; 6:12; 7:9; 8:1; 8:2; 8:3; 8:4; 8:6; 8:6; 8:11; 8:14; 8:17; 8:18; 10:12; 12:1; 12:2; 12:9; 13:2; 13:7

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark “ immediately before a quote and ” immediately after it.

- John said, “I do not know when I will arrive.”

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, “John said, ‘I do not know when I will arrive.’ ”
- Bob said, “Mary told me, ‘John said, “I do not know when I will arrive.” ’ ”

Some languages use other kinds of quotation marks: Here are some examples: , ‘ ’ „ “ ” ‹ › « » ⁊ — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, “That is Elijah the Tishbite.” (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, “Who is the man who said to you, **‘Pick it up and walk’**?” (John 5:12 ULT)
>
> He sent two of the disciples, saying, “Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **‘Why are you untying it?’** you will say thus, **‘The Lord has need of it.’**” (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, “Because I thought, ‘Surely there is no fear of God in this place, and they will kill me because of my wife.’ Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father’s house and travel from place to place, I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, “**He is my brother**.”’” (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: **‘Is it because there is no God in Israel that you sent men to consult with Baal**

> **Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'** " ' " (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
(2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See Direct and Indirect Quotations.)
(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

> > They told him **that** a man came to meet them who said to them, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”’”

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

> > They said to him,

> > A man came to meet us who said to us, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”””

Zechariah References:

1:17

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.’”

Zechariah References:

2:4; 3:7; 4:6; 4:7; 6:12; 7:3; 7:5; 7:9; 8:2; 8:3; 8:21; 8:23; 11:5; 12:5; 13:3; 13:6; 13:9

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!

Zechariah References:

4:7; 6:15; 7:5; 8:23; 11:9; 12:3; 12:12

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?

Zechariah References:

1:5; 1:5; 1:6; 1:12; 3:2; 4:5; 4:7; 4:10; 4:13; 7:5; 7:6; 7:7; 8:6

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!

Zechariah References:

2:6; 4:1; 5:9; 7:12; 9:3; 9:7; 9:13; 9:14; 9:15; 9:15; 9:16; 10:2; 10:3; 10:5; 10:7; 10:7; 10:7; 10:7; 12:6; 12:8; 12:10; 12:10; 12:11; 13:9; 14:3; 14:10; 14:20

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.

Zechariah References:

3:5; 6:11; 6:14; 8:23; 14:16

Symbolic Language

Description

Symbolic language in speech and writing is the use of symbols to represent other things, other events, etc. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

> Eat this scroll; then go speak to the house of Israel. (Ezekiel 3:1 ULT)

This was in a dream. Eating the scroll is a symbol of Ezekiel reading and understanding well what was written on the scroll, and accepting these words from God into himself.

Purposes of Symbolism

- One purpose of symbolism is to help people understand the importance or severity of an event by putting it in other, very dramatic terms.
- Another purpose of symbolism is to tell some people about something while hiding the true meaning from others who do not understand the symbolism.

Reason This Is a Translation Issue

People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

Translation Principles

- When symbolic language is used, it is important to keep the symbol in the translation.
- It is also important not to explain the symbol more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

Examples From the Bible

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in

> pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

The meaning of the bolded symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

> This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

> I turned around to see the voice that was speaking to me, and as I turned I saw **seven golden lampstands**. In the middle of the lampstands there was one like a son of man … He had **seven stars** in his right hand and **a sword with two sharp edges** was coming out of his mouth. As for the hidden meaning about the seven stars that you saw in my right hand, and the seven golden lampstands: **The seven stars are the angels of the seven churches**, and **the seven lampstands are the seven churches**. (Revelation 1:12-13a, 16a, 20 ULT)

This passage explains the meaning of the seven lampstands and the seven stars. The two-edged sword represents God's word and judgment.

Translation Strategies

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.
(2) Translate the text with the symbols. Then explain the symbols in footnotes.

Examples of Translation Strategies Applied

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

> This is what that person said, ‘As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.’ (Daniel 7:23-24 ULT)

(2) Translate the text with the symbols. Then explain the symbols in footnotes.

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

> > After this I saw in my dream at night a fourth animal, [1] terrifying, frightening, and very strong. It had large iron teeth; [2] it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns. [3]

> The footnotes would look like:

> > [1] The animal is a symbol for a kingdom.
> > [2] The iron teeth is a symbol for the kingdom's powerful army.
> > [3] The horns are a symbol of powerful kings.

Zechariah References:

6:1

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

Zechariah References:

4:7; 8:9; 8:9; 8:13; 8:16; 12:4; 14:4

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.

Zechariah References:

11:2

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

Zechariah References:

3:2

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**

Zechariah References:

1:16; 2:12; 5:9; 5:11; 11:2; 11:13; 12:6; 12:6; 14:16

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.”

Zechariah References:

3:10; 7:9; 8:4; 8:10; 8:10; 8:16; 11:6; 14:13

unfoldingWord® Translation Words - Zechariah

v91

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and did not want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: adultery, desecrate, desolate, false god, sacrifice)

Bible References:

- Ezra 9:1-2
- Genesis 46:34
- Isaiah 1:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong’s: H0887, H6292, H8251, H8262, H8263, H8441, G09460

Zechariah References:

9:7

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

Zechariah References:

3:1; 3:2; 8:10

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

Zechariah References:

6:13

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

Zechariah References:

10:2

age, aged, old, old age, years old

Definition:

In this sense, the term “age” refers to the number of years a person has lived. In the Bible the terms “aged” and “old” are both used to describe someone who has lived a for many years.

Translation Suggestions:

- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The term “aged” could also be translated as “old” or “very old” depending on context.

Bible References:

Word Data:

- Strong’s: G01650, G01660

Zechariah References:

8:4

age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

Zechariah References:

4:12; 10:1

alien, foreigner, sojourn

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.” To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

Word Data:

- Strong’s: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

Zechariah References:

7:10

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- 5:8 When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- 13:9 A priest would kill the animal and burn it on the **altar**.
- 16:6 He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

Zechariah References:

9:15; 14:20

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: (1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: How to Translate Unknowns)

(See also: chief, head, messenger, Michael, ruler, servant)

Bible References:

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- 2:12 God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- 22:3 The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- 23:6 Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- 23:7 Suddenly, the skies were filled with **angels** praising God.
- 25:8 Then **angels** came and took care of Jesus.
- 38:12 Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- 38:15 “I could ask the Father for an army of **angels** to defend me.”

Word Data:

- Strong’s: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

Zechariah References:

1:11; 1:12; 1:13; 1:14; 1:19; 2:3; 3:1; 3:3; 3:5; 3:6; 4:4; 4:5; 12:8

Arabah

Definition:

The Old Testament term “Arabah” often refers to a very large desert and plains region that includes the valley surrounding the Jordan River and extends south to the northern tip of the Red Sea.

- The Israelites traveled through this desert region on their journey from Egypt to the land of Canaan.
- The “Sea of the Arabah” could also be translated as “sea located in the Arabah desert region.” This sea is often referred to as the “Salt Sea” or the “Dead Sea.”
- The term “arabah” can also be a general reference to any desert region.

(Translation suggestions: Translate Names)

(See also: **desert**, **Sea of Reeds**, Jordan River, Canaan, Salt Sea, Egypt)

Bible References:

- **1 Samuel 23:24-25**
- **2 Kings 25:4-5**
- **2 Samuel 2:29**
- **Jeremiah 2:4-6**
- **Job 24:5-7**
- Zechariah 14:10

Word Data:

- Strong’s: H1026, H6160

Zechariah References:

14:10

Ashdod, Azotus

Definition:

Ashdod was one of the five most important cities of the Philistines. It was located in southwestern Canaan near the Mediterranean Sea, halfway between the cities of Gaza and Joppa.

- The temple of the Philistine's false god Dagon was located in Ashdod.
- God severely punished the people of Ashdod when the Philistines stole the ark of the covenant and put it in the pagan temple at Ashdod.
- The Greek name for this city was Azotus. It was one of the cities where the evangelist Philip preached the gospel.

(Translation suggestions: How to Translate Names)

(See also: Ekron, Gath, Gaza, Joppa, Philip, Philistines)

Bible References:

- 1 Samuel 5:1-3
- Acts 8:40
- Amos 1:8
- Joshua 15:45-47
- Zechariah 9:6

Word Data:

- Strong's: H0795, G01080

Zechariah References:

9:6

Ashkelon

Definition:

In Bible times, Ashkelon was a major Philistine city located on the coast of the Mediterranean Sea. It still exists in Israel today.

- Ashkelon was one of the five most important Philistine cities, along with Ashdod, Ekron, Gath, and Gaza.
- The Israelites did not completely conquer the people of Ashkelon, even though the kingdom of Judah occupied its hill country.
- Ashkelon remained occupied by the Philistines for hundreds of years.

(Translation suggestions: Translate Names)

(See also: Ashdod, Canaan, Ekron, Gath, Gaza, Philistines, Mediterranean)

Bible References:

- 1 Samuel 6:17-18
- Amos 1:8
- Jeremiah 25:19-21
- Joshua 13:2-3
- Judges 1:18-19
- Zechariah 9:5

Word Data:

- Strong's: H0831

Zechariah References:

9:5

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

Zechariah References:

10:10; 12:3; 14:2

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

Zechariah References:

10:10; 10:11

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

Zechariah References:

2:7; 6:10

barren, dry

Definition:

To be “barren” means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When “barren” is used to refer to land, it could be translated as “not fertile” or “unfruitful” or “without plants.”
- When it is referring to a barren woman, it could be translated as “childless” or “not able to bear children” or “unable to conceive a child.”

Bible References:

- 1 Samuel 2:5
- Galatians 4:27
- Genesis 11:30
- Job 3:7

Word Data:

- Strong’s: H4420, H6115, H6135, H6723, H7921, G06920, G47230

Zechariah References:

10:11

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

Zechariah References:

11:2

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

Zechariah References:

6:13; 8:12; 13:3

beast

Definition:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: Metaphor)
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: **authority**, **Daniel**, **livestock**, nation, **power**, **reveal**, **Beelzebul**)

Bible References:

- **1 Corinthians 15:32**
- **1 Samuel 17:44**
- **2 Chronicles 25:18**
- **Jeremiah 16:1-4**
- **Leviticus 7:21**
- **Psalms 49:12-13**

Word Data:

- Strong’s: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

Zechariah References:

2:4; 8:10; 14:15

beg, begging, begged

Definition:

The term “beg” means to urgently ask someone for something.

- Often people beg or plead when they strongly need something, but do not know if the other person will give them what they ask for.
- Depending on the context, this term could be translated as “plead” or “urgently ask.”

(See also: plead)

Bible References:

Examples from the Bible stories:

- 10:4 God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- 29:8 “The king called the servant and said, ‘You wicked servant! I forgave your debt because you **begged** me.’”
- 32:7 The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!”
- 32:10 The man who used to have the demons **begged** to go along with Jesus.
- 35:11 His father came out and **begged** him to come and celebrate with them, but he refused.

Word Data:

- Strong’s: H7592, G12100, G18710, G20650, G38700, G43190, G43195

Zechariah References:

8:21; 8:22

Benjamin, Benjaminite

Definition:

Benjamin was Jacob's twelfth son. He was Rachel's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Benjamin" or "Benjamin" or the "Benjaminites."
- In Hebrew, the name Benjamin means "son of my right hand."
- The tribe of Benjamin settled just northwest of the Dead Sea, north of Jerusalem.
- King Saul was from the tribe of Benjamin.
- The apostle Paul was from the tribe of Benjamin.

(Translation suggestions: How to Translate Names)

(See also: **twelve tribes of Israel**, **Jacob**, **Rachel**)

Bible References:

- **1 Chronicles 2:1-2**
- **1 Kings 2:8**
- **Acts 13:21-22**
- **Genesis 35:18**
- **Genesis 42:4**
- **Genesis 42:35-36**
- **Philippians 3:4-5**

Word Data:

- Strong's: H1144, G09580

Zechariah References:

14:10

Bethel

Definition:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called "Luz." "Bethel" means "house of God."

- After receiving God's promises for the first time, Abram (Abraham) built an altar to God near Bethel. The actual name of the city was not yet Bethel at that time, but it was usually referred to as "Bethel," which was better known.
- When fleeing from his brother Esau, Jacob stayed overnight near this city and slept outdoors on the ground there. While he was sleeping, he had a dream showing angels going up and down a ladder to heaven. After that, he set up a monument there and named the place "Bethel."
- This city did not have the name "Bethel" until after Jacob named it that. To make this clear, some translations may translate it as "Luz (later called Bethel)" in the passages about Abraham, as well as when Jacob first arrives there (before he changed the name).
- When Israel separated from Judah, Jereboam I set up a golden calf in Bethel so that the people in the northern kingdom would worship there rather than go to the temple in Jerusalem.
- Bethel then became a center of idol worship, and the prophets Amos and Hosea strongly criticise the place for that. Hosea refers to it by the derogatory name, "Beth Aven," which means, "house of evil."

(Translation suggestions: How to Translate Names)

(See also: Abraham, altar, Jacob, Jerusalem)

Bible References:

- Genesis 12:8-9
- Genesis 35:1
- Judges 1:23
- 1 Kings 12:29-33
- Hosea 10:15

Word Data:

- Strong's: H1008

Zechariah References:

7:2

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: **praise**)

Bible References:

- **1 Corinthians 10:16**
- **Acts 13:34**
- **Ephesians 1:3**
- **Genesis 14:20**
- **Isaiah 44:3**

- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- 4:7 Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

Zechariah References:

8:13; 11:5

bow and arrow, a bow

Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine. When not in use the bow string would not be attached to both ends of the bow so that the bow was not under the pressure of being bent all the time. When preparing to fight a warrior would bend the bow and attach the string to both ends.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

- Genesis 21:16
- Habakkuk 3:9-10
- Job 29:20-22
- Lamentations 2:4
- Psalms 58:6-8

Word Data:

- Strong's: H2671, H7198, G51150

Zechariah References:

9:10; 9:13; 10:4

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down" means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include "bow the knee" (meaning to kneel) and "bow the head" (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is "bowed down" has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."
- The term "bow down" could be translated as "kneel down" or "prostrate oneself."
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

Bible References:

- 2 Kings 5:18
- Exodus 20:5
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:5

- **Matthew 2:11**
- **Revelation 3:9**

Word Data:

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

Zechariah References:

14:16; 14:17

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

Zechariah References:

6:1

call, called

Definition:

The term “call,” in this sense, means to summon a person or being.

- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- Depending on context the phrase “call upon” can be translated as “summon” or “request help from” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- When God “calls” people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- The expression, “I have called you by name” means that God has specifically chosen that person.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- When the Bible says that God has “called” us to be his servants, this could be translated as “specially chose us” or “appointed us” to be his servants.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- When God says, “I have called you by name,” this could be translated as “I know you and have chosen you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”

(See also: call to speak loudly, call name)

Bible References:

Word Data:

- Strong’s: H7121, G25640, G28210, G43410, G47790, G54550

Zechariah References:

3:10; 7:13; 13:9

call, called

Definition:

The terms “call” and “called,” in this sense, mean to name a place, person, or being. When referring to a person or thing the terms “call” and “called” can refer either to initially giving someone or something a name for the first time or to saying that thing or persons pre-existing name or title.

- The Bible sometimes uses these terms in the context of naming someone. For example, “His name is called John,” means “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.

Translation Suggestions:

- “You must call his name” can also be translated as “you must name him.”
- “His name is called” could also be translated as “his name is” or “he is named.”
- The expression “you are called by my name” could be translated as “I have given you my name, showing that you belong to me.”
- You could translates Jesus’ words “You call me ‘Teacher’ and ‘Lord,’” as “You address me as ‘Teacher’ and ‘Lord,’” or something similar to show that the word “call” in this context means to “address” someone by a specific name or title.

(See also: call to summon)

Bible References:

Word Data:

- Strong’s: H7121, G25640, G30040, G55810

Zechariah References:

8:3; 11:7

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

Zechariah References:

1:4; 1:14; 1:17

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: How to Translate Unknowns)

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: **burden**, **clean**)

Bible References:

- **1 Chronicles 5:21**
- **2 Chronicles 9:1-2**
- **Exodus 9:1-4**
- **Mark 10:25**
- **Matthew 3:4**
- **Matthew 19:23-24**

Word Data:

- Strong's: H1581, G25740

Zechariah References:

14:15

Canaan, Canaanite

Definition:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: How to Translate Names)

(See also: Ham, Promised Land)

Bible References:

- Acts 13:19-20
- Exodus 3:7-8
- Genesis 9:18
- Genesis 10:19-20
- Genesis 13:7
- Genesis 47:2

Examples from the Bible stories:

- 4:5 He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- 4:6 When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- 4:9 "I give the land of **Canaan** to your descendants."
- 5:3 "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- 7:8 After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Word Data:

- Strong's: H3667, H3669, G54780

Zechariah References:

14:21

cedar, cedarwood

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: **fir**, **pure**, sacrifice, temple)

Bible References:

- **1 Chronicles 14:1-2**
- **1 Kings 7:1-2**
- **Isaiah 2:13**
- Zechariah 11:2

Word Data:

- Strong’s: H0730

Zechariah References:

11:1; 11:2

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

Zechariah References:

6:1; 6:2; 6:6; 9:10

chief, leader

Definition:

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: **head**, chief priests, priest, **tax collector**)

Bible References:

- **Daniel 1:11-13**
- **Ezekiel 26:15-16**
- **Luke 19:2**
- **Psalm 4:1**

Word Data:

- Strong’s: H0047, H0441, H5057, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G07490, G07500, G07540, G44100, G44130, G55060

Zechariah References:

12:5; 12:6

chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: **appoint**, **Christ**)

Bible References:

- **2 John 1:1**

- **Colossians 3:12**
- **Ephesians 1:3-4**
- **Isaiah 65:22-23**
- **Luke 18:7**
- **Matthew 24:19-22**
- **Romans 8:33**

Word Data:

- Strong's: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

Zechariah References:

1:17; 2:12; 3:2

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

Zechariah References:

9:7; 12:12; 12:13; 12:14; 14:17; 14:18

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

Zechariah References:

3:8; 11:9; 13:7

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

Zechariah References:

1:12; 10:6

consume, devour

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

Word Data:

- Strong’s: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

Zechariah References:

5:4

cornerstone

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

- Acts 4:11
- Ephesians 2:20
- Matthew 21:42
- Psalms 118:22

Word Data:

- Strong’s: H0068, H6438, H7218, G02040, G11370, G27760, G30370

Zechariah References:

10:4

court, courtyard

Definition:

The terms “court” and “courtyard” refer to an enclosed area that is open to the sky and surrounded by walls.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The king’s court can refer to the physical location where legal and political matters were handled. It can also refer to the people who supported the king and carried out his decrees.
- The courtyard of a house was an open area in the middle of the house.

Translation Suggestions:

- The terms “court” and “courtyard” could be translated as “enclosed space” or “walled-in land” or “walled-in space” or “tabernacle grounds” or “temple grounds” or “temple enclosure” depending on the context.
- If it would be natural in your language the term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: Gentile,tabernacle, temple)

Bible References:

- 2 Kings 20:4-5
- Exodus 27:9
- Jeremiah 19:14-15
- Luke 22:55
- Matthew 26:69-70
- Numbers 3:26
- Psalms 65:4

Word Data:

- Strong's: H1004, H1508, H2691, H5835, H7339, H8651, G08330, G42590

Zechariah References:

3:7

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”

- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- 4:9 Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- 5:4 "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- 6:4 After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- 7:10 "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- 13:2 God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- 13:4 Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- 15:13 Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- 21:5 Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- 21:14 Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- 38:5 Then Jesus took a cup and said, "Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it."
- 48:11 But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

Zechariah References:

9:11; 11:10

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

Zechariah References:

7:9

crown, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means, to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Paul calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- If a person is "crowned" this could be translated as "a crown was put on his head."
- The expression, "he was crowned with glory and honor" could be translated as "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, king, olive)

Bible References:

- John 19:3
- Lamentations 5:16
- Matthew 27:29
- Philippians 4:1
- Psalms 21:3
- Revelation 3:11

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

Zechariah References:

6:11; 6:14; 9:16

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

Zechariah References:

6:8

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

Zechariah References:

5:3; 8:13

cypress

Definition:

The term “cypress” refers to a kind of fir tree that was plentiful in the regions where people lived in Bible times, especially countries bordering the Mediterranean Sea.

- Cyprus and Lebanon are two places that are specifically mentioned in the Bible as having many cypress trees.
- The wood that Noah used to build the ark may have been cypress.
- Because cypress wood is sturdy and long-lasting, it was used by ancient peoples for building boats and other structures.

(See also: ark, Cyprus, fir, Lebanon)

Bible References:

- Acts 11:19-21
- Genesis 6:14
- Hosea 14:8
- Isaiah 44:14
- Isaiah 60:13
- Zechariah 11:2

Word Data:

- Strong’s: H8645

Zechariah References:

11:2

Damascus

Definition:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.
- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future, more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(Translation suggestions: How to Translate Names)

(See also: Aram, Assyria, believe, Syria)

Bible References:

- 2 Chronicles 24:23-24
- Acts 9:1-2
- Acts 9:3
- Acts 26:12
- Galatians 1:15-17
- Genesis 14:15-16

Word Data:

- Strong's: H1834, G11540

Zechariah References:

9:1

Darius

Definition:

Darius was the name of several kings of Persia. It is possible that "Darius" was a title rather than a name.

- "Darius the Mede" was the king who was tricked into having the prophet Daniel thrown into a lion's den as punishment for worshiping God.
- "Darius the Persian" helped facilitate the reconstruction of the temple in Jerusalem during the time of Ezra and Nehemiah.

(Translation suggestions: How to Translate Names)

(See also: Persia, Babylon, Daniel, Ezra, Nehemiah)

Bible References:

- Ezra 4:4-6
- Haggai 1:1
- Nehemiah 12:22
- Zechariah 1:1

Word Data:

- Strong's: H1867, H1868

Zechariah References:

1:1; 1:7; 7:1

David

Definition:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- 17:2 God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. … **David** was a humble and righteous man who trusted and obeyed God.

- 17:3 **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- 17:4 Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- 17:5 God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- 17:6 **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- 17:9 **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 17:13 God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

Zechariah References:

12:8

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: time, judgment day, last day)

Bible References:

- Acts 20:6
- Daniel 10:4
- Ezra 6:15
- Ezra 6:19
- Matthew 9:15

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

Zechariah References:

1:7; 2:11; 4:10; 7:1; 12:6; 14:5

day of the Lord, day of Yahweh

Definition:

The Old Testament term “day of Yahweh” is used to refer to a future time when God will punish people for their sin.

- The Old Testament term “day of Yahweh” is an expression that many of the prophets use.
- The New Testament term “day of the Lord” usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection is also sometimes referred to as the “last day.” This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
- The word “day” in these phrases may sometimes refer to a literal day or it may refer to a “time” or “occasion” that is longer than a day.
- Sometimes the punishment is referred to as a “pouring out of God’s wrath” upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate “day of Yahweh” could include “time of Yahweh” or “time when Yahweh will punish his enemies” or “time of Yahweh’s wrath.”
- Other ways to translate “day of the Lord” could include “time of the Lord’s judgment” or “time when the Lord Jesus will return to judge people.”

(See also: day, judgment day, Lord, resurrection, Yahweh)

Bible References:

- 1 Corinthians 5:5
- 1 Thessalonians 5:2
- 2 Peter 3:10
- 2 Thessalonians 2:2
- Acts 2:20-21
- Philippians 1:9-11

Word Data:

- Strong’s: H3068, H3117, G22500, G29620

Zechariah References:

14:intro

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

Zechariah References:

10:2; 13:4

declare, proclaim, announce

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: **preach**, **decree**)

Bible References:

- **1 Chronicles 16:24**
- **1 Corinthians 15:31-32**
- **1 Samuel 24:17-18**
- **Amos 2:16**
- **Ezekiel 5:11-12**
- **Matthew 7:21-23**

Word Data:

- Strong’s: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

Zechariah References:

7:7; 9:12

dedicate, dedication, established, devoted

Definition:

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word “dedication” refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem’s repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term “dedicate” could also be translated as “specially assign a special purpose” or “commit something to be used for a specific use” or “commit someone to do a special task.”
- The terms “devote” and “devoted” often refer to something that is completely destroyed as a way of dedicating it to Yahweh.

(See also: commit)

Bible References:

- 1 Chronicles 15:11-12
- 1 Corinthians 6:9-11
- 1 Kings 7:51
- 1 Timothy 4:5
- 2 Chronicles 2:4-5
- John 17:18-19
- Luke 2:22-24

Word Data:

- Strong’s: H2596, H2597, H2598, H2764, H4394, H6942, H6944, G14560, G14570

Zechariah References:

5:11

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

Zechariah References:

11:6

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

Zechariah References:

7:14

destroy, destruction, annihilate

Definition:

The term “destroy” means to completely make an end to something, so that it no longer exists.

- The term “destroyer” means “a person who destroys.”
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 6:26
- Judges 16:24

Word Data:

- Strong’s: H0006, H0007, H0622, H0398, H1104, H1197, H1820, H1826, H1942, H2000, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H4191, H4229, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5595, H5642, H6365, H6789, H6979, H7665, H7667, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8316, H8552, G03550, G03960, G06220, G08530, G13110, G18420, G20490, G25060, G25070, G26470, G26730, G27040, G30890, G36450, G41990, G53510, G53560

Zechariah References:

11:8; 11:9; 11:16; 12:9; 14:11

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

Zechariah References:

11:2; 11:3

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: consume)

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong’s: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

Zechariah References:

9:4; 9:15; 11:1; 11:9; 11:16; 12:6

disperse, dispersion, scatter, distributed

Definition:

The terms “disperse” and “dispersion” refer to the scattering of people or things into many different directions.

- In the Old Testament, God talks about “dispersing” people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
- The term “dispersion” is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
- The phrase “the dispersion” could be translated as “believers in many different places” or “the people who moved away to live in different nations.”
- The term “disperse” could be translated as “send away into many different places” or “scatter abroad” or “cause to move away to live in different countries.”

(See also: **believe**, **persecute**, **captive**, exile)

Bible References:

- **1 Peter 1:1**
- **Ezekiel 12:15**
- **Ezekiel 30:23**
- **Psalms 18:14**

Word Data:

- Strong’s: H2219, H5310, H6327, H6340, H6504, H8600, G12870, G12900, G46500

Zechariah References:

1:19; 1:21; 7:14; 11:16; 13:7

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

Zechariah References:

10:2

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

Zechariah References:

9:10

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: How to Translate Unknowns)

Bible References:

- 1 Kings 1:32-34
- 1 Samuel 9:4
- 2 Kings 4:21-22
- Deuteronomy 5:12-14
- Luke 13:15
- Matthew 21:2

Word Data:

- Strong's: H0860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G36780, G36880, G52680

Zechariah References:

9:9; 14:15

dream

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: vision)

Bible References:

- Acts 2:16-17
- Daniel 1:17-18
- Daniel 2:1
- Genesis 37:6
- Genesis 40:4-5
- Matthew 2:13
- Matthew 2:19-21

Examples from the Bible stories:

- 8:2 Joseph's brothers hated him because their father loved him most and because Joseph had **dreamed** that he would be their ruler.
- 8:6 One night, the Pharaoh, which is what the Egyptians called their kings, had two **dreams** that disturbed him greatly. None of his advisors could tell him the meaning of the **dreams**.
- 8:7 God had given Joseph the ability to interpret **dreams**, so Pharaoh had Joseph brought to him from the prison. Joseph interpreted the **dreams** for him and said, "God is going to send seven years of plentiful harvests followed by seven years of famine."
- 16:11 So that night, Gideon went down to the camp and heard a Midianite soldier telling his friend about something he had **dreamed**. The man's friend said, "This **dream** means that Gideon's army will defeat the Midianite army!"

- 23:1 He (Joseph) did not want to shame her (Mary), so he planned to quietly divorce her. Before he could do that, an angel came and spoke to him in a **dream**.

Word Data:

- Strong's: H1957, H2472, H2492, H2493, G17970, G17980, G36770

Zechariah References:

10:2

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

Zechariah References:

1:11; 1:21; 2:6; 2:12; 3:9; 4:10; 4:14; 5:3; 5:6; 5:9; 5:11; 6:5; 6:6; 6:7; 6:8; 7:5; 7:14; 8:7; 8:12; 9:1; 9:10; 9:16; 10:10; 11:6; 11:16; 12:1; 12:3; 12:12; 13:2; 13:8; 14:9; 14:10; 14:17

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

Zechariah References:

10:10; 10:11; 14:18; 14:19

Ekron, Ekronites

Definition:

Ekron was a major city of the Philistines, located nine miles inland from the Mediterranean Sea.

- A temple of the false god Baal-zebub was located at Ekron.
- When the Philistines captured the ark of the covenant, they took it to Ashdod and then moved it to Gath and Ekron because God kept causing people to get sick and die in whatever city the ark was taken to. Finally the Philistines sent the ark back to Israel.
- When King Ahaziah fell through the roof of his house and injured himself, he sinned by trying to find out from the false god Baal-zebub of Ekron as to whether or not he would die from his injuries. Because of this sin, Yahweh said that he would die.

(Translation suggestions: Translate Names)

(See also: **Ahaziah**, **ark of the covenant**, Ashdod, **Beelzebul**, false god, **Gath**, Philistines)

Bible References:

- **1 Samuel 5:10**
- **Joshua 13:2-3**
- **Judges 1:18-19**
- Zechariah 9:5

Word Data:

- Strong's: H6138, H6139

Zechariah References:

9:5; 9:7

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

Zechariah References:

2:9; 13:5

Ephraim, Ephraimite

Definition:

Ephraim was the younger son of Joseph. His descendants, the Ephraimites, formed one of the tribes of Israel.

- The name Ephraim sounds like the Hebrew word meaning “to make fruitful.”
- The tribe of Ephraim was one of the ten tribes located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel (similar to how the name Judah is sometimes used to refer to the whole southern kingdom of Israel).

(Translation suggestions: How to Translate Names)

(See also: Joseph, **Manasseh**, **kingdom of Israel**, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 6:66-69**
- **2 Chronicles 13:4-5**
- **Ezekiel 37:16**
- **Genesis 41:52**
- **Genesis 48:1-2**
- **John 11:54**

Word Data:

- Strong’s: H0669, H0673, G21870

Zechariah References:

9:10; 9:13; 10:7

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

Zechariah References:

1:5

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

Zechariah References:

9:10

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

Zechariah References:

1:4; 1:15; 7:10; 8:17

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

Zechariah References:

6:10; 14:2

exult, exultant

Definition:

The terms “exult” and “exultant” refer to being very happy because of a success or special blessing.

- To “exult” includes a feeling of celebrating something wonderful.
- A person can exult in God’s goodness.
- The term “exultant” can also include being arrogant in one’s feeling of gladness about success or prosperity.
- The term “exult” could also be translated as “celebrate joyfully” or “praise with great joy.”
- Depending on the context, the term “exultant” could be translated as “praising triumphantly” or “celebrating with self praise” or “arrogant.”

(See also: arrogant, joy, praise, rejoice)

Bible References:

- 1 Samuel 2:1
- Isaiah 13:3
- Job 6:10
- Psalm 68:1-3
- Zephaniah 2:15

Word Data:

- Strong’s: H5539, H5947, H5970

Zechariah References:

10:7

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

Zechariah References:

7:9; 8:3; 8:8; 8:16; 8:19

fast, fasting

Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: **Jewish leaders**)

Bible References:

- **1 Kings 21:8-10**
- **2 Chronicles 20:3**
- **Acts 13:1-3**
- **Jonah 3:4-5**
- **Luke 5:34**
- **Mark 2:19**
- **Matthew 6:18**
- **Matthew 9:15**

Examples from the Bible stories:

- **25:1** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:8** “‘For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.’”

- 46:10 One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

Word Data:

- Strong’s: H2908, H5144, H6684, H6685, G35210, G35220

Zechariah References:

7:3; 7:5; 8:19

favor, favorable, favoritism

Definition:

The term “favor” generally means approval. Someone who favors another person regards that person positively and approves of them.

- Jesus grew up “in favor with” God and men. This means that both God and others approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.
- The term “favoritism” means an attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.

Translation Suggestions:

- Other ways to translate the term “favor” could include “approval” or “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite,” which means to prefer above all others.

Bible References:

- 1 Samuel 2:25-26
- 2 Chronicles 19:7
- 2 Corinthians 1:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:5

Word Data:

- Strong's: H0995, H1156, H1293, H1779, H1921, H2580, H2603, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7521, H7522, H7965, G11840, G36850, G43800, G43820, G54850, G54860

Zechariah References:

11:7; 11:10; 12:10

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

Zechariah References:

8:13; 8:15; 9:5

festival, feast, celebrate

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
  - Passover
  - Festival of Unleavened Bread
  - Firstfruits
  - Festival of Weeks (Pentecost)
  - Festival of Trumpets
  - Day of Atonement
  - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

Zechariah References:

8:19; 14:16; 14:18; 14:19

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

Zechariah References:

3:10

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

Zechariah References:

12:10

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: goat, cow, pig, sheep)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong’s: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

Zechariah References:

9:16; 10:2; 10:3; 11:4; 11:7; 11:11; 11:17; 13:7

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: wise)

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong's: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

Zechariah References:

11:15

forsake, forsaken, leave

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 6:11-13
- Daniel 11:29-30
- Genesis 24:27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 71:18

Word Data:

- Strong’s: H0488, H2308, H5203, H5428, H5800, H5805, H7503, G06460, G06570, G08630, G14590, G26410

Zechariah References:

9:7; 11:17; 13:8

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

Zechariah References:

4:9; 8:9; 12:1

fountain, source, spring

Definition:

The terms “fountain” and “spring” usually refer to a large amount of water that flows out naturally from the ground.

- These words are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.
- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- Compare the translation of this term with how the term “flood” is translated.

(See also: flood)

Bible References:

- 2 Peter 2:17
- Genesis 7:11
- Genesis 8:2
- Genesis 24:13
- Genesis 24:42
- James 3:11

Word Data:

- Strong’s: H0953, H1530, H1543, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H8444, H8666, G02420, G40770

Zechariah References:

13:1

free, freed, freedom, freeman, freewill, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage.

Another word for “freedom” is “liberty.”

- The expression to “set someone free” or to “free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression to “set free” could be translated as to “cause to be free” or to “rescue from slavery” or to “release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: bind, enslave, servant)

Bible References:

- Galatians 4:26
- Galatians 5:1
- Isaiah 61:1
- Leviticus 25:10
- Romans 6:18

Word Data:

- Strong’s: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G04250,

G05250, G05580, G06290, G06300, G08590, G13440, G14320, G16570, G16580, G16590, G18490, G30890, G39550, G45060, G54830

Zechariah References:

9:11

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

Zechariah References:

8:12

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

Zechariah References:

8:16; 11:1; 14:10

Gaza

Definition:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.

(Translation suggestions: How to Translate Names)

(See also: Ashdod, Philip, Philistines, Ethiopia, Gath)

Bible References:

- 1 Kings 4:24-25
- Acts 8:26
- Genesis 10:19
- Joshua 10:40-41
- Judges 6:3-4

Word Data:

- Strong's: H5804, H5841, G10480

Zechariah References:

9:5

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

Zechariah References:

10:10

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

Zechariah References:

2:5; 2:8; 6:13; 11:3

goat, goatskin, scapegoat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
  - Goats have coarse hair; sheep have wool.
  - The tail of a goat stands up; the tail of a sheep hangs down.
  - Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 3:12-14
- Matthew 25:33

Word Data:

- Strong's: H0689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G01220, G20550, G20560, G51310

Zechariah References:

10:3

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

Zechariah References:

6:15; 8:8; 8:23; 9:7; 9:16; 10:6; 11:4; 12:5; 12:8; 13:9; 14:5

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

Zechariah References:

10:2; 13:2

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term "golden" or "gold-covered" or "gold-overlaid" could also be used.
- Sometimes an object is described as "gold-colored," which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

Word Data:

- Strong's: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

Zechariah References:

4:2; 4:12; 6:11; 9:3; 13:9; 14:14

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

Zechariah References:

1:13; 1:17; 9:17; 11:12

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong's: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

Zechariah References:

4:7

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

Zechariah References:

9:17

Greece, Grecian

Definition:

During New Testament times, Greece was a province in the Roman Empire.

- Like the modern-day country of Greece, it was located on a peninsula that is bordered by the Mediterranean Sea, the Aegean Sea, and the Ionian Sea.
- The apostle Paul visited several cities in Greece and established churches in the cities of Corinth, Thessalonica, and Philippi and probably others.
- People who are from Greece are called "Greeks" and their language is "Greek." People from other Roman provinces also spoke Greek, including many Jews.
- Sometimes the term "Greek" is used to refer to a Gentile.

(Translation suggestions: How to Translate Names)

(See also: **Corinth**, **Gentile**, **Greek**, **Hebrew**, **Philippi**, **Thessalonica**)

Bible References:

- **Daniel 8:21**
- **Daniel 10:20-21**
- **Daniel 11:1-2**
- Zechariah 9:13

Word Data:

- Strong's: H3120, G16710

Zechariah References:

9:13

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate to “be guilty” could include a word or phrase that means, to “be at fault” or “having done something morally wrong” or “having committed a sin.”

(See also: **innocent**, iniquity, **punish**, sin)

Bible References:

- **Exodus 28:36-38**
- **Isaiah 6:7**
- **James 2:10-11**
- **John 19:4**
- **Jonah 1:14**

Examples from the Bible stories:

- **39:2** They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- **39:11** After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty**!”
- **40:4** Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.”
- **49:10** Because of your sin, you are **guilty** and deserve to die.

Word Data:

- Strong's: H0816, H0817, H0818, H5352, H5355, H7563, G03380, G17770, G37840, G52670

Zechariah References:

11:5

Hamath, Hamathites, Lebo Hamath, Hamath Rabbah

Definition:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son Canaan.

- The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
- Some versions translate "Lebo Hamath" as "entrance to Hamath."
- Sometimes called "Hamath Rabbah" which means "great Hamath."
- King David defeated enemies of King Tou of Hamath, causing them to be on good terms.
- Hamath was one of Solomon's storehouse cities where provisions were kept.
- The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
- The term "Hamathite" could also be translated as "person from Hamath."

(Translation suggestions: Translate Names)

(See also: Babylon, Canaan, Nebuchadnezzar, Syria, Zedekiah)

Bible References:

- 1 Chronicles 18:3-4
- 2 Samuel 8:9
- Amos 6:1-2
- Ezekiel 47:15-17

Word Data:

- Strong's: H2574, H2577

Zechariah References:

9:2

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: **kingdom of God**)

Bible References:

- **1 Kings 8:22-24**
- **1 Thessalonians 1:8-10**
- **1 Thessalonians 4:17**
- **Deuteronomy 9:1**
- **Ephesians 6:9**
- **Genesis 1:1**
- **Genesis 7:11**
- **John 3:12**
- **John 3:27**
- **Matthew 5:18**

- Matthew 5:46-48

Examples from the Bible stories:

- 4:2 They even began building a tall tower to reach **heaven**.
- 14:11 He (God) gave them bread from **heaven**, called “manna.”
- 23:7 Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- 29:9 Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- 42:11 Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

Zechariah References:

2:6; 5:9; 6:5; 8:12; 12:1

high priest, chief priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus’ main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- The term “chief priests” could be translated as “head priests” or “leading priests” or “ruling priests.”

(See also: **Annas**, **Caiaphas**, priest, temple)

Bible References:

- **Acts 5:27**
- **Acts 7:1**
- **Acts 9:1**
- **Exodus 30:10**
- **Hebrews 6:19-20**

- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- 13:8 No one could enter the room behind the curtain except the **high priest**, because God lived there.
- 21:7 The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- 38:3 The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- 39:1 The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- 39:3 Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- 44:7 The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- 45:2 So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- 46:1 The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- 48:6 Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong’s: H7218, H1419, H3548, G07480, G07490

Zechariah References:

3:1; 3:8; 6:11

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

Zechariah References:

4:6; 7:12

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

Zechariah References:

2:12; 2:13; 8:3; 14:5; 14:20; 14:21

honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: **dishonor**, glory, **praise**)

Bible References:

- **1 Samuel 2:8**
- **Acts 19:17**
- **John 4:44**
- **John 12:26**
- **Mark 6:4**
- **Matthew 15:6**

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

Zechariah References:

12:7

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

Zechariah References:

9:5; 9:12

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

Zechariah References:

1:18; 1:19; 1:21; 9:14

horse, warhorse, horseback, stallion, steed, mare

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for war and for transporting people. A stallion is a male horse and a mare is a female horse. “Steed” is a poetic word referring to a horse that is powerful or fast.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon’s great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.
- Horses often wear a bit and bridle on their heads so they can be guided.

(See also: chariot, donkey, Solomon)

Bible References:

- 1 Chronicles 18:4
- 2 Kings 2:11
- Exodus 14:23-25
- Ezekiel 23:5-7
- Zechariah 6:8

Word Data:

- Strong’s: H0047, H5483, H5484, H6571, H7409, G24620

Zechariah References:

1:8; 6:2; 6:3; 6:6; 9:10; 10:3; 10:5; 12:4; 14:15; 14:20

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

Zechariah References:

5:4; 6:10; 10:6; 12:10; 13:6; 14:2

house of David

Definition:

The expression “house of David” refers to the family or descendants of King David.

- This could also be translated as “descendants of David” or “family of David” or “King David’s clan.”
- Because Jesus was descended from David, he was part of the “house of David.”
- Sometimes “house of David” or “household of David” refers to the people in David’s family who were still living.
- Other times this term is more general and refers to all his descendants, including those who had already died.

(Translation suggestions: How to Translate Names)

(See also: David, descendant, house, Jesus, king)

Bible References:

- 2 Chronicles 10:19
- 2 Samuel 3:6
- Luke 1:69-71
- Psalms 122:5
- Zechariah 12:7

Word Data:

- Strong’s: H1004, H1732, G11380, G36240

Zechariah References:

12:7; 12:8; 12:10; 12:12; 13:1

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

Zechariah References:

4:9; 8:9; 14:21

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:

Zechariah References:

8:13; 8:15; 8:19; 10:3; 10:6; 12:4; 12:12; 12:13

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

Zechariah References:

9:9

I am Yahweh

Definition:

The statement “I am Yahweh” is used to mark out a command, historical event, promise, or prophecy as something that is particularly important, as something that happened by Yahweh’s power, or as something that will happen regardless of circumstances. This certainty is based on Yahweh’s character and strength as the all-powerful ruler over all things. At the same time, the statement is used to give Yahweh’s people understanding of who he is and what his name means. By reflecting on the command, historical event, promise, or prophecy so marked, the listener will understand more of who Yahweh is. **Leviticus 11:44-45** makes it clear that by adhering to the holiness laws that follow, the people will become holy like Yahweh. There are four primary ways or forms in which this statement occurs:

1. As “I am Yahweh” or “I am Yahweh your God”
2. As the statement “[someone] will know that I am Yahweh” (often followed by “when [I do something]”). This is the most common use.
3. Followed by an example of what he is going to do or has done that validates his character and power
4. Followed by an attribute

These uses can be combined, such as in **Leviticus 19:2**

- **19:36**, and **20:24**.

Translation Suggestions:

- As much as possible, translate this statement fairly literally. This will probably not be difficult for the second and third forms above.
- **Ezekiel 20:5** and **Hebrews 6:13** indicate that in at least some instances (**Genesis 28:13**
- **Exodus 6:2**
- **6:6**

- 6:8, etc.), “I am Yahweh” should be viewed as an oath formula. In these instances (primarily form one above) you may need to include an explanatory comment in your translation.
    - If Yahweh is making a promise, you may need to make this explicit, using an example such as: “I am Yahweh who swears to you.”
    - In Leviticus especially, the statement appears connected to many commands and you may need to make this explicit with a statement, such as: “I am Yahweh who commands this.” You could also use a slightly longer statement, such as: “I am Yahweh, and I bind you to this with an oath.” However, a statement this long may be tedious, so you could consider only using it the first (and possibly the last) time that “I am Yahweh” occurs in a series.
- Some languages will use “the Lord” in place of Yahweh; see Yahweh for more.

(See also: Lord

- Lord Yahweh
- Yahweh)

Bible References:

- Exodus 6:2
- Exodus 6:6
- Exodus 6:8
- Exodus 12:12
- Leviticus 18-26 throughout
- Numbers 3:13
- Exodus 7:17
- Exodus 8:18
- 14:4
- 1 Kings 20:13
- 1 Kings 20:28
- Ezekiel 6:7
- Ezekiel 6:13
- Ezekiel 12:15
- Ezekiel 28:22
- Exodus 6:6

- **Exodus 20:2**
- **Leviticus 20:24**
- **Ezekiel 6:7** throughout
- **Ezekiel 6:13**
- **Ezekiel 12:15**
- **Ezekiel 17:24**
- **20:5-7**
- **Hosea 12:10**
- **Hosea 13:4**
- Zechariah 10:6
- **Psalm 81:11**
- **Isaiah 44:24**
- **Exodus 15:26**
- **Exodus 20:5**
- **Deuteronomy 5:9**
- **Isaiah 43:3**
- **Isaiah 43:15**
- **Jeremiah 9:23**

Word Data:

- Strong's: H0589, H3068, H3069, H3070, H3071, H3072, H3073, H3074, G06380, G33780

Zechariah References:

10:6

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

Zechariah References:

2:12; 8:12

iniquity

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: sin, **transgress**, **trespass**)

Bible References:

- **Daniel 9:13**
- **Exodus 34:5-7**
- **Genesis 15:14-16**
- **Genesis 44:16**
- **Habakkuk 2:12**
- **Matthew 13:41**
- **Matthew 23:27-28**
- **Micah 3:10**

Word Data:

- Strong’s: H0205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G00920, G00930, G04580, G38920, G41890

Zechariah References:

3:4; 3:9; 10:2

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

Zechariah References:

1:19; 9:1; 11:14; 12:1

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” in this sense refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone (See Numbers 11:29).

- The term “jealous” is used to describe the angry feeling that a person has toward their spouse when they suspect that their spouse has been unfaithful in their marriage (See Numbers 5:14).
- The terms “jealous” and “jealousy” are often used to describe God’s strong desire that his covenant people love him, remain spiritually faithful to him, and keep him foremost in their affections.
- When used in the Bible, these terms often refer to God’s strong desire for his people to remain pure and unstained by sin.
- God is “jealous” for his glory, desiring that he be treated with honor and reverence.

Translation Suggestions:

- Ways to translate “jealous” could include “strong protective desire” or “possessive desire.”
- The term “jealousy” could be translated as “strong protective feeling” or “possessive feeling.”
- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful or envious of someone else.

(See also: envy)

Bible References:

Word Data:

- Strong’s: H7065, H7067, H7068, H7072, G22050, G22060, G38630

Zechariah References:

1:14; 8:2

Jebus, Jebusite

Definition:

The Jebusites were a people group living in the land of Canaan. They were descended from Ham's son Canaan.

- The Jebusites lived in the city of Jebus, and its name was later changed to Jerusalem when King David conquered it.
- Melchizedek, the king of Salem, was probably of Jebusite origin.

(Translation suggestions: How to Translate Names)

(See also: Canaan, **Ham**, Jerusalem, **Melchizedek**)

Bible References:

- **1 Chronicles 1:14**
- **1 Kings 9:20-21**
- **Exodus 3:7-8**
- **Genesis 10:16**
- **Joshua 3:9-11**
- **Judges 1:20-21**

Word Data:

- Strong's: H2982, H2983

Zechariah References:

9:7

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

Zechariah References:

1:12; 1:14; 1:16; 1:17; 1:19; 2:2; 2:4; 2:12; 3:2; 7:7; 8:3; 8:4; 8:8; 8:15; 8:22; 9:9; 9:10; 12:2; 12:3; 12:5; 12:6; 12:7; 12:8; 12:9; 12:10; 12:11; 13:1; 14:2; 14:4; 14:8; 14:10; 14:11; 14:12; 14:14; 14:16; 14:17; 14:21

Jordan River, Jordan

Definition:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as “the Jordan.”

(See also: Canaan, Salt Sea, Sea of Galilee)

Bible References:

- Genesis 32:9-10
- John 1:26-28
- John 3:25-26
- Luke 3:3
- Matthew 3:6
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 19:1-2

Examples from the Bible stories:

- 15:2 The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- 15:3 After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- 19:14 Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong’s: H3383, G24460

Zechariah References:

11:3

Joseph (OT)

Definition:

Joseph was Jacob's eleventh son. He was Rachel's first son. The descendants of his two sons Ephraim and Manasseh became two of the tribes of Israel.

- The Hebrew name Joseph is similar to both the Hebrew word meaning "to add, increase" and the Hebrew word meaning "to gather, take away."
- A large portion of the book of Genesis is dedicated to the story of Joseph, how he remained faithful to God throughout his many difficulties and forgave his brothers who had sold him to be a slave in Egypt.
- Eventually God raised Joseph to the second highest place of power in Egypt and used him to save the people of Egypt and the surrounding nations in a time when there was little food. Joseph helped save his own family from starving and brought them to live with him in Egypt.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Ephraim, Manasseh, Jacob, Rachel)

Bible References:

- Genesis 30:22-24
- Genesis 33:1-3
- Genesis 37:1-2
- Genesis 37:23-24
- Genesis 41:55-57
- John 4:4-5

Examples from the Bible stories:

- 8:2 **Joseph's** brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- 8:4 The slave traders took **Joseph** to Egypt.
- 8:5 Even in prison, **Joseph** remained faithful to God, and God blessed him.
- 8:7 God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.

- 8:9 **Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- 9:2 The Egyptians no longer remembered **Joseph** and all he had done to help them.

Word Data:

- Strong's: H3084, H3130, G25000, G25010

Zechariah References:

10:6

Joshua

Definition:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.
- Joshua son of Jehozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(Translation suggestions: How to Translate Names)

(See also: Canaan, **Haggai**, **Jericho**, **Moses**, **Promised Land**, Zechariah (OT))

Bible References:

- **1 Chronicles 7:25-27**
- **Deuteronomy 3:21**
- **Exodus 17:10**
- **Joshua 1:3**
- **Numbers 27:19**

Examples from the Bible stories:

- **14:4** When the Israelites reached the edge of Canaan, Moses chose twelve men, one from each tribe of Israel. He gave the men instructions to go and spy on the land to see what it was like.

- 14:6 Immediately Caleb and **Joshua**, the other two spies, said, “It is true that the people of Canaan are tall and strong, but we can certainly defeat them!”
- 14:8 “Except for **Joshua** and Caleb, everyone who is twenty years old or older will die there and never enter the Promised Land.”
- 14:14 Moses was now very old, so God chose **Joshua** to help him lead the people.
- 14:15 **Joshua** was a good leader because he trusted and obeyed God.
- 15:3 After the people crossed the Jordan River, God told **Joshua** how to attack the powerful city of Jericho.

Word Data:

- Strong’s: H3091, G24240

Zechariah References:

3:1; 3:3; 3:6; 3:8; 3:9; 6:11

Josiah

Definition:

Josiah was a godly king who reigned over the kingdom of Judah for thirty-one years. He led the people of Judah to repent and worship Yahweh.

- After his father King Amon was killed, Josiah became king over Judah at eight years of age.
- In the eighteenth year of his reign, King Josiah ordered Hilkiah the high priest to rebuild the temple of the Lord. While this was being done, the books of the Law were found.
- When the books of the Law were read to Josiah, he was grieved at how his people were disobeying God. He ordered that all the places of idol worship be destroyed and that the priests of the false gods be killed.
- He also ordered the people to start celebrating the Passover feast again.

(Translation suggestions: Translate Names)

(See also: false god, Judah, **law**, **Passover**, temple)

Bible References:

- **1 Chronicles 3:13-14**
- **2 Chronicles 33:24-25**
- **2 Chronicles 34:3**
- **Jeremiah 1:3**
- **Matthew 1:11**

Word Data:

- Strong's: H2977, G25020

Zechariah References:

6:10

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10

- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- 33:7 "The rocky ground is a person who hears God's word and accepts it with **joy**."
- 34:4 "The kingdom of God is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- 41:7 The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong's: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

Zechariah References:

2:10; 4:10; 8:19; 9:9; 10:7

Judah

Definition:

Judah was Jacob's fourth son. He was Leah's fourth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Judah" or "Judah."
- His name sounds similar to the Hebrew word meaning "praise."
- The tribe of Judah settled in the southern part of Canaan, including the mountainous area to the south of the city of Jerusalem. When used as the name of a region of land, the term "Judah" refers to the land given to the tribe of Judah.
- In the Old Testament, the name Judah is sometimes used to refer to the whole southern kingdom of Israel (similar to how the name Ephraim is sometimes used to refer to the whole northern kingdom).
- King David, King Solomon, and all the kings of the southern kingdom were descendants of Judah. Jesus, too, was a descendant of Judah.
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Judah (kingdom), Jew, Judea, Jacob, Leah)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 1:9
- Genesis 29:35
- Genesis 38:2
- Luke 3:33
- Ruth 1:2

Word Data:

- Strong's: H3063

Zechariah References:

9:7; 14:21

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

Zechariah References:

1:12; 1:19; 1:21; 2:12; 8:13; 8:15; 8:23; 9:13; 10:3; 10:6; 11:14; 12:2; 12:4; 12:5; 12:6; 12:7; 14:5; 14:14

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

Zechariah References:

3:7; 7:9; 8:16

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

Zechariah References:

7:9

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

Zechariah References:

7:1; 9:5; 9:9; 11:6; 14:5; 14:9; 14:10; 14:16; 14:17

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

Zechariah References:

2:9; 2:11; 4:5; 4:9; 4:13; 6:15; 7:14; 11:11; 14:7

labor, labors, labored, laboring, laborer, work, hard work

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: hard)

Bible References:

Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

Zechariah References:

13:5

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: lampstand, **life**, **light**)

Bible References:

- **1 Kings 11:36**
- **Exodus 25:3-7**
- **Luke 8:16-18**
- **Matthew 5:15**
- **Matthew 6:22**
- **Matthew 25:3**

Word Data:

- Strong’s: H3940, H3974, H4501, H5215, H5216, G29850, G30880

Zechariah References:

4:2

lampstand

Definition:

In the Bible, the term “lampstand” refers to a structure on which a lamp is placed in order to provide light to a room.

- The lampstand would be tall enough so that the light of the lamp could shine throughout the room.
- The lampstand could be made of wood or metal and could hold one or more lamps.
- Ordinary lamps were made of clay, and lamps for special purposes, such as for the temple, were made of metal (such as bronze, silver, or gold.)
- The lamps were in the shape of a bowl with a raised lip on one side that held a wick. The lamps were filled with olive oil that soaked the wick and burned when the wick was lighted.
- In the Jerusalem temple there was a special gold lampstand that had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as “lamp pedestal” or “structure for holding a lamp” or “lamp holder.”
- For the temple lampstand, this could be translated as “seven-lamp lampstand” or “gold pedestal with seven lamps.”
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, lamp, light, silver, temple)

Bible References:

- Daniel 5:5-6
- Exodus 37:17
- Mark 4:21-23
- Matthew 5:15-16
- Revelation 1:12-13
- Revelation 1:20

Word Data:

- Strong's: H4501, G30870

Zechariah References:

4:11

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

Zechariah References:

7:12

Lebanon

Definition:

Lebanon is a beautiful mountainous region located along the coast of the Mediterranean Sea, north of Israel. In Bible times this region was thickly wooded with fir trees, such as cedar and cypress.

- King Solomon sent workers to Lebanon to harvest cedar trees for use in building God's temple.
- Ancient Lebanon was inhabited by Phoenician people, who were skilled builders of ships that were used for a successful trading industry.
- The cities of Tyre and Sidon were located in Lebanon. It was in these cities that a valuable purple dye was first used.

(Translation suggestions: How to Translate Names)

(See also: cedar, cypress, **fir**, **Phoenicia**)

Bible References:

- **1 Kings 4:32-34**
- **2 Chronicles 2:8-10**
- **Deuteronomy 1:7-8**
- **Psalms 29:3-5**
- Zechariah 10:8-10

Word Data:

- Strong's: H3844

Zechariah References:

10:10; 11:1

Levi, Levite

Definition:

Levi was Jacob's third son. He was Leah's third son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Levi" or the "Levites."
- The name Levi is similar to the Hebrew word for "join to."
- Unlike the other tribes, the tribe of Levi did not inherit a unified area of land in Canaan. Instead, they inherited various cities scattered throughout the regions belonging to the other tribes.
- The tribe of Levi was responsible for taking care of the tabernacle (and later, the temple) and conducting religious rituals, including offering sacrifices and prayers for the Israelite people.
- In the Old Testament, it is not always clear whether the term "Levite" refers generally to a descendant of Levi or specifically to a person who served in the temple helping the priests.
- The Old Testament law prescribed that all priests were to be chosen from the tribe of Levi. The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus. Their names are listed in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: twelve tribes of Israel, priest, sacrifice, temple, Jacob, Leah, Matthew)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 8:3-5
- Acts 4:36-37
- Genesis 29:34
- John 1:19-21
- Luke 10:32

Word Data:

- Strong's: H3878, H3879, H3881, G30170, G30180, G30190, G30200

Zechariah References:

12:13

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

Zechariah References:

11:3

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

Zechariah References:

9:14

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

Zechariah References:

1:9; 4:4; 4:5; 4:13; 4:14; 6:4; 6:5; 9:4

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

Zechariah References:

8:17; 8:19

lover

Definition:

The term “lover” literally means “person who loves.” Usually this refers to people who are in a sexual relationship with each other.

- When the term “lover” is used in the Bible, it usually refers to a person who is involved in a sexual relationship with someone he or she is not married to.
- This wrong sexual relationship is often used in the Bible to refer to Israel’s disobedience to God in worshiping idols. So the term “lovers” is also used in a figurative way to refer to the idols that the people of Israel worshiped. In these contexts, this term could possibly be translated by “immoral partners” or “partners in adultery” or “idols.” [See Metaphor]
- A “lover” of money is someone who puts too much importance on getting money and being rich.
- In the Old Testament book Song of Songs, the term “lover” is used in a positive way.

(See also: adultery, false god, false god, love)

Bible References:

- Hosea 2:5
- Jeremiah 3:2
- Lamentations 1:2
- Luke 16:14

Word Data:

- Strong’s: H0157, H0158, H0868, H5689, H7453, H8566, G08650, G08660, G53660, G53670, G53690, G53770

Zechariah References:

13:6

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

Zechariah References:

11:2

memorial, memorial offering

Definition:

The term “memorial” refers to an action or object that causes someone or something to be remembered.

- This word is also used as an adjective to describe something that is to remind them of something, as in a “memorial offering,” a “memorial portion” of a sacrifice or “memorial stones.”
- In the Old Testament memorial offerings were made so the Israelites would remember what God had done for them.
- God told the Israelite priests to wear special clothing that had memorial stones. These stones had the names of the twelve tribes of Israel engraved on them. These were perhaps to remind them of God’s faithfulness to them.
- In the New Testament, God honored a man named Cornelius because of his charitable deeds for the poor. These deeds were said to be a “memorial” before God.

Translation Suggestions:

- This could also be translated as “lasting reminder.”
- A “memorial stone” could be translated as a “stone to remind them (of something).”

Bible References:

- Acts 10:4
- Exodus 12:12-14
- Isaiah 66:3
- Joshua 4:6-7
- Leviticus 23:23-25

Word Data:

- Strong’s: H2142, H2146, G34220

Zechariah References:

6:14

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: compassion, forgive)

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27

- Philippians 2:25-27
- Psalms 41:4-6
- Romans 12:1

Examples from the Bible stories:

- 19:16 They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- 19:17 He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- 20:12 The Persian Empire was strong but **merciful** to the people it conquered.
- 27:11 Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- 32:11 But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- 34:9 “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

Zechariah References:

1:16; 7:9

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

Zechariah References:

4:6; 8:22; 9:13

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

Zechariah References:

8:6

month, monthly

Definition:

The term “month” refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about twenty-nine days. In this system there are twelve or thirteen months in a year. Despite the year being twelve or thirteen months, the first month is always called the same name even though it may be a different season.
- The “new moon,” or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into twelve months, with the length of each month ranging from twenty-eight to thirty-one days.

Bible References:

- 1 Samuel 20:34
- Acts 18:9-11
- Hebrews 11:23
- Numbers 10:10

Word Data:

- Strong’s: H2320, H3391, H3393, G33760

Zechariah References:

1:1; 1:7; 7:1; 7:3; 7:5; 8:19; 11:8

Mount of Olives

Definition:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as "the mountain that is east of Jerusalem."
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as "Olive Hill" or "Olive Tree Mountain."

(See also: Translate Names)

(See also: Gethsemane, olive)

Bible References:

- Luke 19:29
- Luke 19:37
- Mark 13:3
- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30

Word Data:

- Strong's: H2022, H2132, G37350, G16360

Zechariah References:

14:4

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

Zechariah References:

7:3; 12:10; 12:11; 12:12

Nathan

Definition:

Nathan was a faithful prophet of God who lived while David was king over Israel.

- God sent Nathan to confront David after David sinned grievously against Uriah.
- Nathan rebuked David in spite of the fact that David was the king.
- David repented of his sin after Nathan confronted him.

(Translation suggestions: How to Translate Names)

(See also: David, faithful, prophet, Uriah)

Bible References:

- 1 Chronicles 17:1-2
- 2 Chronicles 9:29
- 2 Samuel 12:1-3
- Psalm 51:1

Examples from the Bible stories:

- 17:7 God sent the prophet **Nathan** to David with this message, “Because you are a man of war, you will not build this Temple for me.”
- 17:13 God was very angry about what David had done, so he sent the prophet **Nathan** to tell David how evil his sin was.

Word Data:

- Strong’s: H5416, G34810

Zechariah References:

12:12

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

Zechariah References:

1:15; 1:21; 2:8; 2:11; 7:14; 8:13; 8:20; 8:22; 8:23; 9:10; 12:3; 12:9; 14:2; 14:3; 14:14; 14:16; 14:18; 14:19

Negev

Definition:

The Negev is a desert region in the southern part of Israel, southwest of the Salt Sea.

- The original word means “the South,” and some English versions translate it this way.
- It could be that the “South” is not located where the Negev Desert is today.
- When Abraham lived in the city of Kadesh, he was in the Negev or southern region.
- Isaac was living in the Negev when Rebekah traveled to meet him and become his wife.
- The Jewish tribes of Judah and Simeon lived in this southern region.
- The largest city in the Negev region was Beersheba.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Beersheba, Israel, Judah, Kadesh, Salt Sea, Simeon)

Bible References:

- Genesis 12:9
- Genesis 20:1-3
- Genesis 24:62
- Joshua 3:14-16
- Numbers 13:17-20

Word Data:

- Strong’s: H5045, H6160

Zechariah References:

7:7

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

Zechariah References:

3:10; 8:10; 8:16; 8:17; 11:6; 14:13

Nile River, River of Egypt, the Nile

Definition:

The Nile is a very long and wide river in northeastern Africa. It is especially well known as the main river of Egypt.

- The Nile River flows north through Egypt and into the Mediterranean Sea.
- Crops grow well in the fertile land on either side of the Nile River.
- Most Egyptians live near the Nile River since it is an important source of water for food crops.
- The Israelites lived in the land of Goshen, which was very fertile because it was located along the Nile River.
- When Moses was a baby, his parents placed him in a basket among the reeds of the Nile to hide him from Pharaoh's men.

(Translation suggestions: How to Translate Names)

(See also: Egypt, Goshen, Moses)

Bible References:

- Amos 8:8
- Genesis 41:1-3
- Jeremiah 46:8

Examples from the Bible stories:

- 8:4 Egypt was a large, powerful country located along the **Nile River**.
- 9:4 Pharaoh saw that the Israelites were having many babies, so he ordered his people to kill all Israelite baby boys by throwing them into the **Nile River**.
- 9:6 When the boy's parents could no longer hide him, they put him in a floating basket among the reeds along the edge of the **Nile River** in order to save him from being killed.
- 10:3 God turned the **Nile River** into blood, but Pharaoh still would not let the Israelites go.

Word Data:

- Strong's: H0216, H2975, H4714, H5104

Zechariah References:

10:11

oak

Definition:

An oak, or oak tree, is a tall shade tree with a large trunk and wide spreading branches.

- Oak trees have strong, hard wood that was used to build ships and to make farming plows, oxen yokes and walking sticks.
- The seed of an oak tree is called an acorn.
- The trunks of certain oak trees could be measured up to 6 meters around.
- Oak trees were symbolic of long life and had other spiritual meanings. In the Bible, they were often associated with holy places.

Translation Suggestions:

- Many translations will find it important to use the term “oak tree” rather than just the word “oak.”
- If oak trees are not known in the receptor area, “an oak” could be translated as “an oak, which is a large shade tree like…,” then give the name of a local tree that has similar characteristics.

(See: How to Translate Unknowns)

(See also: holy)

Bible References:

- 1 Samuel 10:3-4
- Genesis 13:18
- Genesis 14:13-14
- Genesis 35:4-5
- Judges 6:11-12

Word Data:

- Strong’s: H0352, H0424, H0427, H0436, H0437, H0438

Zechariah References:

11:2

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

Zechariah References:

5:3; 5:4; 8:17

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

Zechariah References:

4:3; 4:11; 4:12

overtake

Definition:

The term “overtake” and “overtook” refer to gaining control over someone or something. It usually includes the idea of catching up to something after pursuing it.

- When military troops “overtake” an enemy, it means they defeat that enemy in battle.
- When a predator overtakes its prey, it means that it pursues and catches its prey.
- If a curse “overtakes” someone, it means that whatever was said in that curse happens to the person
- If blessings “overtake” people, it means that those people experience those blessings.
- Depending on the context, “overtake” could be translated as “conquer” or “capture” or “defeat” or “catch up to” or “completely affect.”
- The past action “overtook” can be translated as “caught up to” or “came alongside of” or “conquered” or “defeated” or “caused harm to.”
- When used in a warning that darkness or punishment or terrors will overtake people because of their sin, it means that those people will experience these negative things if they do not repent.
- The phrase “My words have overtaken your fathers” means that the teachings that Yahweh gave to their ancestors will now cause the ancestors to receive punishment because they failed to obey those teachings.

(See also: bless, curse, **prey**, **punish**)

Bible References:

- **2 Kings 25:4-5**
- **John 12:35**

Word Data:

- Strong’s: H0579, H0935, H1692, H4672, H5066, H5381, G26380, G29830

Zechariah References:

1:6

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

Zechariah References:

6:13; 8:10; 8:12; 8:16; 8:19; 9:10

perfect, complete

Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: **blemish**)

Bible References:

- **Hebrews 12:2**
- **James 3:2**
- **Matthew 5:46-48**
- **Psalms 19:7-8**

Word Data:

- Strong’s: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

Zechariah References:

4:9

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

Zechariah References:

9:5

Philistines

Definition:

The Philistines were a people group who occupied a region known as Philistia along the coast of the Mediterranean Sea. Their name means “people of the sea.”

- There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
- The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
- The Philistines are probably best known for the many years they were at war against the Israelites.
- The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
- King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(Translation suggestions: How to Translate Names)

(See also: Ashdod, Ashkelon, David, Ekron, Gath, Gaza, Goliath, Salt Sea)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 13:4
- 2 Chronicles 9:25-26
- Genesis 10:11-14
- Psalm 56:1-2

Word Data:

- Strong’s: H6429, H6430

Zechariah References:

9:6

pit, pitfall, trench, cistern

Definition:

A pit is a deep hole that has been dug in the ground.

- A “cistern” was a hole dug in order to hold water.
- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase “the pit” refers to the grave or to hell. Other times it may refer to “the abyss.”
- The term “pit” is also used figuratively in phrases such as, “pit of destruction” which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: **abyss**, **hell**, **prison**)

Bible References:

- **Genesis 37:21-22**
- **Job 33:18**
- **Luke 6:39**
- **Proverbs 1:12**

Word Data:

- Strong’s: H0875, H0953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G00120, G09990, G54210

Zechariah References:

9:11

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as “widespread disasters” or “widespread disease,” depending on the context.

(See also: **hail**, Israel, **Moses**, **Pharaoh**)

Bible References:

- **2 Samuel 24:13-14**
- **Exodus 9:14**
- **Genesis 12:17-20**
- **Luke 21:11**
- **Revelation 9:18**

Word Data:

- Strong’s: H1698, H4046, H4194, H4347, H5061, H5062, H5063, G30610, G41270

Zechariah References:

14:12; 14:15; 14:18

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

Zechariah References:

2:8; 2:9; 14:1; 14:2

possess, possessed, possession, dispossess

Definition:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, worship, inherit)

Bible References:

- 1 Chronicles 6:70

- 1 Kings 9:17-19
- Acts 2:45
- Deuteronomy 4:5-6
- Genesis 31:36-37
- Matthew 13:44

Word Data:

- Strong's: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

Zechariah References:

9:4

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: **Aaron**, high priest, **mediator**, sacrifice)

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- 4:7 “Melchizedek, the **priest** of God Most High”
- 13:9 Anyone who disobeyed God’s law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight. God chose Moses’ brother, Aaron, and Aaron’s descendants to be his **priests**.
- 19:7 So the **priests** of Baal prepared a sacrifice but did not light the fire.
- 21:7 An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong’s: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

Zechariah References:

6:13; 7:3; 7:5

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

Zechariah References:

1:1; 1:4; 1:5; 1:6; 1:7; 6:intro; 7:3; 7:7; 7:12; 8:9; 13:2; 13:3; 13:4; 13:5

prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well, whether it be physically, morally, emotionally, etc. This term often expresses the idea of being wealthy or successful in life.

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: bless, good, fruit, spirit)

Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:6
- Job 36:11
- Leviticus 25:26-28
- Psalms 1:3

Word Data:

- Strong’s: H1129, H1767, H1878, H1879, H2428, H2896, H2898, H3027, H3190, H3444, H3498, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965

Zechariah References:

7:7; 9:4; 14:14

proud, pride, prideful, boast, boastful, boasting

Definition:

The terms “proud” and “pride,” in this sense, refer to a person thinking too highly of themself, and especially, thinking that he is better than other people. The term “boast,” when used with this sense, means to talk proudly about something or someone. Often it means to brag about oneself.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”
- The term “boastful” is always negative, and refers to a person who brags about themself or what they possess or have done or can do.
- Someone who is “boastful” frequently talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means “full of prideful talk” or “prideful” or “talking proudly about oneself.”

(See also: arrogant, humble, proud positive sense)

Bible References:

Examples from the Bible stories:

- 4:2 They were very **proud**, and they did not care about what God said.
- 34:10 Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong's: H1343, H1344, H1346, H1347, H1364, H1431, H2087, H2102, H3093, H4994, G51870, G52430, G52440, G53080, G53090, G54260, G54500

Zechariah References:

9:6; 10:11; 11:3

rage

Definition:

The term “rage” refers to intense anger. Often, the term is used to describe an angry person who is out of control in some way.

- When used as a verb, the term “rage” can mean to move powerfully, such as in descriptions of a “raging” storm or ocean waves that “rage.”
- To be “filled with rage” means to have an overwhelming feeling of extreme anger.

(See also: self-control)

Bible References:

- Acts 4:25
- Daniel 3:13
- Luke 4:28
- Numbers 25:11
- Proverbs 19:3

Word Data:

- Strong’s: H0398, H1348, H1984, H1993, H2121, H2195, H2196, H2197, H2534, H2734, H2740, H3491, H3820, H5590, H5678, H7264, H7265, H7266, H7267, H7283, H7857, G16930, G28300, G37100, G54330

Zechariah References:

7:12

rebuke, reprove

Definition:

The term “rebuke” refers to correcting someone verbally, usually with sternness or force.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also **admonish**, **disobey**)

Bible References:

- **Genesis 21:25**
- **Mark 1:23-26**
- **Mark 16:14**
- **Matthew 8:26-27**
- **Matthew 17:17-18**

Word Data:

- Strong’s: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G16490, G16510, G19690, G20080, G36790

Zechariah References:

3:2

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

Zechariah References:

10:8

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

Zechariah References:

6:13

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: **command**, **disobey**, **obey**, **stiff-necked**)

Bible References:

- **Galatians 4:12-14**
- **Hosea 4:6-7**
- **Isaiah 41:9**
- **John 12:48-50**
- **Mark 7:9**

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

Zechariah References:

10:6

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

Zechariah References:

8:6; 8:11; 8:12

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong's: H7725, H7999, H8421, G06000, G26750

Zechariah References:

1:3; 1:16; 8:3; 9:12

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”

- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, holy, **integrity**, just, **law**, law, **obey**, **pure**, righteous, sin, **unlawful**)

Bible References:

- **Deuteronomy 19:16**
- **Job 1:8**

- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- 3:2 But Noah found favor with God. He was a **righteous** man, living among wicked people.
- 4:8 God declared that Abram was **righteous** because he believed in God's promise.
- 17:2 David was a humble and **righteous** man who trusted and obeyed God.
- 23:1 Joseph, the man Mary was engaged to, was a **righteous** man.
- 50:10 Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

Zechariah References:

8:8; 9:9

Rimmon

Definition:

Rimmon was the name of a man and of several places mentioned in the Bible. It was also the name of a false god.

- A man named Rimmon was a Benjamite from the city of Beeroth in Zebulun. This man's sons murdered Ishbosheth, the crippled son of Jonathan.
- Rimmon was a town in the southern part of Judah, in the region occupied by the tribe of Benjamin.
- The "rock of Rimmon" was a place of safety where the Benjamites went to escape from being killed in a battle.
- Rimmon Perez was an unknown location in the Judean wilderness.
- The Syrian commander Naaman spoke of the temple of the false god Rimmon, where the king of Syria worshiped.

(Translation suggestions: Translate Names)

(See also: Benjamin, Judea, Naaman, Syria, Zebulun)

Bible References:

- 2 Kings 5:18
- 2 Samuel 4:5-7
- Judges 20:45-46
- Judges 21:13-15

Word Data:

- Strong's: H7417

Zechariah References:

12:11; 14:10

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

Zechariah References:

10:4

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

Zechariah References:

14:21

Salt Sea, Dead Sea

Definition:

The Salt Sea (also called the Dead Sea) was located between southern Israel on its west and Moab on its east.

- The Jordan River flows south into the Salt Sea.
- Because it is smaller than most seas, it could be called “Salt Lake.”
- This sea has such a high concentration of minerals (or “salts”) that nothing can live in its waters. Its lack of plants and animals is the cause of the name “Dead Sea.”
- In the Old Testament, this sea is also called the “Sea of Arabah” and the “Sea of Negev” because of its location near the regions of Arabah and Negev.

(Translation suggestions: Translate Names)

(See also: **Ammon**, Arabah, Jordan River, **Moab**, Negev)

Bible References:

- **2 Chronicles 20:1-2**
- **Deuteronomy 3:17**
- **Joshua 3:14-16**
- **Numbers 34:1-3**

Word Data:

- Strong’s: H3220, H4417

Zechariah References:

14:8

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

Zechariah References:

3:2; 8:7; 8:13; 9:9; 9:16; 10:6; 12:7

scepter

Definition:

The term “scepter” refers to an ornamental rod or staff held by a ruler, such as a king.

- Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
- The scepter was a symbol of royalty and authority and also symbolized the honor and dignity associated with a king.
- In the Old Testament, God was described as having a scepter of righteousness because God rules as king over his people.
- An Old Testament prophecy referred to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
- This could also be translated as “ruling rod” or “ruler’s rod” or “king’s rod.”

(See also: authority, Christ, king, righteous)

Bible References:

- Amos 1:5
- Esther 4:11
- Genesis 49:10
- Hebrews 1:8
- Numbers 21:18
- Psalms 45:6

Word Data:

- Strong’s: H2710, H4294, H7626, H8275, G44640

Zechariah References:

10:11

scroll

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: **seal**, **synagogue**, word of God)

Bible References:

- **Jeremiah 29:3**
- **Luke 4:17**
- **Numbers 21:14-15**
- **Revelation 5:2**

Word Data:

- Strong's: H4039, H4040, H5612, G09740, G09750

Zechariah References:

5:1; 5:2

seed

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man‘s or woman‘s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: **children**, **descendant**)

Bible References:

- **1 Kings 18:32**
- **Genesis 1:11**
- **Jeremiah 2:21**
- **Matthew 13:8**

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

Zechariah References:

8:12

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

Zechariah References:

6:7; 8:21; 8:22; 11:16; 12:9

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

Zechariah References:

14:2; 14:13

servant, serve, maidservant, young man, young women

Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: enslave, works, obey, house, lord)

Bible References:

Examples from the Bible stories:

- 6:1 When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- 19:10 Then Elijah prayed, “O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**.”
- 29:3 “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”
- 35:6 “All my father’s **servants** have plenty to eat, and yet here I am starving.”
- 47:4 The **slave** girl kept yelling as they walked, “These men are servants of the Most High God.”
- 50:4 Jesus also said, “A **servant** is not greater than his master.”

Word Data:

- Strong’s for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong’s for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

Zechariah References:

1:6; 2:4; 3:8; 9:17

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

Zechariah References:

10:5; 13:4

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

Zechariah References:

10:2; 10:3; 11:3; 11:4; 11:5; 11:7; 11:8; 11:9; 11:15; 11:16; 11:17; 13:7

Shinar

Definition:

Shinar means “country of two rivers” and was the name of a plain or region in southern Mesopotamia.

- Shinar later became known as “Chaldea” and then, “Babylonia.”
- Ancient peoples living in the city of Babel in the Plain of Shinar built a tall tower to try to make themselves great.
- Generations later, the Jewish patriarch Abraham lived in the city of Ur in this region, which by that time was called “Chaldea.”

(Translation suggestions: How to Translate Names)

(See also: **Abraham**, **Babel**, Babylon, **Chaldea**, **Mesopotamia**, **patriarchs**, **Ur**)

Bible References:

- **Genesis 10:8-10**
- **Genesis 14:1**
- **Genesis 14:7-9**
- **Isaiah 11:10-11**
- Zechariah 5:11

Word Data:

- Strong’s: H8152

Zechariah References:

5:11

Sidon, Sidonians

Definition:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Noah, Phoenicia, the sea, Tyre)

Bible References:

- Acts 12:20
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19
- Mark 3:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6721, H6722, G46050, G46060

Zechariah References:

9:2

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

Zechariah References:

12:2

sign, proof, reminder

Definition:

The term “sign” usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
  - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
  - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
  - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
  - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
  - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
  - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God’s message.
  - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as “motion with the hands” or “gesture with the hands” or “make gestures.”

- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: miracle, **apostle**, **Christ**, covenant, **circumcise**)

Bible References:

- **Acts 2:18-19**
- **Exodus 4:8-9**
- **Exodus 31:12-15**
- **Genesis 1:14**
- **Genesis 9:12**
- **John 2:18**
- **Luke 2:12**
- **Mark 8:12**
- **Psalms 89:5-6**

Word Data:

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

Zechariah References:

3:8

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

Zechariah References:

6:11; 9:3; 11:12; 11:13; 13:9; 14:14

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

Zechariah References:

13:1; 14:19

slaughter, slaughtered

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called “slaughter.”

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression “the slaughter was very great” could be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include “kill” or “slay” or “killing.”

(See also: angel, cow, disobey, Ezekiel, servant, slay)

Bible References:

- Ezekiel 21:10-11
- Hebrews 7:1
- Isaiah 34:2
- Jeremiah 25:34

Word Data:

- Strong’s: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G28710, G49670, G49690

Zechariah References:

11:4; 11:7

soldier, warrior

Definition:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: **courage**, **crucify**, **Rome**, **tomb**)

Bible References:

- **1 Chronicles 21:5**
- **Acts 21:33**
- **Luke 3:14**
- **Luke 23:11**
- **Matthew 8:8-10**

Word Data:

- Strong’s: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

Zechariah References:

10:5; 10:7

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

Zechariah References:

11:8

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

Zechariah References:

2:6; 5:9; 6:5; 6:8; 12:1; 12:10; 13:2

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

Zechariah References:

10:3

staff, clubs

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: **Pharaoh**, **power**, **sheep**, shepherd)

Bible References:

- **Exodus 4:1-3**
- **Exodus 7:9**
- **Luke 9:3**
- **Mark 6:7-9**
- **Matthew 10:8-10**
- **Matthew 27:29**

Word Data:

- Strong's: H4132, H4294, H4731, H4938, H6086, H6418, H7626, G25630, G35860, G44640

Zechariah References:

8:4; 11:7; 11:10; 11:14

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

Zechariah References:

1:6

stone, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: **adultery**, **commit**, **crime**, **death**, **Lystra**, **testimony**)

Bible References:

- **Acts 7:57-58**
- **Acts 7:59-60**
- **Acts 14:5**
- **Acts 14:19-20**
- **John 8:4-6**
- **Luke 13:34**
- **Luke 20:6**
- **Matthew 23:37-39**

Word Data:

- Strong’s: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

Zechariah References:

3:9; 4:7; 4:10; 5:4; 9:15; 9:16; 12:3

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

Zechariah References:

9:3; 9:12

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

Zechariah References:

9:13; 11:17; 13:7

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

Zechariah References:

1:16; 3:7; 5:11; 6:12; 6:13; 6:14; 6:15; 7:3; 8:9; 9:8; 11:13; 14:20

tent, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: synecdoche)

(See also: **Abraham**, Canaan, **curtain**, **Paul**, **Sinai**, **tabernacle**, **tent of meeting**)

Bible References:

- **1 Chronicles 5:10**
- **Daniel 11:45**
- **Exodus 16:18**
- **Genesis 12:9**

Word Data:

- Strong's: H0167, H0168, H2583, H3407, H6898

Zechariah References:

10:4

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

Zechariah References:

1:21

test, tested, testing, testing in the fire

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: **tempt**)

Bible References:

- **1 John 4:1**
- **1 Thessalonians 5:21**
- **Acts 15:10**
- **Genesis 22:1**
- **Isaiah 7:13**

- **James 1:12**
- **Lamentations 3:40-43**
- **Malachi 3:10**
- **Philippians 1:10**
- **Psalm 26:2**

Word Data:

- Strong's: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

Zechariah References:

13:9

the sea, the Great Sea, the western sea

Definition:

In the Bible, the "Great Sea" or "western sea" refers to what is now called the "Mediterranean Sea," which was the largest body of water known to the people of Bible times.

- The Mediterranean Sea is bordered by: Israel (east), Europe (north and west), and Africa (south).
- This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat.
- Since the Great Sea was located to the west of Israel, it was sometimes referred to as the "western sea."

(Translation suggestions: Translate Names)

(See also: Israel, people group, prosper)

Bible References:

- Ezekiel 47:15-17
- Ezekiel 47:18-20
- Joshua 15:3-4
- Numbers 13:27-29

Word Data:

- Strong's: H0314, H1419, H3220

Zechariah References:

9:4; 9:10; 10:11; 14:8

thief, thieves, rob, robber, robbery, bandit

Definition:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: bless, crime, crucify, darkness, destroyer, power, Samaria, Satan)

Bible References:

- 2 Peter 3:10
- Luke 12:33
- Mark 14:48
- Proverbs 6:30
- Revelation 3:3

Word Data:

- Strong’s: H1214, H1215, H1416, H1589, H1590, H1980, H6530, H7703, G07270, G24170, G28120, G30270

Zechariah References:

5:4

throne, enthroned

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” can also be used to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: **authority**, **power**, king, reign)

Bible References:

- **Colossians 1:15-17**
- **Genesis 41:40**
- **Luke 1:32**
- **Luke 22:30**
- **Matthew 5:34**
- **Matthew 19:28**
- **Revelation 1:4-6**

Word Data:

- Strong’s: H3427, H3676, H3678, H3764, H7675, G09680, G23620

Zechariah References:

6:13

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

Zechariah References:

8:23; 14:12

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

Zechariah References:

10:5

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

Zechariah References:

12:2

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

Zechariah References:

9:1

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong's: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

Zechariah References:

10:11

Tyre, Tyrians

Definition:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: How to Translate Names)

(See also: Canaan, cedar, Israel, **the sea**, **Phoenicia**, Sidon)

Bible References:

- **Acts 12:20**
- **Mark 3:7-8**
- **Matthew 11:22**
- **Matthew 15:22**

Word Data:

- Strong's: H6865, H6876, G51830, G51840

Zechariah References:

9:2; 9:3

Uzziah, Azariah

Definition:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as "Azariah."

- King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.
- As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
- Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(Translation suggestions: How to Translate Names)

(See also: **Judah**, king, **leprosy**, reign, watchtower)

Bible References:

- **2 Kings 14:21**
- **Amos 1:1**
- **Hosea 1:1**
- **Isaiah 6:1-2**
- **Matthew 1:7-8**

Word Data:

- Strong's: H5818, H5838, H5839

Zechariah References:

14:5

vain, vanity

Definition:

The terms “vain” and “vanity” describe something that is useless or extremely temporary.

- In the Old Testament, idols are sometimes described as “vain” things that are worthless and cannot do anything.
- If something is done “in vain,” it means that there the effort or action did not accomplish what was intended. The phrase “in vain” might be translated in various ways, including: “without result;” “with no result;” “for no reason;” “for no purpose,” or “with no purpose.”
- Depending on the context, the term “vain” could be translated as “empty,” “useless,” “hopeless,” “worthless,” “meaningless,” etc.

(See also: false god, worthy)

Bible References:

- 1 Corinthians 15:1-2
- 1 Samuel 25:21-22
- 2 Peter 2:18
- Isaiah 45:19
- Jeremiah 2:29-31
- Matthew 15:9

Word Data:

- Strong’s: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G09450, G15000, G27560, G27580, G27610, G31510, G31520, G31530, G31550

Zechariah References:

10:2

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

Zechariah References:

3:10; 8:12

virgin, virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: Euphemism)

(See also: **Christ**, **Isaiah**, **Jesus**, **Mary**)

Bible References:

- **Genesis 24:15-16**
- **Luke 1:27**
- **Luke 1:35**
- **Matthew 1:23**
- **Matthew 25:2**

Examples from the Bible stories:

- **21:9** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- **22:4** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- **22:5** Mary replied, “How can this be, since I am a **virgin**?”
- **49:1** An angel told a **virgin** named Mary that she would give birth to God’s Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong’s: H1330, H1331, G39320, G39330

Zechariah References:

9:17

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

Zechariah References:

10:2

waste, wasted, wasteland, becomes weak

Definition:

To waste something means to carelessly throw it away or to use it unwisely. Something that is a “wasteland” or a “waste” refers to land or a city that has been destroyed so that nothing lives in it anymore.

- The term “waste away” is an expression that means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.
- To “lay waste” to a city or land means to destroy it.
- Another word for a “wasteland” could be “desert” or “wilderness.” But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.

Bible References:

- Ezekiel 6:6
- Leviticus 26:39
- Matthew 26:8
- Revelation 18:15-17
- Zechariah 7:13-14

Word Data:

- Strong’s: H0535, H1086, H1104, H1326, H2100, H2490, H2522, H2717, H2721, H2723, H3615, H3856, H4127, H4198, H4592, H4743, H5307, H5327, H7334, H7582, H7703, H7736, H7843, H8047, H8074, H8077, H8414, G06840, G12870, G20490, G26730

Zechariah References:

7:14

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

Zechariah References:

9:8; 11:11

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

Zechariah References:

14:10

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: grape, vine, vineyard, winepress)

Bible References:

- 1 Timothy 5:23
- Genesis 9:21
- Genesis 49:12
- John 2:3-5
- John 2:10
- Matthew 9:17
- Matthew 11:18

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

Zechariah References:

9:15; 9:17; 10:7

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: Metaphor)

(See also: **grape**, wrath)

Bible References:

- **Isaiah 63:2**
- **Mark 12:1**
- **Matthew 21:33**
- **Revelation 14:20**

Word Data:

- Strong’s: H1660, H3342, H6333, G30250, G52760

Zechariah References:

14:10

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

Zechariah References:

9:2

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

Zechariah References:

2:6; 2:7; 11:17

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

Zechariah References:

1:1; 4:6; 6:9; 7:1; 7:8; 8:1; 8:18; 9:1; 11:11; 12:1

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

Zechariah References:

1:15

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

Zechariah References:

1:3; 1:4; 1:6; 1:14; 1:16; 1:17; 2:8; 2:9; 2:11; 3:7; 3:9; 3:10; 4:6; 4:9; 5:4; 6:12; 6:15; 7:3; 7:4; 7:9; 7:12; 7:13; 8:1; 8:2; 8:3; 8:4; 8:6; 8:7; 8:9; 8:11; 8:14; 8:19; 8:20; 8:21; 8:22; 8:23; 9:15; 10:3; 12:5; 13:2; 13:7; 14:16; 14:17; 14:21

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

Zechariah References:

1:2; 1:4; 1:7; 1:10; 1:11; 1:12; 1:13; 1:16; 1:17; 1:20; 2:5; 2:6; 2:10; 2:11; 2:12; 2:13; 3:1; 3:2; 3:5; 3:6; 4:8; 4:10; 6:13; 6:14; 6:15; 7:2; 7:7; 8:3; 8:17; 8:21; 8:22; 9:1; 9:14; 9:16; 10:1; 10:5; 10:6; 10:7; 10:12; 11:4; 11:5; 11:6; 11:13; 11:15; 12:1; 12:4; 12:7; 12:8; 13:3; 13:8; 13:9; 14:1; 14:3; 14:5; 14:7; 14:9; 14:12; 14:13; 14:18; 14:20

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: month)

Bible References:

- 2 Kings 23:31
- Acts 19:8-10
- Daniel 8:1
- Exodus 12:2

Word Data:

- Strong’s: H3117, H7620, H7657, H8140, H8141, G17630, G20940

Zechariah References:

1:1; 1:7; 1:12; 7:1; 7:3; 7:5; 14:16

Zechariah (OT)

Definition:

Zechariah was a prophet who prophesied during the reign of King Darius I of Persia. The Old Testament book of Zechariah contains his prophecies, which urged the returning exiles to rebuild the temple.

- The prophet Zechariah lived during the same time period as Ezra, Nehemiah, Zerubbabel and Haggai. He was also mentioned by Jesus as the last of the prophets who were murdered during Old Testament times.
- Another man named Zechariah was a gatekeeper at the tent of meeting during the time of David.
- One of King Jehoshaphat's sons who was named Zechariah was murdered by his brother Jehoram.
- Zechariah was the name of a priest who was stoned by the people of Israel when he rebuked them for their idol worship.
- King Zechariah was the son of Jeroboam and he reigned over Israel for only six months before being murdered.

(Translation Suggestions: Translate Names)

(See also: Darius, **Ezra**, **Jehoshaphat**, **Jeroboam**, **Nehemiah**, Zerubbabel)

Bible References:

- **Ezra 5:1-2**
- **Matthew 23:34-36**
- Zechariah 1:1-3

Word Data:

- Strong's: H2148

Zechariah References:

1:1; 1:7; 7:1; 7:8

Zephaniah

Definition:

Zephaniah, son of Cushi, was a prophet who lived in Jerusalem and prophesied during the reign of King Josiah. He lived during the same time period as Jeremiah.

- He rebuked the people of Judah for worshipping false gods. His prophecies are written in the book of Zephaniah in the Old Testament.
- There were several other men in the Old Testament named Zephaniah, most of whom were priests.

(Translation suggestions: Translate Names)

(See also: **Jeremiah**, Josiah, priest)

Bible References:

- **2 Kings 25:18**
- **Jeremiah 52:24-25**
- Zechariah 6:9-11
- **Zephaniah 1:3**

Word Data:

- Strong's: H6846

Zechariah References:

6:10; 6:14

Zerubbabel

Definition:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(Translation suggestions: How to Translate Names)

(See also: Babylon, captive, Cyrus, Ezra, high priest, Jehoiakim, Joshua, Judah, Nehemiah, Persia, Zedekiah)

Bible References:

- 1 Chronicles 3:19-21
- Ezra 2:1-2
- Ezra 3:8-9
- Luke 3:27-29
- Matthew 1:12

Word Data:

- Strong's: H2216, H2217, G22160

Zechariah References:

4:6; 4:7; 4:9; 4:10

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

Zechariah References:

1:14; 1:17; 2:7; 2:10; 8:2; 8:3; 9:9; 9:13