

unfoldingWord® Translation Notes

v92

Esther

unfoldingWord® Translation Notes

Copyright © 2022 by unfoldingWord

This work is made available under the Creative Commons Attribution-ShareAlike 4.0 International License. To view a copy of this license, visit https://creativecommons.org/licenses/by-sa/4.0/ or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

unfoldingWord® is a registered trademark of unfoldingWord. Use of the unfoldingWord name or logo requires the written permission of unfoldingWord. Under the terms of the CC BY-SA license, you may copy and redistribute this unmodified work as long as you keep the unfoldingWord® trademark intact. If you modify a copy or translate this work, thereby creating a derivative work, you must remove the unfoldingWord® trademark.

On the derivative work, you must indicate what changes you have made and attribute the work as follows: “The original work by unfoldingWord is available from unfoldingword.org/utn”. You must also make your derivative work available under the same license (CC BY-SA).

If you would like to notify unfoldingWord regarding your translation of this work, please contact us at unfoldingword.org/contact/.

Table of Contents

unfoldingWord® Translation Notes **6**
Esther 6
Esther Introduction 6
Esther 1 8
Esther 2 49
Esther 3 92
Esther 4 122
Esther 5 146
Esther 6 168
Esther 7 193
Esther 8 211
Esther 9 245
Esther 10 302
Appendix: Translation Academy **309**
First, Second or Third Person 309
Abstract Nouns 310
Active or Passive 312
Distinguishing Versus Informing or Reminding 314
Double Negatives 317
Doublet 319
Ellipsis 320
Euphemism 322
Order of Events 323
Exclamations 325
Assumed Knowledge and Implicit Information 327
When Masculine Words Include Women 330
Hendiadys 332
Hyperbole 334
Idiom 337
Merism 339
Metaphor 340
Metonymy 345
Parallelism 346
Personification 349
Rhetorical Question 350
Synecdoche 353
Forms of 'You' — Dual/Plural 354
Forms of 'You' — Singular 356
Connect — Contrast Relationship 357
Connect — Reason-and-Result Relationship 359
Connect — Background Information 361
Connect — Sequential Time Relationship 363
Connect — Simultaneous Time Relationship 365
Biblical Distance 366
Biblical Money 368
Hebrew Months 370
How to Translate Names 372
Numbers 375
Ordinal Numbers 377
Symbolic Action 378
Translate Unknowns 380
Background Information 382
Introduction of a New Event 385
Introduction of New and Old Participants 387
Pronouns — When to Use Them 389
Quotations and Quote Margins 391
Appendix: Translation Words **393**
appoint, appointed 393
authority 394
call, called, call out, called out 395
call, called 395
call, called 396
eunuch 397
evil, wicked, wickedness, unpleasant 397
favor, favorable, favoritism 398
fear, afraid, frighten 399

fulfill, fulfilled, carried out 400
glory, glorious, glorify 401
good, right, pleasant, better, best, goodness 403
honor 404
hope, hoped 405
Jew, Jewish 406
judge, judgment 407
lament, lamentation 408
law, law of Moses, law of Yahweh, law of God 409
love, beloved 410
myrrh 412
perish 412
prophet, prophecy, prophesy, seer, prophetess 413
scribe 415
stone, stoning 415
trespass 416
prostrate, bow down, worship 417
wrath, fury 418
Ahasuerus 418
Babylon, Babylonia, Babylonian 419
Benjamin, Benjaminite 420
Esther, Hadassah 420
Ethiopia, Ethiopian 421
Jerusalem 422
Judah, kingdom of Judah 423
Mede, Medes, Media 424
Mordecai 424
Nebuchadnezzar 425
Persia, Persians 426
Tarshish 426
the sea, the Great Sea, the western sea 427
Vashti 427
adversary, enemy 428
age, aged, old, old age, years old 428
age, era, time 429
assembly, assemble, congregation, meeting, gather, community 429
avenge, avenger, revenge, vengeance 430
banquet 431
bear, bears, bore, borne, bearer, bearing, carry 432
day 432
month, monthly 433
year 434
bow, bow down, kneel, bend, bend the knee 434
companion, fellow worker, friend 435
concubine 436
contempt, contemptible, not worth listening to 436
court, courtyard 437
crown, crowned 438
cry, cry out, outcry 439
declare, proclaim, announce 439
decree, decreed 440
delight 441
deliver, deliverer, deliverance, delivered 441
destroy, destruction, annihilate 442
disperse, dispersion, scatter, distributed 443
earth, land 444
enslave, slave, bondservant, bondage, bound, bond, bonds, young man, young men, young woman, young women 445
exile, exiled 446
family, household 447
fast, fasting 447
feast, feasting 448
gate, gate bar, gatekeeper, gatepost, gateway 449
generation 450
gold, golden 451
govern, governor, proconsul, Tirshatha 451
hang, hung 452
horse, warhorse, horseback, stallion, steed, mare 453
house 453
household, house 454
joy, joyful, rejoice, glad 454

kin, kinfolk, kindred, kinsman 456
king, kingship 456
kingdom 458
know, knew, knowledge, known, unknown, distinguish 459
labor, labors, labored, laboring, laborer, work, hard work 460
law, principle 460
lots, casting lots 461
might, mighty, mighty works 461
mourn, mourner, weeping 462
noble, nobleman, royal official 463
oil 463
ordain, ordained, ordination, planned long ago, set up, prepared 464
oversee, overseer, keeper 464
palace, house 465
peace, peaceful, peacemaker 466
column, pillar 467
plea, plead, please, beg, implore 468
plunder, plundered, spoil, spoils 468
profit, profits, profited, profitable 469
province, provincial 469
purple 470
queen 471
rage 471
reign, rule 472
report, reported, tell, reputation 472
robe, robed 473
royal, royalty, king's, queen's 473
rule, reign, ruler, prefect, official, leader 474
sackcloth 475
scepter 475
seal, sealed, unsealed 476
seed 477
seek, search, look for 478
seize, seizure, capture 478
servant, serve, maidservant, young man, young women 479
silver 480
slay, slain, slaughter, kill, murder 481
slaughter, slaughtered 481
splendor 482
stronghold, fortification, fortress, citadel 482
sword, swordsmen 483
tax, tribute, taxation, taxpayer, tax collector 484
threshold, doorway 486
throne, enthroned 486
tongue, language 487
tremble, shake, shaken, quake 488
trouble, disturb, stir up, distress, hardship, calamity 488
virgin, virginity 489
watch, guard, take heed, beware 490
wine, wineskin, new wine 490
wise men, advisor 491
wrong, wronged, wrongdoer, mistreat, hurt, hurtful 492

unfoldingWord® Translation Notes

Esther

Esther Introduction

Introduction to Esther

Part 1: General Introduction

Outline of Esther

1. King Ahasuerus sends away his wife, the queen (1:1–22)
2. Ahasuerus chooses Esther as the new queen (2:1–23)
3. Haman plots to destroy the Jews (3:1–15)
4. Mordecai asks Esther to help her people (4:1–17)
5. Esther pleads with the king for the Jews (5:1–7:10)
6. The result of Haman's plot to destroy the Jews (8:1–9:16)
7. The Feast of Purim (9:17–32)
8. Conclusion (10:1–3)

What is the Book of Esther about?

The Book of Esther tells how a young Jewish woman named Esther became the queen of Persia. As queen, she worked to save all the Jews in the Persian Empire from being destroyed.

This book ends by telling why the Jews celebrate the festival of Purim. The name "Purim" comes from the word "pur," which means "lots" or "dice." Haman, the enemy of Jews, threw dice to choose when to attack and destroy the Jews. The Jews celebrate Purim to remember how Yahweh rescued his people from being destroyed.

How should the title of this book be translated?

Translators can use the traditional title of this book, which is "The Book of Esther" or just "Esther." Or they can choose a clearer title, such as "The Book About Esther."

Part 2: Important Religious and Cultural Concepts

What was the Persian Empire?

King Cyrus the Great conquered and ruled over many kingdoms. This was in the part of the world called Persia, which is now Iran. So people named his kingdom the Persian Empire. When Cyrus conquered Babylonia in 539 B.C., he then controlled the Jews whom the Babylonians had earlier taken into exile.

Why were there Jews in Babylonia when the Persians conquered it?

In 586 B.C., the Babylonians conquered and took into exile the people of Judah. These Jews and their descendants were still in Babylon when the Persians conquered it.

What was meant by “the laws of the Medes and Persians”?

The phrase “the laws of the Medes and Persians” is found in Esther 1:19 and Daniel 6:12. It referred to laws and decrees that could not be changed or removed once they were issued. In the book of Esther, the king made a decree that the people could attack the Jews. Later he regretted that decision but he was not able to change the decree.

The term “Medes” refers to a people group that had formed its own nation, but the Persians conquered them.

Part 3: Important Translation Issues

What different levels of language are in the Book of Esther?

In the Book of Esther, people talk to each other in many different situations. There is the polite and stately talk in the Persian court and the words of royal decrees. Friends and close relatives also talk to each other. There are even the words that one uses in speaking to oneself. Translators should use all the ways their own language has to express these different situations in a way that their readers will identify and understand.

Esther 1

Esther 1 Introduction

Esther 1 Chapter Introduction

Religious and Cultural Concepts in This Chapter

The king punishes Queen Vashti

When the wise men who were advisors to the king heard that the queen had refused to obey the king by showing her beauty to his guests, they feared that husbands would lose their authority. Therefore, they advised the king to take away from her the title of queen, and that she should no longer be allowed to come into the king's presence.

Esther 1:1

ULT	UST
Now it happened in the days of Ahasuerus (he was Ahasuerus, the one who ruled from India even as far as Ethiopia, 127 provinces);	*This is the story of something that happened during the time that a king named Ahasuerus ruled the land of Persia. The empire of this King Ahasuerus had 127 provinces and included all of the territory between India in the east and Ethiopia in the west.*

ULT **Now it happened**
UST This {is the story of something that} happened

In the Old Testament, this is a standard way of beginning a historical story. Many languages have similar story-opening formulas, and if your language has one, you can use it. But do not use it if it would suggest that the story is not real, only made up. Alternate translation: [this account happened]
Support Reference: Introduction of a New Event

ULT **in the days of Ahasuerus**
UST during the time that {a king named} Ahasuerus ruled the land of Persia

The term **day** is used here to refer to a longer period of time. You could just say "during the reign of Ahasuerus," as UST does. But as an alternative, you could say, "in the time of Ahasuerus"
Support Reference: Idiom

ULT **Ahasuerus**
UST a king named Ahasuerus ruled the land of Persia

This is a man's name. It occurs many times in the story. Be sure to translate it consistently.
Support Reference: How to Translate Names

ULT **he was Ahasuerus, the one who ruled from India even as far as Ethiopia, 127 provinces**
UST The empire of this King Ahasuerus had 127 provinces and included all of the territory between India {in the east} and Ethiopia in the west

This is background information to help the reader identify Ahasuerus.
Support Reference: Background Information

ULT **he was Ahasuerus, the one who ruled**
UST The empire of this King Ahasuerus had … and included

Alternate translation: [This king named Ahasuerus ruled]

ULT **from India even as far as Ethiopia**
UST all of the territory between India {in the east} and Ethiopia in the west

In case your audience might not know where these places are, you could say, "extending from India in the east to Ethiopia in the west."
Support Reference: Background Information

> ULT **127 provinces**
> UST 127 provinces

The number is given to show what a large empire this was. You could say that explicitly by saying, “Ahasuerus ruled a very large empire that had 127 provinces.”
Support Reference: Background Information

> ULT **127 provinces**
> UST 127 provinces

Alternate translation: [one hundred twenty-seven provinces]
Support Reference: Numbers

TRANSLATION WORDS

ULT	UST
days	during the time that
Ahasuerus	Ahasuerus
Ahasuerus	Ahasuerus
ruled	had … and included
Ethiopia	Ethiopia
provinces	provinces

Esther 1:2

ULT	UST
in those days, as the king Ahasuerus sat on the throne of his royalty, which was in Susa the citadel:	*At that time King Ahasuerus was ruling his empire from Susa, the capital city of Persia.*

ULT **as … sat on the throne of his royalty**
UST was ruling his empire

Here, the action of **sitting** on a throne is used to mean ruling over a kingdom. You could just say "ruled," as UST does. But as an alternative, you could say, "ruled his empire from his royal throne"

Support Reference: Metonymy

ULT **on the throne of his royalty**
UST his empire

Royalty is an abstract noun that refers to the royal authority that the king exercised. You can translate this idea with a verb by saying, "the throne he ruled from," or use an adjective, "his royal throne."

Support Reference: Abstract Nouns

ULT **was in Susa**
UST Susa

This was the name of a royal city of the Persian kings. It occurs many times in the story. Be sure to translate it consistently.

Support Reference: How to Translate Names

ULT **the citadel**
UST the capital city of Persia

This means a castle or palace where a king would live. But since the city of Susa itself is being called a **citadel** here, it's likely that the term means royal city or capital city. The person telling this story is identifying Susa as the capital by calling it by the name of something closely associated with it, the royal palace within it. A good translation might be "the capital city of Persia."

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
days	At … time
king	King
Ahasuerus	Ahasuerus
throne	his empire
royalty	his empire
citadel	the capital city of Persia

Esther 1:3

ULT	UST
in year three of his reign, he made a feast for all his officials and his administrators, the army of Persia and Media, the noblemen, and the officials of the provinces before his face,	*During the third year that Ahasuerus ruled his empire, he hosted a feast for all of his officials and for every important person who worked for him. He also invited the officers who served in the combined army of the kingdoms of Persia and Media, the wealthy landowners, and the officials of the provinces. The king was present in person to host the feast.*

ULT **in year three of his reign**
UST During the third year that Ahasuerus ruled his empire

This means that Ahasuerus had already ruled for two full years and that these events took place in the year that followed them. Alternate translation: [during the third year that Ahasuerus ruled his empire] or [after he had ruled for two years]
Support Reference: Ordinal Numbers

ULT **in year three of his reign**
UST During the third year that Ahasuerus ruled his empire

Reign is an abstract noun that refers to the royal authority that the king exercised. You can translate it with a verb by saying, "during the third year that Ahasuerus ruled."
Support Reference: Abstract Nouns

ULT **he made a feast**
UST he hosted a feast

Alternate translation: [he hosted a feast]

ULT **the army of Persia and Media**
UST He also invited the officers who served in the {combined} army of {the kingdoms of} Persia and Media

This likely refers to the leaders of the army. It is describing a part of the army by referring to the whole army. Alternate translation: [the officers of the army]
Support Reference: Synecdoche

ULT **the noblemen**
UST the wealthy landowners

This probably means something like "the wealthy landowners."

ULT **before his face**
UST The king was present in person to host the feast

Face stands for the presence of a person, so this phrase means "in his presence." The invitation was to come to the royal capital to attend a banquet where the king would be present in person. You could say, as UST does, that the king was present in person to host the feast. Or you could say as an alternative, "all of them came to Susa for the feast"
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
year	year
reign	ruled
feast	feast
officials	officials
Persia	Persia
Media	Media
the noblemen	the wealthy landowners
officials	officials
provinces	provinces

Esther 1:4

ULT	UST
when he displayed the wealth of the glory of his kingdom and the splendor of the beauty of his greatness for many days, 180 days.	*Ahasuerus entertained his guests fabulously because he wanted to demonstrate that his empire was extremely wealthy and that he was a very rich and powerful king. The feast lasted for six months.*

ULT **when he displayed the wealth of the glory of his kingdom**
UST Ahasuerus entertained his guests fabulously because he wanted to demonstrate that his empire was extremely wealthy

If your language does not use abstract nouns for the ideas of **wealth** and **glory**, you could express the same ideas in other ways. Alternate translation: [when he displayed how glorious and wealthy his kingdom was]
Support Reference: Abstract Nouns

ULT **when he displayed**
UST Ahasuerus entertained his guests fabulously because he wanted to demonstrate

He refers to the king. The implication is that he held this banquet to show all of his officials how wealthy and powerful he was. The invited officials would then go back to all the different parts of the empire and tell everyone this. Alternate translation: [Ahasuerus wanted to demonstrate to his guests]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the wealth of the glory of his kingdom**
UST that his empire was extremely wealthy

The words **wealth** and **glory** have similar meanings and they are used together to emphasize how great his kingdom was. Alternate translation: [the great wealth of his kingdom]
Support Reference: Doublet

ULT **and the splendor of the beauty of his greatness**
UST and that he was a very rich and powerful king

If your language does not use abstract nouns for the ideas of **splendor**, **beauty**, and **greatness** in another way. Alternate translation: [and that he was a very powerful king]
Support Reference: Abstract Nouns

ULT **the splendor of the beauty of his greatness**
UST he was a very rich and powerful king

The words **splendor** and **beauty** have similar meaning and emphasize how great he was. Alternate translation: [the splendor of his greatness]
Support Reference: Doublet

> ULT **for many days, 180 days**
> UST The feast lasted for six months

This was a very long time for a royal feast to last. The earlier part of the verse provides the reason for this. To make the connection explicit, you could add some explanatory words to the verse like this: “Ahasuerus entertained his guests fabulously because he wanted to demonstrate that his empire was extremely wealthy and that he was a very powerful king. He did so many things for them that the festivities lasted for six months.”

Support Reference: Assumed Knowledge and Implicit Information

> ULT **180 days**
> UST The feast lasted for six months

Six months is about **180 days** or about half a year. You can use whatever expression will best express this time period in your language.

Support Reference: Numbers

TRANSLATION WORDS

ULT	UST
glory	extremely wealthy
kingdom	his empire was
splendor	very rich

Esther 1:5

ULT	UST
And when those days were fulfilled, the king made a feast for all the people who were found in Susa the citadel, from the greatest even to the least, for seven days, in the courtyard of the garden of the palace of the king.	*At the end of those six months, after that feast was over, the king hosted a second feast. This feast was for all of the people in the royal stronghold in Susa, including both rich and poor. He held this feast in the courtyard of his palace garden. It lasted for a whole week.*

ULT **And when those days were fulfilled**
UST At the end of those six months, after that feast was over

This implies "at the end of that feast." You could say that explicitly. Alternate translation: [after those 180 days were over] or [at the end of those six months]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the king made a feast**
UST the king hosted a {second} feast. This feast

This was a second feast that the king hosted. He likely did this to thank the people who had worked so hard in hosting the first feast. You could say that explicitly.
Support Reference: Numbers

ULT **in Susa the citadel**
UST royal stronghold in Susa

The expression in this case seems to refer specifically to the royal **citadel** from which the city got its name. This second feast would not have been for everyone in the entire city. It was specifically for the people who served the king in the citadel and who had worked so hard over the previous six months hosting the first feast. Alternate translation: [for every man who worked for him in the palace at Susa]
Support Reference: Translate Unknowns

ULT **who were found**
UST in the

Here, **found** is an idiom that means could be found or were there.
Support Reference: Idiom

ULT **who were found**
UST in the

You can say this with an active form. Alternate translation: [who worked for him in]
Support Reference: Active or Passive

ULT **from the greatest even to the least**
UST including both rich and poor

The person telling this story is referring to the staff of the palace by speaking of two extreme parts of it, the most important and the least important people who worked there, in order to include everyone in between. You could just explain this meaning, as UST does. Alternate translation: [from the most important official to the least important servant]
Support Reference: Merism

> ULT **for seven days**
> UST It lasted for a whole week

The story does not suggest that this was an unusually long time by saying, “for many days.” But you could also say something like “a whole week” to show that this was a generous gesture of thanks on the part of the king. Alternate translation: [another feast that lasted seven days]

TRANSLATION WORDS

ULT	UST
fulfilled	At the end of … after that feast was over
king	king
feast	feast
citadel	stronghold
courtyard	courtyard
palace	palace
king	his

Esther 1:6

ULT	UST
Linens cotton and blue were hanging by cords of byssus and purple on rings of silver and pillars of marble. Couches of gold and silver were on the pavement of porphyry and alabaster and pearl and precious stone.	*In the courtyard, white and blue curtains were hanging from white and purple cords attached to silver rings on marble pillars. The guests reclined on couches made of gold and silver. These were set on a mosaic floor that was made of red marble, white marble, and pearl bordered with black marble.*

ULT **Linens cotton and blue**
UST white and blue curtains

These **linens** were curtains that were hung in the courtyard. **Cotton** refers to the white color of some of them. So this means white and blue curtains.
Support Reference: Translate Unknowns

ULT **Linens cotton and blue**
UST white and blue curtains

You can specify at the beginning of this verse that the location being described is the same as in the previous verse: “In the courtyard, white and blue curtains.”

ULT **by cords of byssus and purple**
UST from white and purple cords

Byssus means “white linen” and it is used to describe the white color of some of these cords. So this means white and purple cords.
Support Reference: Translate Unknowns

ULT **Couches of gold and silver**
UST The guests reclined on couches made of gold and silver. These

You can specify that these couches were there for the guests to recline on while they ate.
Support Reference: Assumed Knowledge and Implicit Information

ULT **the pavement of**
UST a mosaic floor that was made of

This word probably refers to a mosaic floor made of inlaid pieces of colorful precious stones.
Support Reference: Translate Unknowns

ULT **porphyry**
UST red marble

This is a kind of red and purple stone that contains pieces of crystal. You could call it “feldspar” or something descriptive like “red marble.”
Support Reference: Translate Unknowns

ULT **and alabaster**
UST white marble

This is a white precious stone. You could identify it as “alabaster.” Alternatively, while it is not exactly the same thing as marble, your readers would get the right idea if you called it “white marble.”
Support Reference: Translate Unknowns

ULT **and precious stone**
UST bordered with black marble

This word probably refers to a black marble that was used to create borders around mosaics. You could call this “black marble,” or you could just say that the floor contained “another precious stone.”
Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
purple	purple
silver	silver
pillars	pillars
gold	gold
silver	silver
stone	bordered with black marble

Esther 1:7

ULT	UST
And the serving was in vessels of gold, with vessels differing from other vessels, and the wine of royalty was abundant according to the hand of the king.	*The attendants served wine in golden cups. The king was so rich that he had a great many of these cups, and no two of them were alike. The king had the attendants serve great amounts of his own royal wine to the guests.*

ULT **And the serving was**
UST The attendants served wine

The abstract noun **serving** refers to how the drinks were served at the banquet. You can translate it with a verb by saying, "The attendants served wine."
Support Reference: Abstract Nouns

ULT **with vessels differing from other vessels**
UST The king was so rich that he had a great many of these cups, and no two of them were alike

This could mean that "no two of them were alike." But you could also just say that the wine was served in "various kinds of golden cups."

ULT **and the wine of royalty was abundant according to the hand of the king**
UST The king had the attendants serve great amounts of his own royal wine to the guests

This means that King Ahasuerus himself paid for all the wine that the guests drank at his seven-day feast in Susa, and the wine came from his personal supply. Alternate translation: [the king was very generous with the royal wine] or [the king showed a great willingness to give] or [the king provided all of it]
Support Reference: Assumed Knowledge and Implicit Information

ULT **and the wine of royalty was abundant according to the hand of the king**
UST The king had the attendants serve great amounts of his own royal wine to the guests

This probably means special fine wine that only the king could acquire and afford. You can translate the abstract noun **royalty** with an adjective. Alternate translation: [royal wine]
Support Reference: Abstract Nouns

ULT **according to the hand of the king**
UST The king had the attendants serve … to the guests

Here, **hand** refers to the king himself, viewed through his action of giving.
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
serving	served
gold	golden
wine	wine
royalty	royal
king	king

Esther 1:8

ULT	UST
And the drinking was according to the law "There is no compulsion," for thus the king had established for every overseer of his house to do according to the desire of man by man.	*Ahasuerus gave his guests a special privilege. He made the attendants who served the wine follow this rule: "No one has to drink if they do not want to." All the guests could drink as little or as much as they wanted.*

ULT **And the drinking was according to the law**

UST He made the attendants who served the wine follow this rule

The abstract noun **drinking** refers here not to the action of drinking, but to the guidelines for serving drinks that the king had established for the banquet. Alternate translation: [Ahasuerus had established this rule for all his household attendants who served the wine]

Support Reference: Abstract Nouns

ULT **There is no compulsion**

UST No one has to drink if they do not want to

This could mean one of two things: (1) No one would be stopped from drinking even if the attendants thought they had already had enough. Alternate translation: [there was to be no restriction on drinking]; or (2) There would be no requirement to drink. Alternate translation: [no one must be forced to drink] Either way, this was another sign of the generosity that the king showed as he hosted this banquet to thank the people who worked for him. Either he was: (1) allowing them to drink as much as they wanted to, or (2) not requiring them to eat and drink everything that was served at a banquet as guests of the king would usually be expected to do. You could say explicitly at the beginning of the verse that the king was giving his guests a special privilege.

Support Reference: Assumed Knowledge and Implicit Information

ULT **for thus the king had established for every overseer of his house to do according to the desire of man by man**

UST Ahasuerus gave his guests a special privilege … All the guests could drink as little or as much as they wanted

This explains why no one had to drink if they did not want to. If it would be helpful in your language, you could give this explanation (the reason) before the result that it accounts for, using a connecting word like "so." You could say, "The king had established for every overseer of his house to do according to the desire of man by man, so the drinking was according to the law, 'There is no compulsion.'" Alternate translation: [the king made the attendants who served the wine follow this rule]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to do according to the desire of man by man**

UST All the guests could drink as little or as much as they wanted

Alternate translation: [the king wanted every guest to be able to drink as much as he wanted] or [all the guests could drink as little or as much as they wanted]

ULT **man by man**
UST All the guests

This is an idiom that means “everyone.”
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
law	He made … follow this rule
king	Ahasuerus gave his guests a special privilege
overseer	Ahasuerus gave his guests a special privilege
house	Ahasuerus gave his guests a special privilege

Esther 1:9

ULT	UST
Also Vashti the queen made a feast of women in the palace of royalty that belonged to the king Ahasuerus.	*While the king was entertaining the men in the courtyard, Queen Vashti, his wife, was hosting a feast for the women. She hosted it inside the royal palace where King Ahasuerus lived.*

ULT **Also**
UST While the king was entertaining the men in the courtyard

This introduces something else that was happening at the same time. You can indicate this by saying something like "during this time."
Support Reference: Connect — Simultaneous Time Relationship

ULT **Vashti the queen**
UST Queen Vashti, his wife

You can explain that she was the wife of Ahasuerus by saying, "Queen Vashti, the king's wife" or "his wife."
Support Reference: Introduction of New and Old Participants

ULT **Vashti the queen**
UST Queen Vashti, his wife

This is a woman's name. It occurs several times in this chapter and the next one. Be sure to translate it consistently.
Support Reference: How to Translate Names

ULT **a feast of women**
UST a feast for the women

This could mean the women who served in the palace, the wives of the men who were officers and servants, or both. You could say, "a feast for the wives of the men who attended" or "for the women who worked in the palace."

ULT **in the palace of royalty that belonged to the king Ahasuerus**
UST She hosted it inside the royal palace where King Ahasuerus lived

Alternate translation: [the royal palace where King Ahasuerus lived]

ULT **in the palace of royalty**
UST She hosted it inside the royal palace

You can translate the abstract noun **royalty** with the adjective royal. Alternate translation: [royal palace]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Vashti	Vashti
queen	Queen
feast	feast
palace	palace
royalty	royal
king	King
Ahasuerus	Ahasuerus

Esther 1:10

ULT	UST
On the seventh day, when the heart of the king was pleased by the wine, he said to Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Karkas (the seven eunuchs who served before the face of the king Ahasuerus),	*On the seventh day, when King Ahasuerus was feeling good from drinking wine, he called the seven castrated guardians who served him personally. (Their names were Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas.)*

ULT **On the seventh day**
UST On the seventh day

Alternate translation: [after six days]
Support Reference: Ordinal Numbers

ULT **when the heart of the king was pleased by the wine**
UST when King Ahasuerus was feeling good from drinking wine

Here, **heart** means the action of thinking or feeling. Alternate translation: [when King Ahasuerus was in a good mood from drinking wine] or [when the king was drunk with wine]
Support Reference: Idiom

ULT **to Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Karkas**
UST Their names were Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas

These are names of seven men.
Support Reference: How to Translate Names

ULT **the … eunuchs**
UST the … castrated guardians

This term occurs a dozen times in the story. It describes male royal officials who served as guardians for the women who lived in the palace. They were both guardians of the door, to keep unwanted people out of the women's quarters, and guardians of the women inside, to take care of them and look after their needs. (As we learn in 2:21, some of these officials also protected the king's private quarters.) As we see here, and as will also be seen in 2:14 and 2:16, their duties included escorting women from place to place. The term likely indicates that, in keeping with the practices of the time, these men were castrated because their work brought them into such close contact with the king's wives and concubines. If your language has a term for such an official and you think your readers would recognize it, you could use it. Otherwise, you could use a term that describes the role that these officials played in the royal court. Alternate translation: [guardians] or [officials] or [castrated servants]
Support Reference: Translate Unknowns

ULT **who served before the face of the king Ahasuerus**
UST who served him personally

This is background information to explain who these men were. Alternate translation: [who attended him personally]
Support Reference: Background Information

> ULT **before the face of the king**
> UST him personally

Here, **face** means the presence of a person. The phrase means that these seven men served King Ahasuerus personally.

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
king	King
wine	wine
eunuchs	the … castrated guardians
served	served
king	him
Ahasuerus	him

Esther 1:11

ULT	UST
to bring Vashti the queen to the face of the king in a crown of royalty in order to show the people and the officials her beauty, for she was pleasing of appearance.	*Queen Vashti was a very beautiful woman. Ahasuerus wanted the people and officials who served in the royal court to see how beautiful she was. So the king told his seven personal servants to bring Queen Vashti to him. He told them to have her wear her royal crown.*

ULT **to bring**
UST So the king told his seven personal servants to bring

This is the beginning of the instructions that King Ahasuerus gave to the seven eunuchs he summoned in verse 10. You can make this explicit by saying, "He told them to bring."
Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of the king**
UST to him

Here, **face** means the presence of a person. The phrase means that King Ahasuerus wanted Queen Vashti to come personally into his presence.
Support Reference: Metonymy

ULT **in a crown of royalty**
UST He told them to have her wear her royal crown

You can translate the abstract noun **royalty** with an adjective by saying, "wearing her royal crown."
Support Reference: Abstract Nouns

ULT **in a crown of royalty**
UST He told them to have her wear her royal crown

Ahasuerus likely wanted Vashti to wear her queen's crown so that everyone would know that she was his wife. You could say that explicitly. (For the possible reasons why he wanted them to know this, see the next note.)
Support Reference: Assumed Knowledge and Implicit Information

ULT **in order to show the people and the officials her beauty**
UST Ahasuerus wanted the people and officials who served in the royal court to see how beautiful she was

Everything Ahasuerus did at his banquets was to show how rich and powerful he was. He seems to have believed that having a very beautiful wife was one more thing that proved he was a great man. So he wanted everyone to see how beautiful Vashti was. You can put this second in the verse, after explaining that Vashti was a very beautiful woman, because it accounts for what happens afterwards, when the king sends his seven personal servants to bring her in to his banquet.
Support Reference: Background Information

ULT **the people and the officials**
UST the people and officials who served in the royal court

This might mean “his guests, especially the officials.”

ULT **for she was pleasing of appearance**
UST Queen Vashti was a very beautiful woman

If it would be helpful in your language, you could place this first in the verse because it is the reason that explains everything else that happens afterward in the verse.
Support Reference: Connect — Reason-and-Result Relationship

ULT **for she was pleasing of appearance**
UST Queen Vashti was a very beautiful woman

The author is using **pleasing of appearance** as a common expression of his culture to mean “very beautiful.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [for she was very beautiful]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Vashti	Vashti
queen	Queen
king	to him
crown	crown
royalty	royal
officials	officials
pleasing of	was a very beautiful woman

Esther 1:12

ULT	UST
But the queen Vashti refused to come at the word of the king that was by the hand of the eunuchs. Then the king became very angry, and his rage burned within him.	*But when the guardians came and told Queen Vashti what the king had commanded, she refused to come. The guardians reported this to the king, and the king became very enraged.*

ULT **But the queen Vashti refused to come**
UST But … Queen Vashti … she refused to come

You can put the events in chronological order and say first that **the eunuchs told Vashti what the king had commanded** and then say that **she refused to come**.
Support Reference: Order of Events

ULT **But the queen Vashti refused to come**
UST But … Queen Vashti … she refused to come

If your language needs to give a reason why she refused, it is most likely because she did not want a group of drunken men staring at her lustfully.
Support Reference: Assumed Knowledge and Implicit Information

ULT **at the word of the king**
UST what the king had commanded

Alternate translation: [at the king's command] or [what the king wanted]

ULT **by the hand of the eunuchs**
UST the guardians came and told

Here, **hand** refers to the eunuchs themselves, viewed through their action of telling Vashti what the king had commanded. Alternation translation: "when those servants told Queen Vashti what the king wanted"
Support Reference: Metonymy

ULT **the eunuchs**
UST the guardians

See how you translated this term in 1:10.
Support Reference: Translate Unknowns

ULT **Then the king became very angry, and his rage burned within him**
UST The guardians reported this to the king, and the king became very enraged

These two phrases mean similar things. The repetition is used to emphasize the idea that they are expressing. You could combine them as UST does by saying, "The king became so angry that he could barely contain himself."
Support Reference: Parallelism

> ULT **and his rage burned within him**
> UST The guardians reported this to the king, and the king became very enraged

Here the story uses a metaphor that pictures the king's anger as **a fire that burned inside of him**. If your language has a different word picture that it uses to describe extreme anger, you can use that here. If not, you can translate plainly, "his anger continued to increase."

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
queen	Queen
Vashti	Vashti
king	king
eunuchs	the guardians
king	king
Then … became … angry	The guardians reported this to the king, and the king became very enraged
rage	The guardians reported this to the king, and the king became very enraged

Esther 1:13

ULT	UST
Then the king said to the wise men, who were knowers of the times (for thus was the manner of the king before the face of all those who were knowers of law and judgment,	*It was the habit of the king to consult with certain advisors who knew the law and could make good decisions. So he spoke to those advisors, who knew the right way to do things.*

ULT **to the wise men**
UST to those advisors

This means the king's advisors. You could call them "his advisors" or "the royal advisors."

ULT **who were knowers of the times**
UST who knew the right way to do things

This means something like "who knew the right way to do things" or "who understood the culture."

ULT **for thus was the manner of the king**
UST It was the habit of the king

This means that it was the king's habit to consult his advisors on important questions. This is background information that explains why the king called upon these men.
Support Reference: Background Information

ULT **for thus was the manner of the king**
UST It was the habit of the king

If it would be helpful in your language, you could place this first in the verse to put the reason before the result because it explains what happens next.
Support Reference: Connect — Reason-and-Result Relationship

ULT **before the face of**
UST to consult with

Here, **face** refers to the presence of a person. The phrase means that King Ahasuerus would personally ask his wise men for advice in matters like these. Alternate translation: [to consult personally with]
Support Reference: Metonymy

ULT **those who were knowers of law and judgment**
UST who knew the law and could make good decisions

This means that these advisors knew the law and knew how to make good decisions in light of it.

TRANSLATION WORDS

ULT	UST
king	he
wise men	advisors
who were knowers of	knew
times	the right way to do things
king	king
those who were knowers of	knew
law	law
judgment	and could make good decisions

Esther 1:14

ULT	UST
and the ones near to him were Karshena, Shethar, Admatha, Tarshish, Meres, Mersena, Memukan, seven officials of Persia and Media who were seers of the face of the king, the ones who sat first in the kingdom):	*The advisors whom the king relied on most were Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan. These seven officials were from various places in the kingdoms of Persia and Media. They advised the king personally. They were the most powerful officials in the empire.*

ULT **and the ones near to him were**
UST The advisors whom the king relied on most were

Here the author is speaking of the king's most trusted advisors as if they were **near to him**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the ones whom he trusted the most were]
Support Reference: Metaphor

ULT **Karshena, Shethar, Admatha, Tarshish, Meres, Mersena, Memukan**
UST Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan

These are the names of seven men.
Support Reference: How to Translate Names

ULT **who were seers of the face of the king**
UST They advised the king personally

To see the face of is an idiom that means to be in the presence of a person. The phrase means that King Ahasuerus would regularly and personally consult with these seven advisors.
Support Reference: Idiom

ULT **the ones who sat first**
UST They were the most powerful officials

Here, **sat first** represents having most authority to rule, by association with the fact that rulers sat to give their rulings. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the ones who had most authority]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Tarshish	Tarshish
officials	officials
Persia	Persia
Media	Media
seers	They advised
king	king
kingdom	in the empire

Esther 1:15

ULT	UST
"According to law, what is to be done with the queen Vashti on account of this, that she did not perform the command of the king Ahasuerus by the hand of the eunuchs?"	*The king said to them, "I sent those guardians to Queen Vashti with a command, but she did not obey me. According to the law, what should we do with her?"*

ULT **According to law, what is to be done with the queen Vashti on account of this, that she did not perform the command of the king Ahasuerus by the hand of the eunuchs**
UST The king said to them, "I sent those guardians to Queen Vashti with a command, but she did not obey me. According to the law, what should we do with her

This verse presents the question that the king asked the wise men. It may be helpful to indicate this by saying something like "The king asked them."
Support Reference: Assumed Knowledge and Implicit Information

ULT **According to law … on account of this, that**
UST The king said to them … but … According to the law

Alternate translation: [What does the law say we should do … because …?]

ULT **by the hand of the eunuchs**
UST sent those guardians

To present the events in chronological order, you can begin with the information that these men brought the command. Alternate translation: [Queen Vashti did not do what I told my servants to command her to do]
Support Reference: Order of Events

ULT **by the hand of the eunuchs**
UST sent those guardians

Here, **hand** represents the action of doing or giving. The phrase means that the eunuchs were the ones who told Queen Vashti what King Ahasuerus had commanded her.
Support Reference: Metonymy

ULT **the eunuchs**
UST those guardians

See how you translated this term in 1:10.
Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
law	law
queen	Queen
Vashti	Vashti
king	I … me
Ahasuerus	I … me
eunuchs	those guardians

Esther 1:16

ULT	UST
And Memukan replied before the face of the king and the officials, "Not toward the king alone has Vashti the queen done wrong, but toward all the officials and toward all the peoples who are in all the provinces of the king Ahasuerus.	*Then Memukan answered the king, speaking loud enough that both he and his officials could hear. He said, "Queen Vashti has done wrong, and not only against the king. She has also done wrong against all the officials and people groups in all the provinces that King Ahasuerus rules!*

ULT **And Memukan replied before the face of the king**

UST Then Memukan answered the king, {speaking loud enough that} both he … could hear. He said

Here, **face** represents the presence of a person. The phrase means that Memukan was speaking in the presence of the king and of the other officials. Alternate translation: [then Memukan spoke so that both the king and the officials could hear]

Support Reference: Metonymy

ULT **all the peoples who are in all the provinces of the king**

UST people groups in all the provinces that King … rules

This means all the different people groups that were living in the empire. You could say, "all the people groups in all the provinces that King Ahasuerus rules" or more generally, "every person who lives in the entire empire of King Ahasuerus."

Support Reference: Hyperbole

ULT **Memukan**

UST Memukan

See how you translated this man's name in 1:14.

Support Reference: How to Translate Names

ULT **the king Ahasuerus**

UST King Ahasuerus rules

Memukan speaks of **the king** in third person as a form of respect. If you want to portray him as speaking primarily to the king because he is answering the king's question, you could have him say, "in all the provinces that you rule" or "every person who lives in your entire empire."

Support Reference: First, Second or Third Person

TRANSLATION WORDS

ULT	UST
king	king
officials	officials
king	king
Vashti	Vashti
queen	Queen
wrong	wrong
officials	officials
provinces	provinces
king	King
Ahasuerus	Ahasuerus

Esther 1:17

ULT	UST
For the matter of the queen will go out to all the women in order to make their husbands despised in their eyes when they say, 'The king Ahasuerus said to bring Vashti the queen before his face, but she did not come.'	*This is what will happen. Women all over the empire will hear about what the queen did. They will say, 'King Ahasuerus commanded his servants to bring Queen Vashti to him, but she did not come! So if even the queen can disobey the king, why should I have to obey my husband?' Then women will stop respecting their husbands.*

ULT **For**

UST This is what will happen

This introduces the reason why Memukan says that Queen Vashti has done wrong against all the men in the kingdom and not only against King Ahasuerus. To show that, you can begin with "This is what will happen."

Support Reference: Connect — Reason-and-Result Relationship

ULT **the matter of the queen will go out to all the women**

UST Women all over the empire will hear about what the queen did

To emphasize his point, Memukan exaggerates and says that every single woman in the empire will hear about Queen Vashti refusing to obey King Ahasuerus. You could say, as UST does, that "women all over the empire" will hear about what the queen did. Or you could preserve Memukan's manner of speaking by saying, "every woman" will hear.

Support Reference: Hyperbole

ULT **in order to make their husbands despised in their eyes**

UST Then women will stop respecting their husbands

Here, **eyes** stand for seeing, and seeing means knowledge, notice, attention, or judgment. The phrase means that the women will treat their husbands with disrespect and not obey them. Alternate translation: [women will despise their husbands]

Support Reference: Metaphor

ULT **when they say, 'The king Ahasuerus said to bring Vashti the queen before his face, but she did not come**

UST They will say, 'King Ahasuerus commanded his servants to bring Queen Vashti to him, but she did not come! So if even the queen can disobey the king, why should I have to obey my husband

The implication is that they will go on to say, "So if even the queen can disobey the king, why should I have to obey my husband?" If it would be helpful in your language, you could say that explicitly.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **The king Ahasuerus said to bring Vashti the queen before his face, but she did not come**
>
> UST King Ahasuerus commanded his servants to bring Queen Vashti to him, but she did not come! So if even the queen can disobey the king, why should I have to obey my husband

The women will stop respecting their husbands after they hear about this. You can put this report about what Queen Vashti did first, before "women will stop respecting their husbands," because it is the reason that explains that result.

Support Reference: Connect — Reason-and-Result Relationship

> ULT **before his face**
>
> UST to him

Here, **face** means the presence of a person. The phrase means the Queen Vashti refused to come into the presence of King Ahasuerus when he summoned her during the feast. See how you translated this in verse 11.

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
queen	queen
king	King
Ahasuerus	Ahasuerus
Vashti	Vashti
queen	Queen

Esther 1:18

ULT	UST
Now this day, the noblewomen of Persia and Media who have heard the matter of the queen will speak to all the officials of the king. And there will be contempt and wrath enough!	*Even today, the leading women of Persia and Media will hear what the queen did. They will start to disobey their husbands, even though they are officials of the king. They will treat them with disrespect, and this will make their husbands angry with them. That will be bad enough by itself, even if the news does not spread any farther.*

ULT **Now this day**
UST Even today

Alternate translation: [even today] or [even this very day]

ULT **the noblewomen of Persia and Media**
UST the leading women of Persia and Media … They … They

It becomes clear later in the verse that Memukan is speaking of the wives of the king's officials, and you could communicate that here by saying, "the wives of the officials who govern Persia and Media." But the term "noblewomen" indicates that they also had high status of their own, so you could also call them "the leading women of Persia and Media."

ULT **the matter of the queen**
UST what the queen did

Alternate translation: [what the queen has done]

ULT **will speak**
UST will start to disobey

This means that they will "talk back" or "disobey." Alternate translation: [refuse to obey]

ULT **to all the officials of the king**
UST their husbands, even though they are officials of the king … them

This means the husbands of the noblewomen. The implication may be, "They will disobey their husbands even though they are officials of the king." You could say that explicitly, as UST does.
Support Reference: Assumed Knowledge and Implicit Information

ULT **And there will be contempt and wrath enough**
UST will treat … with disrespect, and this will make their husbands angry with them. That will be bad enough by itself, even if the news does not spread any farther

This could mean either that they will treat their husbands with disrespect, and this will make their "husbands angry with them" or that "they will be angry with their husbands and treat them with contempt."

ULT **And there will be … enough**

UST That will be bad enough by itself, even if the news does not spread any farther

This could mean that the husbands will be as furious "as much as they can bear." But you could also say, "That will be bad enough by itself, even if the news does not spread any farther." If you think that is the meaning, you can say that explicitly, as UST does.

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Persia	Persia
Media	Media
queen	queen
officials	officials
king	king
contempt	will treat … with disrespect
wrath	and this will make their husbands angry with them

Esther 1:19

ULT	UST
If it is good to the king, let a decree of royalty go out from before his face, and let it be written in the laws of Persia and Media (which do not pass away) that Vashti shall never come before the face of the king Ahasuerus. And let the king give her royalty to her female neighbor, the woman who is better than she.	*If it pleases you to do so, O king, you should personally issue a royal decree and have scribes add it to the laws of Persia and Media, which no one can change. This decree should say that Vashti can never come into your presence again. Then you should choose a different woman to be your queen, one who will obey you.*

ULT **If it is good to the king**
UST If it pleases you {to do so}, O king

This is an idiom that means “if the king thinks this is a good idea” or “if this advice is pleasing to the king.”
Support Reference: Idiom

ULT **If it is good to the king**
UST If it pleases you {to do so}, O king

Memukan speaks to the king in third person as a form of respect. Alternate translation: [If it pleases you]
Support Reference: First, Second or Third Person

ULT **let a decree of royalty go out from before his face**
UST you should personally issue a royal decree … This decree

Here, **face** represents the presence of a person. The phrase means that the decree will come from the king himself. Alternate translation: [let a decree go out in your name] or [let a decree go out with your authority]
Support Reference: Metonymy

ULT **a decree of royalty**
UST a royal decree … This decree

You can translate the abstract noun **royalty** with the adjective “royal.” Alternate translation: [royal decree]
Support Reference: Abstract Nouns

ULT **from before his face**
UST personally

Memukan speaks to the king in third person as a form of respect. Alternate translation: [personally]
Support Reference: First, Second or Third Person

ULT **and let it be written**
UST and have scribes add it

You can say this with an active form, and you can say who will do the action. Alternate translation: [you should write a decree yourself] or [command your scribes to write a decree]
Support Reference: Active or Passive

ULT **which do not pass away**
UST which no one can change

Alternate translation: [these laws never become invalid] or [can never be changed]

ULT **shall … come before the face of the king**
UST can … come into your presence

Memukan speaks to the king in third person as a form of respect. Alternate translation: [never come into your presence again]
Support Reference: First, Second or Third Person

ULT **shall … come before the face of the king**
UST can … come into your presence

Here, **face** represents the presence of a person. The phrase means that Queen Vashti will never again come into the king's presence. Alternate translation: [never again come before King Ahasuerus]
Support Reference: Metonymy

ULT **And let the king give her royalty to her female neighbor, the woman who is better than she**
UST Then you should choose a different woman to be your queen, one who will obey you

Memukan speaks to the king in third person as a form of respect. You can show the same meaning with a verb that addresses a singular "you" and indicates that Memukan is offering advice, not giving a command when he say, "choose another woman to be queen." Alternate translation: [the king can give her position as queen to some other woman]
Support Reference: First, Second or Third Person

ULT **And … her royalty**
UST Then … to be your queen

You can translate the abstract noun **royalty** with an expression such as "her royal position" or "her position as queen."
Support Reference: Abstract Nouns

ULT **the woman who is better than she**
UST one who will obey you

Memukan means that the next queen should be "better than" Vashti by obeying all of the king's commands. You could say this explicitly, as UST does.
Support Reference: Assumed Knowledge and Implicit Information

---

TRANSLATION WORDS

ULT	UST
good	it pleases … to do so
king	king
decree	decree
royalty	royal
laws	laws
Persia	Persia
Media	Media
Vashti	Vashti
king	your
Ahasuerus	your
king	you
royalty	queen
better	one who will obey you

Esther 1:20

ULT	UST
And the decree of the king will be heard that he will make for all his kingdom, though it is great. Then all the women will give honor to their husbands, from the greatest to the least."	*That way, even though your empire is very large, everyone in it will hear about your decree to punish Vashti for disobeying you. Then all the women will respect and obey their husbands. This will be true of every husband in the empire."*

ULT **And the decree of the king will be heard**
UST That way … will hear about your decree to punish Vashti for disobeying you

You can say this with an active form, and you can say who will do the action. Alternate translation: [when everyone … hears]
Support Reference: Active or Passive

ULT **the decree of the king**
UST your decree to punish Vashti for disobeying you

Memukan speaks to the king in third person as a form of respect. You could express the same meaning in the second person: "When they hear what you have commanded." Alternate translation: [when they hear the king's decree]
Support Reference: First, Second or Third Person

ULT **Then all the women will give honor to their husbands**
UST Then all the women will respect and obey their husbands

Even though the decree of Ahasuerus applied only to Vashti directly, it was published throughout the empire so that everyone would know about it. Thus, what happened to the queen would discourage women from imitating her. If you need to clarify this in your language, you can explain it in a note: "The women will honor their husbands because they will know that if a woman despises her husband, she can be punished like Vashti."
Support Reference: Assumed Knowledge and Implicit Information

ULT **his kingdom**
UST in it

Memukan speaks to the king in third person as a form of respect. Alternate translation: [for all your kingdom]
Support Reference: First, Second or Third Person

ULT **though it is great**
UST even though your empire is very large

Alternate translation: [even though your empire is very large]

ULT **the women will give honor to their husbands**
UST the women will respect and obey their husbands

Alternate translation: [women will respect and obey their husbands]

> ULT **from the greatest to the least**
> UST This will be true of every husband in the empire

This expression refers to all of the husbands in the empire. By naming both extremes, it includes everyone in between. You could just give the meaning, as UST does: “every husband in the empire.” Alternate translation: [this will be true for both the most important man and the least important man in the empire, and everyone in between]

Support Reference: Merism

TRANSLATION WORDS

ULT	UST
decree	decree
king	your decree to punish Vashti for disobeying you
kingdom	in it
honor	will respect and obey

Esther 1:21

ULT	UST
And the word seemed good in the eyes of the king and the officials. And the king acted according to the word of Memukan.	*This seemed like a good idea to the king and his officials. So King Ahasuerus followed the advice of Memukan.*

ULT **And the word seemed good in the eyes of the king**
UST This seemed like a good idea to the king

Like “if it is good to the king” in verse 19, this is an idiom that means the king thought this was a good idea or this advice pleased the king.
Support Reference: Idiom

ULT **in the eyes of the king and the officials**
UST to the king and his officials

Here, **eyes** stand for seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. The phrase means that King Ahasuerus and all the officials who heard Memukan’s advice thought that his suggestion was a good idea.
Support Reference: Metaphor

ULT **And the king acted according to the word of Memukan**
UST So King Ahasuerus followed the advice of Memukan

This means that King Ahasuerus wrote a law proclaiming what Memukan had suggested.

ULT **Memukan**
UST Memukan

Translate his name as in 1:14.
Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
good	good
king	king
officials	officials
king	King

Esther 1:22

ULT	UST
And he sent letters to all the provinces of the king, to province by province according to its own writing, and to people by people according to its own tongue: that every man should be ruling in his house and speaking according to the tongue of his people.	*The king sent letters to every province in his empire. He wrote to every province using its own alphabet and to each people group in its own language. The letters said that men should be the masters over their wives and children. They also said that a husband should be able to give orders to his wife in his own native language and that she should understand and obey.*

ULT **And he sent letters to all the provinces of the king**
UST The king sent letters to every province in his empire. He wrote

He means King Ahasuerus. This is saying that the king sent letters to every province in his empire.

ULT **province by province**
UST every province

This is an idiom that means “every province” or every single province.
Support Reference: Idiom

ULT **according to its own writing**
UST using its own alphabet

Alternate translation: [using its own alphabet] or [written in its own script]

ULT **people by people**
UST each people group

This is an idiom that means “every people group” or every single people group.
Support Reference: Idiom

ULT **according to its own tongue**
UST in its own language

Here, **tongue** means the language spoken by a person or a group of people. Alternate translation: [in its own language]
Support Reference: Metonymy

ULT **that every man should be ruling in his house**
UST The letters said that men should be the masters over their wives and children

This meant that all men should have complete authority over their wives and their children.

ULT **according to the tongue of his people**
UST in his own native language and that she should understand and obey

Here, **tongue** means the language spoken by a person or a group of people.
Support Reference: Metonymy

> ULT **according to the tongue of his people**
> UST in his own native language and that she should understand and obey

The implication is that the husband ought to be able to give orders to his wife in his own native language and that she should understand and obey him, even if she had to learn his language to do so. If it would be helpful in your language, you could say that explicitly.

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
provinces	province
king	in his empire
province	province
province	province
tongue	language
ruling	the masters
house	over their wives and children
tongue	language

Esther 2

Esther 2 Introduction

Esther 2 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Esther becomes queen

Esther was humble and took the advice of the royal officials about how to dress for her time with the king. The king chose Esther to be the new queen.

Mordecai warns the king against a plot

Esther's cousin, Mordecai, discovered that two men planned to kill the king. He told Esther, who then told the king. She also gave Mordecai credit for telling her.

Esther 2:1

ULT	UST
After these things, when the rage of the king Ahasuerus subsided, he remembered Vashti and what she had done, and what had been decided concerning her.	*Some time later, when King Ahasuerus no longer felt so angry, he started to miss Vashti. But when she disobeyed his command, he had made a decree that she could never come into his presence again.*

ULT **After these things**
UST Some time later

This introduces a new event that happened some time later, but we do not know how much later. You can show this with a phrase like "After some time had passed."
Support Reference: Introduction of a New Event

ULT **when the rage of the king Ahasuerus subsided**
UST when King Ahasuerus no longer felt so angry

Alternate translation: [when King Ahasuerus was not angry any more] or [when King Ahasuerus became less angry]

ULT **he remembered Vashti**
UST he started to miss Vashti

This means that he started to think about Vashti. He probably thought about the things that he liked about her, meaning that he missed her.

ULT **what she had done, and what had been decided concerning her**
UST when she disobeyed his command, he had made a decree that she could never come into his presence again

This refers to Vashti's refusal to obey Ahasuerus, and to the decision he made in 1:21 that she could never come into his presence again. This could actually mean that when he thought about Vashti and what she had done, he regretted the decision that he had made about her. But there was nothing he could do to bring her back because the laws of the empire could not be changed. You could explain all or some of this in your translation, as in the UST.
Support Reference: Assumed Knowledge and Implicit Information

ULT **what had been decided concerning her**
UST he had made a decree that she could never come into his presence again

You can say this with an active form, and you can say that the king performed the action.
Alternate translation: [what he had decided]
Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
rage	so angry
king	King
Ahasuerus	Ahasuerus
Vashti	Vashti

Esther 2:2

ULT	UST
And the young men of the king who served him said, "Let them seek for the king young women who are virgins and pleasing of appearance.	*So some of the young men who attended the king said to him, "Your majesty, you should get a new wife for yourself. You could tell your servants to look for young virgins who are very beautiful.*

ULT **the young men of the king who served him**
UST some of the young men who attended the king … him

These were not the older, wiser royal advisors whom Ahasuerus consulted in 1:13, but younger men who stood nearby the king ready to help with any practical needs. You could call them his personal servants.
Support Reference: Translate Unknowns

ULT **Let them seek for the king young women**
UST Your majesty, you should get a new wife for yourself. You could tell your servants to look for young

Implicit in this suggestion is the idea, "You should get a new wife for yourself." You can say that explicitly at the beginning of the advice that the young men gave to the king.
Support Reference: Assumed Knowledge and Implicit Information

ULT **Let them seek**
UST You could tell your servants to look for

Them refers to the servants that the king would send to do this. If this is unclear, you could say "servants" or "your servants." Be sure to express this in a form that shows that it is a not a command but a respectful suggestion such as "You could send some men." Alternate translation: [to look for]
Support Reference: Introduction of New and Old Participants

ULT **for the king**
UST Your majesty, you should get a new wife for yourself

The young men speak to the king in the third person as a sign of respect. Alternatively, you could have them say "for yourself" or "on your behalf" if that would be clear but also respectful in your language.
Support Reference: First, Second or Third Person

ULT **and pleasing of appearance**
UST who are very beautiful

As in 1:11, this is an idiom that means very beautiful.
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
king	king
served	who attended
seek	look for
king	Your majesty, you should get a new wife for yourself
virgins	virgins
and pleasing of	who are very beautiful

Esther 2:3

ULT	UST
And let the king appoint administrators in all the provinces of his kingdom. Then let them gather every young woman who is a virgin and pleasing of appearance to Susa the citadel, to the house of women into the hand of Hegai (the eunuch of the king who is overseer of the women). Then give their ointments.	*Also, you could assign officers in each province of your empire to bring every virgin who is very beautiful here to your capital city of Susa. They could stay in the harem for virgins under the custody of Hegai, the castrated royal guardian who takes care of the young women who live there. He could arrange for them to receive beauty treatments.*

ULT **And let the king appoint**
UST Also, you could assign

The young men speak to the king in third person as a sign of respect. Alternatively, you could have them say "you could appoint" in a respectful way.
Support Reference: First, Second or Third Person

ULT **and pleasing of appearance**
UST who is very beautiful

See how you translated "pleasing of appearance" in 1:11. Alternate translation: [and is very beautiful]
Support Reference: Idiom

ULT **Susa the citadel**
UST here … your capital city of Susa

In this context, this expression probably means "to the palace here in Susa."
Support Reference: Translate Unknowns

ULT **the house of women**
UST the harem for virgins

This means the harem for virgins, the place where the young women would live and receive beauty treatments before they were taken to the king (See: verses 13 and 14).
Support Reference: Translate Unknowns

ULT **into the hand of Hegai**
UST under the custody of Hegai

Here, **hand** is a metaphor meaning power, control, or authority. As the overseer of the women, Hegai was responsible for the young women who lived in the harem for virgins. Alternate translation: [under the custody of Hegai]
Support Reference: Metaphor

ULT **the … Hegai**
UST Hegai

This is a man's name. It occurs several times in this chapter. Be sure to translate it consistently.
Support Reference: How to Translate Names

ULT **the eunuch of the king**
UST the {castrated} royal guardian

The servants spoke to the king in third person as a sign of respect. Alternate translation: [your eunuch]
Support Reference: First, Second or Third Person

ULT **the eunuch of**
UST castrated … guardian

See how you translated this term in 1:10. Alternate translation: [the official of] or [the administrator of]
Support Reference: Translate Unknowns

ULT **who is overseer of the women**
UST who takes care of the young women who live there … them

Alternate translation: [who is in charge of the women who live there.]

ULT **their ointments**
UST beauty treatments

This term seems to refer to a specific substance that women would put on their face or other parts of their body to make themselves more beautiful. From verse 12, it appears to mean lotions that were used along with oils and perfumes. But here, this one aspect of a woman's beauty treatment seems to be used to refer to all of it, so you could call these "beauty treatments."
Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
king	you
appoint	Also … could assign
provinces	province
kingdom	your empire
gather	to bring
virgin	virgin
and pleasing of	who is very beautiful
citadel	your capital city of
house	harem for
eunuch	castrated … guardian
king	the … royal
overseer	who takes care of

Esther 2:4

ULT	UST
And let the young woman who is pleasing in the eyes of the king become queen instead of Vashti." And the word was pleasing in the eyes of the king, so he did thus.	*Then you could decide which young woman you liked the best, and you could make her queen instead of Vashti." The king liked what they suggested, so he did it.*

ULT **And … the young woman who is pleasing in the eyes of the king**
UST Then you could decide which young woman you liked the best … you … her

The servants spoke to the king in third person as a sign of respect. You could express the same meaning in the second person by saying something such as "the young woman you like the best."
Support Reference: First, Second or Third Person

ULT **in the eyes of**
UST Then you could decide … you liked the best

Here, **eyes** represent seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. The phrase means that King Ahasuerus could decide which young woman he liked the best and make her queen.
Support Reference: Metaphor

ULT **And the word was pleasing in the eyes of the king**
UST The king liked what they suggested

Here, **eyes** have the same figurative meaning. The phrase indicates that King Ahasuerus thought that this suggestion was a good idea. Alternate translation: [The king found their suggestion appealing]
Support Reference: Metaphor

ULT **so he did thus**
UST so he did it

Alternate translation: [so he followed the suggestion]

TRANSLATION WORDS

ULT	UST
king	you
queen	queen
Vashti	Vashti
king	king

Esther 2:5

ULT	UST
A man, a Jew, was in Susa the citadel, and his name was Mordecai, the son of Jair, the son of Shimei, the son of Kish (a man, a Benjamite,	*At that time, there was a Jewish man named Mordecai living in the capital city of Susa. He was from the tribe of Benjamin. His father was named Jair, his grandfather was named Shimei, and his great-grandfather was named Kish.*

ULT **A man, a Jew**
UST a Jewish man

This introduces Mordecai as a new character in the story. Use your language's way of introducing a new character. This expression means a Jewish man.
Support Reference: Introduction of New and Old Participants

ULT **in Susa the citadel**
UST the capital city of Susa

Here the phrase likely indicates the city rather than the palace, that is, the capital city of Susa.
Support Reference: Translate Unknowns

ULT **Mordecai**
UST Mordecai … He

This is a man's name. It occurs many times throughout the story. Be sure to translate it consistently.
Support Reference: How to Translate Names

ULT **the son of Jair, the son of Shimei, the son of Kish**
UST His father was named Jair, his grandfather was named Shimei, and his great-grandfather was named Kish

These are men's names. Jair, Shimei, and Kish are Mordecai's male ancestors. You could say, "Mordecai was the son of Jair, who was the son of Shimei, who was the son of Kish," or see the UST.
Support Reference: How to Translate Names

ULT **a man, a Benjamite**
UST was from the tribe of Benjamin

While this likely refers to Kish, it is necessarily also true of Mordecai, and you could put it second in the verse. That way Mordecai's nationality would come first, then his tribe, and then his family and clan. Alternate translation: [from the tribe of Benjamin]

TRANSLATION WORDS

ULT	UST
Jew	Jewish
citadel	the capital city
Mordecai	Mordecai
a Benjamite	Benjamin

Esther 2:6

ULT	UST
who had been exiled from Jerusalem with the exiles who had been exiled along with Jeconiah, the king of Judah, who Nebuchadnezzar the king of Babylon had exiled).	*Many years earlier, King Nebuchadnezzar of Babylon had taken Kish away from Jerusalem and brought him to Babylon along with many other captives. Nebuchadnezzar took them away from Jerusalem at the same time that he took King Jeconiah of Judah away from Jerusalem and brought him to Babylon.*

> ULT **who had been exiled from Jerusalem with the exiles who had been exiled along with Jeconiah, the king of Judah, who Nebuchadnezzar the king of Babylon had exiled**
> UST Many years earlier, King Nebuchadnezzar of Babylon had taken Kish away from Jerusalem and brought him to Babylon along with many other captives. Nebuchadnezzar took them away from Jerusalem at the same time that he took King Jeconiah of Judah away from Jerusalem and brought him to Babylon

The story now tells about something that happened many years before. This is background information that explains how this Jewish family came to live in Susa. You can introduce this by saying something like, “Many years earlier.”
Support Reference: Background Information

> ULT **who had been exiled from Jerusalem**
> UST Many years earlier … had taken Kish away from Jerusalem and brought him … from Jerusalem … from Jerusalem

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: [King Nebuchadnezzar of Babylon had taken Kish away from Jerusalem along with some other captives]
Support Reference: Active or Passive

> ULT **who had been exiled from Jerusalem**
> UST Many years earlier … had taken Kish away from Jerusalem and brought him … from Jerusalem … from Jerusalem

You can bring this information forward from later in the verse because it provides background information that helps identify Mordecai.
Support Reference: Background Information

> ULT **who had been exiled from Jerusalem**
> UST Many years earlier … had taken Kish away from Jerusalem and brought him … from Jerusalem … from Jerusalem

If it would be helpful in your language, you could say where King Nebuchadnezzar brought the people that he took away from Jerusalem. Alternate translation: [had taken Kish away from Jerusalem … and brought him to Babylon.]
Support Reference: Assumed Knowledge and Implicit Information

ULT **along with**
UST at the same time

This means that the two things happened at the same time. You can indicate this with a phrase like “at the same time that he took.”
Support Reference: Connect — Simultaneous Time Relationship

ULT **Jeconiah, the king of Judah**
UST King Jeconiah of Judah … him

In the historical passage where this event is described (2 Kings 24:8–17), this king is called Jehoiachin. That was another name by which he was known. You can call him Jehoiachin here in Esther if you think that would help your readers recognize him better.
Support Reference: How to Translate Names

ULT **who Nebuchadnezzar the king of Babylon had exiled**
UST King Nebuchadnezzar of Babylon … to Babylon … Nebuchadnezzar … that he took … away … and brought … to Babylon

You can say where King Nebuchadnezzar brought this king when he took him away from Jerusalem. For example, you can say, “Nebuchadnezzar … took King Jehoiachin of Judah away from Jerusalem and brought him to Babylon.”
Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
exiled	had taken … away … and brought
Jerusalem	Jerusalem
exiles	many other captives
exiled	took … away
king	King
Judah	Judah
Nebuchadnezzar	Nebuchadnezzar
king	King
Babylon	Babylon
exiled	took … away … and brought

Esther 2:7

ULT	UST
And he was fostering Hadassah (she is Esther), the daughter of his uncle, because there was not for her a father or a mother. Now the young woman was beautiful of form and pleasing of appearance. And at the death of her father and her mother, Mordecai had taken her for him as a daughter.	*Now Mordecai was taking care of his cousin, who was an orphan. Her Hebrew name was Hadassah, and her Persian name was Esther. When her father and mother died, Mordecai had adopted her as his own daughter. Esther was now a young woman, and she was exceptionally attractive.*

ULT **And he was**
UST Now

The story now returns to talking about Mordecai. If it is helpful for your readers, you can specify his name, saying, “Now, Mordecai.”

ULT **the daughter of his uncle**
UST his cousin

If your language has a specific term for this relationship, you can use it. For example, you can say, “his cousin.” Alternate translation: [his uncle’s daughter]

ULT **Hadassah (she is Esther**
UST Her {Hebrew} name was Hadassah, and her {Persian} name was Esther … Esther

Here the story is indicating that this woman’s Hebrew name was Hadassah and her Persian name was Esther. You could say that explicitly.
Support Reference: How to Translate Names

ULT **Esther**
UST Esther … Esther

This is a woman’s name. It occurs many times throughout the story. Be sure to translate it consistently.
Support Reference: How to Translate Names

ULT **there was not for her a father or a mother**
UST was an orphan

You could say simply that “she was an orphan,” as UST does. Alternate translation: [both her father and mother had died]

ULT **Now the young woman was beautiful of form and pleasing of appearance … her father and her mother … her**
UST her father and mother … was now a young woman, and she was exceptionally attractive

These two phrases mean something similar. Separately, they could be saying that Esther was both sexually mature and very attractive. But taken together, they mean that, overall, she was very pleasant to look at. You could combine them, as UST does, and say that she was “exceptionally attractive” Alternate translation: [she had a lovely body and a beautiful face]
Support Reference: Parallelism

> ULT **And at the death of her father and her mother, Mordecai had taken … for him as a daughter**
>
> UST Mordecai … When her father and mother died, Mordecai had adopted her as his own daughter

This is background information explaining the relationship between Mordecai and Esther. You can move it to right after the place where Esther is introduced by name because it describes what happened in the past, before Esther became a beautiful young woman. Alternate translation: [after her father and her mother had died, Mordecai had adopted her as his own daughter]

Support Reference: Background Information

TRANSLATION WORDS

ULT	UST
Hadassah	Hadassah
Esther	Esther
and pleasing of	and she was exceptionally attractive
Mordecai	Mordecai

Esther 2:8

ULT	UST
And it happened that, when the decree of the king and his law were heard, and when many young women were gathered to Susa the citadel into the hand of Hegai, Esther was taken to the palace of the king, into the hand of Hegai (who was overseer of the women).	*And so this is what happened: Messengers went throughout the empire and proclaimed the new law that the king had spoken. At the same time, the officers whom the king had appointed in each province brought many beautiful young women to the capital city of Susa and put them under the custody of Hegai. He was the man who took care of the young women who lived in the harem for virgins. Because Esther was exceptionally attractive, the officers also brought her to the king's palace and put her under the custody of Hegai.*

ULT **And it happened**
UST And so this is what happened

After providing this background information about Mordecai and Esther in verses 5–7, the story now tells what happened as a result of these facts, when the provincial officers described in verse 3 began sending young women to the harem. That is, the story tells what happened to Esther because her family was living in the Persian empire and she was very attractive. Use your language's way of showing that the events are now moving forward after giving background information. Alternate translation: [and so this is what happened]
Support Reference: Introduction of a New Event

ULT **when the decree of the king and his law were heard, and when many young women were gathered**
UST Messengers went {throughout the empire} and proclaimed the new law that the king had spoken. At the same time, the officers {whom the king had appointed in each province} brought many {beautiful} young women

This indicates that two actions took place at the same time. You should indicate this with a phrase like "at the same time."
Support Reference: Connect — Simultaneous Time Relationship

ULT **when the decree of the king and his law were heard, and when many young women were gathered**
UST Messengers went {throughout the empire} and proclaimed the new law that the king had spoken. At the same time, the officers {whom the king had appointed in each province} brought many {beautiful} young women

The expressions **were heard** and **were gathered** are passive verbal forms. If your language would not use that form, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [when the messengers proclaimed the king's decree and his law, and his servants had gathered many young women]
Support Reference: Active or Passive

ULT **the decree of the king**
UST that the king had spoken

This refers to the new decree of King Ahasuerus to gather young women to Susa.

ULT **when … were heard**
UST Messengers went {throughout the empire} and proclaimed

You could also say where they did this action. Alternate translation: [Messengers went throughout the empire and proclaimed]
Support Reference: Assumed Knowledge and Implicit Information

ULT **and when many young women were gathered**
UST At the same time, the officers {whom the king had appointed in each province} brought many {beautiful} young women

You can say this with an active form, and you can say who did the action. See the UST.
Support Reference: Active or Passive

ULT **Susa the citadel**
UST the capital city of Susa

Here again, this likely means "the capital city of Susa."
Support Reference: Translate Unknowns

ULT **into the hand of Hegai**
UST and put them under the custody of Hegai

Here, **hand** is a metaphor meaning power, control, or authority. As the overseer of the women, Hegai was responsible for the women in the harem for virgins. You could say that the officers "put them under the custody of Hegai" or that "Hegai began to take care of them."
Support Reference: Metaphor

ULT **And it happened that, when … were heard, and when … were gathered … was taken**
UST And so this is what happened: Messengers went {throughout the empire} and proclaimed … At the same time, the officers {whom the king had appointed in each province} brought … the officers also brought

This means that Esther was brought to the harem of King Ahasuerus at the same time as other young women were also being brought to the harem. You can say, "they brought Esther at the same time" or "they also brought Esther."
Support Reference: Connect — Simultaneous Time Relationship

ULT **that … was taken**
UST the officers also brought

You can say this with an active form. Alternate translation: [they brought Esther]
Support Reference: Active or Passive

ULT **that … was taken**
UST the officers also brought

You can explain why this happened. For example, you can say, "Because Esther was exceptionally attractive, the officers also brought her"
Support Reference: Assumed Knowledge and Implicit Information

ULT **the palace of the king**
UST the king's palace

Alternate translation: [the king's palace]

ULT **into the hand of Hegai (who was overseer of the women**
UST He was the man who took care of the young women who lived in the harem for virgins … and put her under the custody of Hegai

As earlier in this verse, this means under the custody of Hegai or that Hegai also began to take care of her.

Support Reference: Metaphor

ULT **who was overseer of the women**
UST He was the man who took care of the young women who lived in the harem for virgins

This means that Hegai took care of the young women who lived in the harem for virgins. If it would be helpful in your language, you could move this information to earlier in the verse when Hegai is first mentioned because it explains why the young women were brought to him.

Support Reference: Background Information

TRANSLATION WORDS

ULT	UST
decree	that … had spoken
king	king
law	law
gathered	At the same time, the officers {whom the king had appointed in each province} brought
citadel	the capital city of
Esther	Esther
palace	palace
king	king
overseer	He was the man who took care of

Esther 2:9

ULT	UST
And the young woman was pleasing in his eyes, and she lifted kindness before his face. And he quickly gave her ointments, gave her portions of food, and gave her seven young women chosen from the house of the king. And he transferred her and her young women to the best of the house of women.	*Hegai was very impressed with Esther, and he treated her favorably. He quickly arranged for Esther to receive her beauty treatments and her allotment of food. He also chose seven female servants from the king's palace and assigned them to be her personal attendants. He also moved Esther and her attendants to the best rooms in the harem for virgins.*

ULT **And the young woman was pleasing in his eyes, and she lifted kindness before his face**
UST Hegai was very impressed with Esther, and he treated her favorably

This means that Hegai found Esther attractive, and she obtained kindness from him or that Hegai was very impressed with Esther, and she won his favor. In other words, because he was so impressed with her, this made him want to do everything he could to help her. This is background information that explains why Hegai took the actions that are listed next.

ULT **And the young woman was pleasing in his eyes**
UST Hegai was very impressed with Esther

Here, **eyes** represent seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. In this context, the phrase probably means that Hegai thought that Esther was either an attractive woman or a pleasant person, or both.
Support Reference: Metonymy

ULT **the young woman**
UST Hegai was very impressed with Esther

This means Esther. You should make sure that this is clear in your translation.

ULT **in his eyes**
UST Hegai was very impressed with Esther

Here, **his** refers to Hegai. You should make sure that this clear in your translation.

ULT **and she lifted kindness before his face**
UST and he treated her favorably

Here, **face** represents the presence of a person. To say that she "lifted kindness before his face" is a rare expression in Hebrew, and the exact meaning is uncertain. In this context, it could even suggest that Esther and Hegai became friends. Alternate translation: [she won his favor]
Support Reference: Metonymy

ULT **before his face**
UST and he treated her favorably

Here, **his** refers to Hegai. You should make sure that this clear in your translation.

ULT **gave her ointments**
UST her beauty treatments

Alternate translation: [her beauty treatments,] as in 2:3.
Support Reference: Translate Unknowns

ULT **portions of food**
UST and her allotment of food

In context, this likely means that Hegai made sure that Esther was served good food that would keep her healthy.

ULT **gave her seven young women chosen from the house of the king**
UST chose seven female servants from the king's palace and assigned them to be her personal attendants

This means that Hegai chose seven female servants from the king's palace and assigned them to take care of Esther.

ULT **And he transferred her and her young women**
UST He also moved Esther and her attendants

Her means Esther, and **her young women** means the female attendants Hegai assigned to her.

TRANSLATION WORDS

ULT	UST
And … was pleasing	Hegai was very impressed with Esther
young women	servants
house	from … s palace
king	king
young women	her attendants
house	the harem for

Esther 2:10

ULT	UST
Esther had not declared her people or her ancestry, for Mordecai had laid a charge upon her that she should not tell it.	*Mordecai had warned Esther that she should not tell anyone what people group she was from. So she did not tell anyone that she was a Jew or who her relatives were.*

ULT **Esther had not declared her people or her ancestry**
UST Esther … what people group she was from … she did not tell anyone that she was a Jew or who her relatives were

This means that Esther had not told anyone this information about herself.

ULT **her people or her ancestry**
UST what people group she was from … that she was a Jew or who her relatives were

These two short phrases mean almost the same thing. They are used together to emphasize that Esther followed Mordecai's instructions exactly. You could combine them, as UST does, and say something like "what people group she was from." Alternate translation: [Esther did not tell anyone that she was a Jew, and she did not tell anyone who her relatives were]
Support Reference: Doublet

ULT **for Mordecai had laid a charge upon her**
UST Mordecai had warned … So

This is background information that explains why Esther did not tell anyone about her family or nationality. It might be helpful to your readers to state this at the beginning of the verse.
Support Reference: Connect — Reason-and-Result Relationship

ULT **had laid a charge upon her**
UST had warned

This means that Mordecai had gotten her to promise not to do it.

TRANSLATION WORDS

ULT	UST
Esther	Esther
declared	she did … tell anyone
Mordecai	Mordecai
tell	tell

Esther 2:11

ULT	UST
And always, day by day, Mordecai was walking about before the face of the courtyard of the house of women in order to know the peace of Esther and what was being done with her.	*Mordecai wanted to know how Esther was doing and what was happening to her. So each and every day, he would walk around in front of the courtyard of the harem for virgins. That way he could ask people who were going in and out of the harem how she was doing.*

ULT **And always, day by day**
UST So each and every day

Alternate translation: [every single day]
Support Reference: Idiom

ULT **Mordecai was walking about**
UST Mordecai … he would walk around

Express this in the way your language describes an action that someone repeats over and over. For example, you can say, “Mordecai would walk around.”

ULT **before the face of the courtyard of**
UST in front of the courtyard of … That way he could ask people who were going in and out of

Here, **face** means the front of a place. So you could say, “in front of the courtyard.”
Support Reference: Metonymy

ULT **the house of women**
UST the harem for virgins … the harem

Alternate translation: [the harem for virgins]

ULT **in order to know the peace of Esther and what was being done with her**
UST wanted to know how Esther was doing and what was happening to her … how she was doing

This is background information that explains why Mordecai would walk around in front of the courtyard. It was so that he could ask people who were going into or coming out of the courtyard how Esther was doing. If it would be helpful in your language, you could place this first in the verse because it explains the rest of what is said.
Support Reference: Connect — Reason-and-Result Relationship

ULT **the peace of Esther**
UST how Esther was doing … how she was doing

Alternate translation: [how Esther was doing] or [about Esther’s well-being]

> ULT **the peace of Esther and what was being done with her**
> UST how Esther was doing and what was happening to her … how she was doing

These two phrases mean similar things. The story is using the repetition to emphasize how concerned Mordecai was for Esther. You could combine them and say, “how Esther was doing” or “if Esther was all right.”

Support Reference: Parallelism

TRANSLATION WORDS

ULT	UST
courtyard	courtyard
house	harem for … harem
know	know
Esther	Esther

Esther 2:12

ULT	UST
Now when the turn came for young woman by young woman to go to the king Ahasuerus, it was after her 12 months, according to the law of women. For thus the days of their beautification would be fulfilled: six months by oil of myrrh, then six months by perfumes and by the ointments of women.	*Each young woman in the harem, one at a time, was going to have sexual relations with King Ahasuerus and become one of his concubines. But before her turn came, each woman received a full year of beauty treatments, using techniques that had been developed for women in Persia. This is how the beauty treatments were completed: For the first six months, a woman's attendants would rub her body every day with olive oil mixed with myrrh. For the next six months, her attendants would rub her body every day with perfumes and lotions designed for women.*

ULT **Now when … came**
UST was going to

Verses 12 to 14 are background information about how the virgins who were gathered for the king became his concubines. These verses are not specifically about Esther, but about the women in general. Use your language's way of letting your readers know that this is background information by using a connecting word or a phrase such as, "This is how virgins became concubines for the king."
Support Reference: Background Information

ULT **young woman by young woman**
UST Each young woman in the harem, one at a time

Alternate translation: [each one of the young women]
Support Reference: Idiom

ULT **Now when the turn came for … to go to the king Ahasuerus**
UST was going to {have sexual relations with} King Ahasuerus and become one of his concubines

Each of these young women was going to have sexual relations with the king and, as a result, legally become one of his concubines, that is, one of his secondary wives. As the story has already explained, he would then choose one of them to become his queen and primary wife. But the king would still provide for each of the concubines for the rest of her life; they would not be free to marry anyone else. This is something that the story's original audience would have understood implicitly. you could say it explicitly if your readers need this information to understand the story: "Each young woman in the harem, one at a time, was going to have sexual relations with King Ahasuerus and become one of his concubines" or "one of his secondary wives."
Support Reference: Assumed Knowledge and Implicit Information

ULT **according to the law of women**
UST using techniques that had been developed for women in Persia

Here, **law** probably does not mean a legal decree, but rather a standard regimen that had been developed.
Support Reference: Translate Unknowns

ULT **For thus the days of their beautification would be fulfilled**
UST This is how the beauty treatments were completed

This phrase indicates that the story is now going to provide background information on how these treatments were done. It means, "This is how these women would spend the time preparing to go to the king."
Support Reference: Background Information

ULT **six months by oil of myrrh**
UST For the first six months, {a woman's attendants would rub her body every day} with olive oil mixed with myrrh

This means that a woman's attendants would rub her body with olive oil mixed with myrrh every day for six months. you could explain this in more detail if your readers need this information to understand the story.
Support Reference: Assumed Knowledge and Implicit Information

ULT **by oil of myrrh**
UST olive oil mixed with myrrh

This likely means "olive oil mixed with myrrh."

ULT **and by the ointments of women**
UST and lotions designed for women

This means lotions designed for women. In 2:3 and 2:9, this one specific part of the program seems to be used to mean all of it, and so in those verses it can be translated as "beauty treatments." But it should be translated with a specific term or phrase here, such as "women's lotions" or "feminine ointments" because it is named along with oils and perfumes as one component of the treatment.
Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
king	King
Ahasuerus	Ahasuerus
months	a full year of beauty treatments
law	using techniques that had been developed for … in Persia
days	the beauty treatments
fulfilled	were completed
months	months
oil	oil
myrrh	myrrh
months	months

Esther 2:13

ULT	UST
Then at this, the young woman would go to the king. Anything that she said would be given to her, to go with her from the house of women to the house of the king.	*This is the way that they would prepare a young woman to go and have sexual relations with the king and become one of his concubines. She could take whatever clothing and jewelry she wanted from the harem for virgins and wear them when she went to the king's palace.*

ULT **Then at this**
UST This is the way that they would prepare

Alternate translation: [after a woman's year of beauty treatments was completed]

ULT **the young woman would go to the king**
UST a young woman to go {and have sexual relations} with the king and become one of his concubines

This means that the young woman would go and have sexual relations with the king and thereby become one of his concubines. If your readers need this information to understand the story, you could explain that here, if you did not do so in verse 12.
Support Reference: Assumed Knowledge and Implicit Information

ULT **Anything that she said would be given to her**
UST She could take whatever clothing and jewelry she wanted

Anything most likely refers to clothing and jewelry. This phrase probably means that a woman could take any of those that she wanted from the harem for virgins and wear them when she went to the king's palace. You could say that explicitly. Alternate translation: [A young woman could take whatever clothing and jewelry she wanted from the harem for virgins]
Support Reference: Assumed Knowledge and Implicit Information

ULT **Anything that she said would be given to her**
UST She could take whatever clothing and jewelry she wanted

The expression **would be given to her** is a passive form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [She could take whatever she wanted]
Support Reference: Active or Passive

ULT **the house of the king**
UST the king's palace

Alternate translation: [the king's rooms]

TRANSLATION WORDS

ULT	UST
king	king
house	from … harem for
house	palace
king	king

Esther 2:14

ULT	UST
In the evening she would go, and in the morning she would return to the second house of women, into the hand of Shaashgaz (the eunuch of the king who was overseer of the concubines). She would not go to the king again unless the king had delighted in her and she was called by name.	*The king's servants would bring her to the king's private rooms in the evening. The next morning, they would bring her to the other harem, the one for concubines. There a man named Shaashgaz would take charge of her, because he was the castrated royal guardian who took care of the concubines. The young woman would live there for the rest of her life. She would not go and see the king again unless he asked for her by name because he had enjoyed being with her.*

ULT **she would go**

UST The king's servants would bring her to the king's private rooms

She would not walk over on her own. Rather, the king's servants would come and bring her to the king's private quarters, in the way that they were told to bring Vashti to the banquet in 1:11. you could say this explicitly if it would help your readers to understand the story.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and in the morning she would return**

UST The next morning, they would bring her … The young woman

It is implied that this is the following morning. This information can be made clear. Once again, she would not go on her own. Alternate translation: [the next morning the king's servants would bring her to]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the second house of women**

UST the other harem, the one for concubines. There … would live there for the rest of her life

Alternate translation: [a different house for women] or [the harem for concubines]

Support Reference: Ordinal Numbers

ULT **into the hand of Shaashgaz (the eunuch of the king who was overseer of the concubines**

UST a man named Shaashgaz would take charge of her, because he was the {castrated} royal guardian who took care of the concubines

Alternate translation: [where Shaashgaz, the king's servant in charge of the concubines, would take care of her]

ULT **into the hand of Shaashgaz (the eunuch of the king who was overseer of the concubines**
UST a man named Shaashgaz would take charge of her, because he was the {castrated} royal guardian who took care of the concubines

Here, **hand** is a metaphor meaning power, control, or authority. Just as Hegai was the overseer of the virgins, Shaashgaz was the overseer of the concubines, so he would be the one responsible for Esther while she was in the harem for concubines. Alternate translation: [under the custody of Shaashgaz]
Support Reference: Metaphor

ULT **the … Shaashgaz**
UST a man named Shaashgaz … because he was

This is a man's name.
Support Reference: How to Translate Names

ULT **the eunuch of the king**
UST the {castrated} royal guardian

See how you translated this term, **eunuch**, in 1:10. You could say "royal" rather than "of the king."
Support Reference: Translate Unknowns

ULT **who was overseer of the concubines**
UST who took care of the concubines

This means that Shaashgaz was the official who **took care of the concubines** or who was responsible for the concubines.

ULT **the concubines**
UST the concubines

As a **concubine**, the young woman was one of the king's secondary wives. She would live in this harem for the rest of her life. She was not free to return to her family or to marry anybody else. If it would help your readers to understand the story, you could explain all or part of this to your readers here, if you did not do so in 2:12 or 2:13.
Support Reference: Assumed Knowledge and Implicit Information

ULT **She would not go to the king again**
UST She would not go and see the king again

In verse 12, the Note mentioned that "go to the king" meant "have sexual relations with the king." But for this occurrence of the expression, it is appropriate to use a more general phrase such as "visit the king" because there could be other, more social reasons for a further visit. The woman would now be a secondary wife, and the king would only send for her if he decided that he enjoyed being with her. Alternate translation: [She would not go and see the king again]

ULT **had delighted in her**
UST had enjoyed being with her

This means that he "had enjoyed being with her" or that she "had pleased the king very much."

> ULT **and she was called by name**
> UST he asked for her by name

You can say this with an active form. For example, you can say, “and the king asked for her by name” or “and called for her by name.”

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
house	the other harem, the one for concubines. There … would live there for the rest of her life
eunuch	castrated … guardian
king	the … royal
overseer	who took care of
concubines	concubines
king	king
king	he
delighted	had enjoyed being
called	he asked for her

Esther 2:15

ULT	UST
Now when the turn of Esther (the daughter of Abihail, the uncle of Mordecai, who had taken her for him as a daughter) came to go to the king, she did not seek anything except what Hegai (the eunuch of the king who was overseer of the women) said. And Esther was a lifter of favor in the eyes of everyone who saw her.	*Eventually, the evening came when it was the turn for Esther, whom Mordecai had adopted as his daughter, to go to the king. She was the daughter of Abihail, Mordecai's uncle. When Esther went to the king, she only asked for what Hegai, the royal guardian in charge of the harem for virgins, recommended that she should wear. Everyone who saw Esther was very impressed with her.*

ULT **Now when the turn of Esther … her … came to go to the king**
UST Eventually, {the evening came when} it was the turn for Esther … to go to the king … When Esther went to the king

The story resumes here after the background information that was provided in verses 12–14 about what the women in the harem did when they became concubines of the king. A contrast is being drawn. A young woman could take any clothing and jewelry she wanted from the harem. But Esther only asked for what Hegai recommended. So it would be good to introduce this episode with a word such as "but," which draws a contrast.
Support Reference: Connect — Contrast Relationship

ULT **the daughter of Abihail, the uncle of Mordecai, who had taken … for him as a daughter**
UST whom Mordecai had adopted as his daughter … She was the daughter of Abihail, Mordecai's uncle

This background information reminds the reader who Esther was by describing her relationship to Mordecai. You could make this a separate sentence and move it later in the verse to keep from breaking up the flow of the first sentence about what Esther did.
Support Reference: Distinguishing Versus Informing or Reminding

ULT **Abihail**
UST Abihail

This man was Esther's father and Mordecai's uncle.
Support Reference: How to Translate Names

ULT **she did not seek anything except what Hegai … said**
UST she only asked for what Hegai … recommended that she should wear

You can state this in a positive form by saying, "she asked only for." Alternate translation: [she did not ask for anything else to wear except]
Support Reference: Double Negatives

ULT **what Hegai … said**
UST for what Hegai … recommended

Alternate translation: [what Hegai recommended] or [what Hegai suggested]

ULT **what Hegai … said**
UST for what Hegai … recommended

As the king's personal servant, **Hegai** would have known what kind of clothing and jewelry Ahasuerus found attractive on a woman. By following his advice, Esther showed that she trusted Hegai. This is implicit information that you could make explicit if it would help the reader to understand the story. You might say, for example, "Hegai knew the king's preferences because he was his personal servant. Esther had come to trust Hegai and so she followed his advice." This could go at the end of the verse or in a footnote.
Support Reference: Assumed Knowledge and Implicit Information

ULT **the eunuch of the king who was overseer of the women**
UST the royal guardian in charge of the harem for virgins

This is saying that Hegai was the royal official responsible for the women in the harem for virgins. This is background information that reminds the reader who Hegai was by describing his responsibilities. You could also move this to the end of the verse and put it in parentheses.
Support Reference: Distinguishing Versus Informing or Reminding

ULT **the eunuch of the king**
UST the royal guardian

See how you decided to translate the term **eunuch** in 1:10. You could say "royal" for "of the king."
Support Reference: Translate Unknowns

ULT **a lifter of favor in the eyes of everyone who saw her**
UST Everyone who saw … very impressed with her

This is a rare expression in Hebrew, and the exact meaning is uncertain. In this context, the expression probably means that everyone who saw Esther dressed in the clothes she would wear for her visit to the king was very impressed with the way she looked. Alternate translation: [pleased all who saw her]
Support Reference: Idiom

ULT **in the eyes of**
UST very impressed with her

Here, **eyes** is a metonym for seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. In this context, the phrase probably means that everyone who saw Esther thought that she was either an attractive woman or a pleasant person, or both. Alternate translation: [in the judgment of]
Support Reference: Metaphor

ULT **everyone who saw her**
UST Everyone who saw

This phrase can mean either **every man or every person who saw her**. Alternate translation: [every man who saw her]
Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
Esther	Esther
Mordecai	Mordecai
king	king
seek	she … asked
eunuch	guardian
king	the royal
overseer	in charge of
Esther	Esther
favor	very impressed with her

Esther 2:16

ULT	UST
And Esther was taken to the king Ahasuerus, to the palace of his royalty, in the tenth month (which is the month of Tebeth), in year seven of his reign.	*The king's servants brought Esther to King Ahasuerus in his royal palace during the tenth month of the year (the month of Tebeth), in the seventh year of his reign as king of Persia.*

ULT **And Esther was taken**
UST The king's servants brought Esther

You can say this with an active form by saying, for example, "The king's servants brought Esther."
Support Reference: Active or Passive

ULT **to the palace of his royalty**
UST in his royal palace

You can use an adjective to translate the abstract noun **royalty**. For example, you can say, "in his royal palace"
Support Reference: Abstract Nouns

ULT **in the tenth month**
UST during the tenth month of the year

Alternate translation: [in month ten]
Support Reference: Ordinal Numbers

ULT **which is the month of Tebeth**
UST the month of Tebeth

Tebeth is the name of the tenth month of the Hebrew calendar. Alternate translation: [that is, the month of Tebeth]
Support Reference: Hebrew Months

ULT **the month of Tebeth**
UST the month of Tebeth

The story is being recorded from the perspective of the Persian court. But for the benefit of its intended Jewish audience, the Hebrew name of the month is given.

ULT **the month of Tebeth**
UST the month of Tebeth

You could convert the Hebrew days and months into approximate dates on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the dates will be different every year and the translation will not be quite accurate. So you may just want to provide the Hebrew days and months.
Support Reference: Translate Unknowns

> ULT **in year seven of his reign**
> UST in the seventh year of his reign as king of Persia

Alternate translation: [during the seventh year of the reign of Ahasuerus as king of Persia]
Support Reference: Ordinal Numbers

TRANSLATION WORDS

ULT	UST
Esther	Esther
king	King
Ahasuerus	Ahasuerus
palace	palace
royalty	royal
month	month
month	month
year	year
reign	reign

Esther 2:17

ULT	UST
And the king loved Esther more than all the women and she lifted favor and kindness before his face more than all the virgins. And he set a crown of royalty on her head, and he made her queen instead of Vashti.	*The king loved Esther more than any of the other women. He treated her more kindly and more favorably than any of the other young women who had become his concubines. So King Ahasuerus put a royal crown on her head, and he made her the queen instead of Vashti.*

ULT **And the king loved Esther more than all the women and she lifted favor and kindness before his face more than all the virgins**

UST The king loved Esther more than any of the other women. He treated her more kindly and more favorably than any of the other young women who had become his concubines … King Ahasuerus … he

These two phrases mean almost the same thing. The information is given twice, in slightly different ways, to emphasize that **Ahasuerus was completely convinced that Esther was the one he should make his queen**. "More than all the virgins" basically duplicates the meaning of "more than all the women," so, if this duplication would be confusing in your language, you do not need to include both phrases, or you could say, "more than all of them" for the second phrase.

Support Reference: Parallelism

ULT **more than all the women**

UST more than any of the other women

This means all the other women who had been brought to the king and who became his concubines.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and she lifted favor and kindness before his face**

UST He treated her … kindly and … favorably

This is a rare expression in Hebrew, and the exact meaning is uncertain. See how you translated similar phrases in 2:9 and 2:15. Review the explanation there if that would be helpful. In this context, it probably means that King Ahasuerus was very impressed with both Esther's appearance and her personality.

Support Reference: Idiom

ULT **and she lifted favor and kindness before his face**

UST He treated her … kindly and … favorably

Favor and **kindness** mean similar things and are probably used together here to strengthen a single idea. Alternate translation: [he was very pleased with her]

Support Reference: Doublet

ULT **before his face**

UST He treated her … kindly and … favorably

Here, **face** represents the presence of a person.

Support Reference: Metonymy

ULT **And he set a crown of royalty on her head**
UST So … put a royal crown on her head

Ahasuerus did this to show that he was making Esther his queen.
Support Reference: Symbolic Action

ULT **a crown of royalty**
UST a royal crown

To translate the abstract noun **royalty**, you can use an adjective such as a "royal" crown.
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
king	king
loved	loved
Esther	Esther
favor	He treated her … kindly and … favorably
virgins	the other young women who had become his concubines
crown	crown
royalty	royal
queen	queen
Vashti	Vashti

Esther 2:18

ULT	UST
And the king made a great feast for all his officials and his servants, the feast of Esther. And he made a holiday for the provinces, and he gave gifts according to the hand of the king.	*Then the king hosted a great feast and invited all of his officials and servants. It was a feast to celebrate Esther becoming the queen. He proclaimed that this would be a time to celebrate for people in all of the provinces of his empire when they would not have to pay taxes, and he generously gave gifts to people.*

ULT **And the king made a great feast**
UST Then the king hosted a great feast

The king did this to celebrate Esther becoming the queen. You can say this explicitly. For example, you can say, “Then, to celebrate her becoming the queen, the king hosted a great feast.”
Support Reference: Assumed Knowledge and Implicit Information

ULT **the feast of Esther**
UST It was a feast to celebrate Esther becoming the queen

You could indicate to your readers this is the name that Ahasuerus gave to the feast, for example, “He called it ‘Esther’s Feast.’”
Support Reference: How to Translate Names

ULT **And he made a holiday for the provinces**
UST He proclaimed that this would be a time to celebrate for people in all of the provinces of his empire when they would not have to pay taxes

This was probably a “tax holiday,” that is, a temporary elimination of taxes. For a time, the provinces did not have to send in the usual taxes to the king. You could say something like “he proclaimed a temporary reprieve from taxes for all the provinces of his empire.”
Support Reference: Translate Unknowns

ULT **according to the hand of the king**
UST generously

Here, **hand** represents the action of doing or giving. The phrase means that King Ahasuerus personally gave lavish gifts to the guests at this feast. You could say something like “with royal generosity” or “with great willingness to give” or “with generosity that only a king can give.”
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
king	king
feast	feast
officials	officials
servants	servants
feast	feast
Esther	Esther
provinces	provinces
king	generously

Esther 2:19

ULT	UST
Now when virgins were being gathered a second time, Mordecai was then sitting at the gate of the king.	*Later, Ahasuerus had his officers bring more virgins to Susa. During this time, Mordecai was working for the king, and he sat at the king's gate.*

ULT **Now when virgins were being gathered a second time**
UST Later, Ahasuerus had his officers bring more virgins to Susa

Since this happened some time after Esther's Feast, you can show this by using a connecting phrase such as "some time later."
Support Reference: Connect — Sequential Time Relationship

ULT **Now when virgins were being gathered a second time**
UST Later, Ahasuerus had his officers bring more virgins to Susa

The most likely explanation for this is that Ahasuerus decided he would like to have more concubines. you could say this explicitly if it will help the readers to understand the story. He probably believed that having a large number of concubines was another thing that would show he was a great king. To do so, you could add: "because Ahasuerus decided that he would like to have more concubines."
Support Reference: Assumed Knowledge and Implicit Information

ULT **Now when virgins were being gathered a second time**
UST Later, Ahasuerus had his officers bring more virgins to Susa

You can say this with an active form, and you can say who did the action. For example, you can say, "at the time when the king's officers were gathering virgins for a second time."
Support Reference: Active or Passive

ULT **Now when virgins were being gathered a second time, Mordecai … then**
UST Later, Ahasuerus had his officers bring more virgins {to Susa}. During this time, Mordecai

This indicates that the information about Mordecai explains what he was doing at this same time. You can use a phrase such as "during this time" to indicate this.
Support Reference: Connect — Simultaneous Time Relationship

ULT **Mordecai was then sitting at the gate of the king**
UST During this time, Mordecai {was working for the king, and he} sat at the king's gate

Possible meanings are: (1) **Sitting at the king's gate** is an idiom meaning that Mordecai worked for the king in some capacity and was stationed at the gate. (2) Mordecai sat there so he could hear about how Esther was doing from the many people who passed through the gate.
Support Reference: Idiom

ULT **at the gate of the king**
UST the king's gate

Alternate translation: [the gate to the king's house] or [the gate to the king's palace]

TRANSLATION WORDS

ULT	UST
virgins	virgins
gathered	Later, Ahasuerus had his officers bring … to Susa
Mordecai	Mordecai
gate	gate
king	king

Esther 2:20

ULT	UST
Esther had not yet declared her ancestry (that is, her people), according to the charge that Mordecai had laid upon her. And Esther continued to do the command of Mordecai according to how she was with him in her fostering.	*Esther had still not told anyone what people group she was from, because Mordecai had warned her not to tell anyone. In fact, she continued to follow all of Mordecai's instructions, just as she had done when she was growing up in his house.*

ULT **her ancestry (that is, her people**
UST what people group she was from

These two short phrases mean almost the same thing. They are used together to emphasize that Esther followed Mordecai's instructions exactly. You could combine them, as UST does.
Alternate translation: [who her relatives were or that she was a Jew]
Support Reference: Doublet

ULT **according to the charge that Mordecai had laid upon her**
UST because Mordecai had warned her not to tell anyone

Alternate translation: [just as Mordecai had instructed her] or [as Mordecai had made her promise] or [because Mordecai had warned her not to tell anyone]

TRANSLATION WORDS

ULT	UST
Esther	Esther
declared	had still … told anyone
Mordecai	Mordecai
Esther	she
Mordecai	Mordecai

Esther 2:21

ULT	UST
In those days, when Mordecai was sitting at the gate of the king, Bigthan and Teresh (two eunuchs of the king who were guardians of the doorway) became angry; and they sought to stretch out a hand against the king Ahasuerus.	*During that time, when Mordecai was doing his work at the king's gate, two of the king's guards who protected the doorway to the king's private rooms became angry with the king. They planned to assassinate King Ahasuerus. Their names were Bigthan and Teresh.*

ULT **In those days**
UST During that time

This resumes the story after the background information that is provided in verse 20. Indicate this in the way that your language resumes a story after giving background information, such as with a connecting phrase like "during that time."
Support Reference: Connect — Simultaneous Time Relationship

ULT **when Mordecai was sitting at the gate of the king**
UST when Mordecai was {doing his work} at the king's gate

It is implicit in the story that Mordecai heard the two men talking who are named right afterwards. You can say this explicitly if it helps the readers to understand this part of the story. To do so, add: "he heard two men talking."
Support Reference: Assumed Knowledge and Implicit Information

ULT **was sitting at the gate of the king**
UST was {doing his work} at the king's gate

As in verse 19, this is likely an idiom that means that Mordecai worked for the king in some capacity and was stationed at the gate where officials met to make important decisions.
Support Reference: Idiom

ULT **Bigthan and Teresh**
UST Their names were Bigthan and Teresh

These are the names of men.
Support Reference: How to Translate Names

ULT **two eunuchs of the king**
UST two of the king's guards

See how you translated this term in 1:10. For the phrase **of the king**, you can say "royal."
Support Reference: Translate Unknowns

ULT **who were guardians of the doorway**
UST who protected the doorway to the king's private rooms

In this case the men were not guardians of one of the harems but guardians of the king's private rooms. You could say, "they guarded the doorway to the king's private rooms" or "they protected the doorway to the king's private quarters."

ULT **and they sought**
UST They planned

Here, **seeking** means actively trying to do something. Alternate translation: [they were plotting] or [they wanted to find a way]
Support Reference: Metaphor

ULT **to stretch out a hand**
UST to assassinate

Here the expression **to stretch out a hand against** means to cause someone physical harm with the intention of killing him. Alternate translation: [they were planning to assassinate him]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
days	During … time
Mordecai	Mordecai
gate	gate
king	king
eunuchs	guards
king	king’s
who were guardians of	who protected
doorway	doorway
and they sought	They planned
king	King
Ahasuerus	Ahasuerus

Esther 2:22

ULT	UST
And the matter was made known to Mordecai, and he declared it to Esther the queen. And Esther spoke to the king in the name of Mordecai.	*But Mordecai found out about what they were planning. He told Queen Esther about it, and she told the king. She explained that Mordecai had given her the information.*

ULT **And the matter was made known to Mordecai**
UST But Mordecai found out about what they were planning

You can say this with an active form, for example by saying, “Mordecai found out what they were planning.”
Support Reference: Active or Passive

ULT **and he declared it to Esther the queen**
UST He told Queen Esther about it

This means that he told Queen Esther about it somehow.

ULT **in the name of Mordecai**
UST She explained that Mordecai had given her the information

This expression means that Esther passed the information along to King Ahasuerus on Mordecai’s behalf or that she told the king the information had come from Mordecai.
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
known	But … found out about
Mordecai	Mordecai
declared	He told … about it
Esther	Esther
queen	Queen
Esther	she
king	king
Mordecai	Mordecai

Esther 2:23

ULT	UST
And the matter was sought out and was found out, and the two of them were hanged on a pole. And it was written in the book of the events of days before the face of the king.	*So the king's officials investigated Mordecai's report and discovered that it was true. So the king ordered his servants to hang those two men from wooden poles until they died. In the king's presence, the king's scribes recorded an account of this in the royal chronicles.*

ULT **And the matter was sought out and was found out, and the two of them were hanged on a pole**

UST So the king's officials investigated Mordecai's report and discovered that it was true. So the king ordered his servants to hang those two men from wooden poles until they died

This verse tells what happened next after Esther gave the information to the king. You can use a word such as "then" to indicate this.

Support Reference: Connect — Sequential Time Relationship

ULT **And the matter was sought out and was found out**

UST So the king's officials investigated Mordecai's report and discovered that it was true

You can say this with an active form, and you can say who did the action. For example, you can say, "Then the king's servants investigated Mordecai's report and found out that it was true."

Support Reference: Active or Passive

ULT **and the two of them were hanged on a pole**

UST So the king ordered his servants to hang those two men from wooden poles until they died

You can say this with an active form, and you can say who did the action. Alternate translation: [the king ordered his servants to impale those two men on wooden poles] or [the king ordered his servants to hang those two men on a gallows]

Support Reference: Active or Passive

ULT **a pole**

UST wooden poles

This seems to refer specifically to a pole or wooden structure that would be used to suspend a person above the ground and that could be used as a means of killing him or to display his body after he was dead. This might mean: (1) by hanging him from it with a rope tied around his neck, or (2) by impaling him on it, that is, by sticking a sharp point on one end of a pole through his body. Alternate translation: [wooden structure] or [wooden pole] or [gallows]

Support Reference: Translate Unknowns

ULT **And it was written**

UST the king's scribes recorded an account of this

You can say this with an active form, and you can say who did the action. You can say, for example, "The king's scribes recorded an account of this."

Support Reference: Active or Passive

ULT **in the book of the events of days**
UST in the royal chronicles

This is an idiom that describes a record or chronicle of the events in a king's reign. Alternate translation: [in the record book]
Support Reference: Idiom

ULT **before the face of the king**
UST In the king's presence

Here, **face** refers to the presence of a person. The phrase means that the scribes wrote this account while King Ahasuerus was personally present. You could say that they did this in the king's presence. Alternate translation: [the king watched a scribe write this down]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
hanged	hang
days	in the royal chronicles
king	king

Esther 3

Esther 3 Introduction

Esther 3 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Haman plots against the Jews

Mordecai was told to prostrate himself before Haman. This would be considered to be worship. But for a Jew, it was wrong to worship someone other than Yahweh. Because of this, he refused to do it. This made Haman angry, so he decided to kill all the Jews in the Persian Empire. Haman was a descendant of Agag, a king of the Amalekite people. The Amalekites became the enemies of the Jews during the exodus (Exodus 17:8–16). Moses told the people that they would need to destroy them (Deuteronomy 25:17–19), and later God commanded Saul to destroy them (1 Samuel 15:2–3). Samuel killed King Agag (1 Samuel 15:33), but the Amalekites were never completely destroyed (1 Samuel 30:17). Both Mordecai and Haman were probably very aware that their people were enemies.

Esther 3:1

ULT	UST
After these things, the king Ahasuerus made Haman, the son of Hammedatha, the Agagite, great. And he lifted him up and placed his seat of authority from over all the officials who were with him.	*Some time later, King Ahasuerus promoted one of his officials, Haman, the son of Hammedatha, who was a descendant of Agag. The king gave Haman a very important position, more important than any of his other officials.*

ULT **After these things**
UST Some time later

This introduces a new event in the story. Use a connecting phrase that introduces a new event in your language.
Support Reference: Introduction of a New Event

ULT **After these things**
UST Some time later

This event happened some time after Esther became queen, and you can show this by using a connecting phrase such as “some time later.”
Support Reference: Connect — Sequential Time Relationship

ULT **Haman**
UST one of his officials, Haman

This is a man’s name. It occurs many times in the story. Be sure to translate it consistently.
Support Reference: How to Translate Names

ULT **the son of Hammedatha, the Agagite**
UST the son of Hammedatha, who was a descendant of Agag

These are the names of Haman’s father and Haman’s people group.
Support Reference: How to Translate Names

ULT **Ahasuerus made Haman … great**
UST Ahasuerus promoted {one of his officials,} Haman

This means that Ahasuerus **promoted** Haman. It’s implied in the story that Haman was already one of Ahasuerus’s officials, but that he was now being promoted to a higher position. You could say that explicitly.
Support Reference: Assumed Knowledge and Implicit Information

ULT **And he lifted him up and placed his seat of authority from over all the officials**
UST gave Haman a very important position, more important than any of … officials

These two phrases mean the same thing. They are used together to emphasize that the king was making Haman very powerful. You could combine them and say something like, “the king gave Haman a very high position that was over all of his other officials.”
Support Reference: Doublet

ULT **And he lifted him up**
UST gave Haman a very important position

Here, **lifting** is a metaphor meaning to advance or promote a person to a higher, more important position than they held previously. Alternate translation: [he gave him a more important position]
Support Reference: Metaphor

ULT **his seat of authority**
UST gave Haman a very important position

Here, **seat of authority** means Haman's position or status in the Persian government.
Support Reference: Idiom

ULT **his seat of authority**
UST gave Haman a very important position

If your language does not use an abstract noun for the idea behind the word **authority**, you can express the same idea with a concrete noun for this whole phrase. For example, you can say, "his position."
Support Reference: Abstract Nouns

ULT **from over all the officials who were with him**
UST more important than any of his other officials

Him in this phrase may refer to the king. You could say that "the king promoted him above his other officials" or "gave him more authority than all of his other officials" or that "Haman became more important than all of his other officials."

TRANSLATION WORDS

ULT	UST
king	King
Ahasuerus	Ahasuerus
authority	gave Haman a very important position
officials	officials

Esther 3:2

ULT	UST
And all the servants of the king who were at the gate of the king were bowing down and prostrating themselves to Haman, for thus the king had commanded concerning him. But Mordecai would neither bow down nor would he prostrate himself.	*The king wanted to show that he had given Haman an important position. So he commanded all of his other servants who were at the king's gate to bow down all the way to the ground to honor Haman whenever he walked by. But Mordecai refused to bow down to Haman, because as a Jew he would not worship anyone except Yahweh.*

ULT **And all the servants of the king who were at the gate of the king**
UST all of his other servants who were at the king's gate

This is probably a reference to the specific group of officials who were stationed at the gate, as Mordecai was. Alternate translation: [And the royal officials who were stationed at the palace gate]
Support Reference: Assumed Knowledge and Implicit Information

ULT **And all the servants of the king … were bowing down and prostrating themselves to Haman**
UST Haman … all of his other servants … to bow down all the way to the ground to honor … whenever he walked by … to Haman

The servants were required to do this as a way of honoring him whenever Haman walked by. If it would be helpful in your language, you could say this explicitly, as in the UST.
Support Reference: Assumed Knowledge and Implicit Information

ULT **were bowing down and prostrating themselves**
UST to bow down all the way to the ground to honor

This means that the other officials humbled themselves and lay flat on the ground before Haman. These actions represented recognition and respect for the very high position that the king had given him in the Persian government.
Support Reference: Symbolic Action

ULT **were bowing down and prostrating themselves**
UST to bow down all the way to the ground to honor

These two phrases mean basically the same thing. The repetition is used to emphasize that the officials knew how important it was to obey the king's command and honor Haman in this way. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [bowing down on the ground]
Support Reference: Doublet

ULT **and prostrating themselves**
UST to bow down all the way to the ground to honor

This means bowing down all the way to the ground.

ULT **for thus … had commanded concerning him**
UST So he commanded … Haman

If it would be helpful in your language, you could put this information first in the verse because it explains the reason why all the other officials were bowing to Haman. See the UST.
Support Reference: Connect — Reason-and-Result Relationship

ULT **for thus … had commanded concerning him**
UST So he commanded … Haman

The king did this as a sign of Haman's new position. You can state this here or in a separate sentence, as in the UST. Alternate translation: [the king had commanded them to do this in order to show that he had given Haman such a high position]
Support Reference: Assumed Knowledge and Implicit Information

ULT **But Mordecai would neither bow down nor would he prostrate himself**
UST But Mordecai refused to bow down … because as a Jew he would not worship anyone except Yahweh

See how you translated the similar phrases earlier in this verse. Alternate translation: [Mordecai would not bow down to the ground]
Support Reference: Doublet

ULT **But Mordecai would neither bow down nor would he prostrate himself**
UST But Mordecai refused to bow down … because as a Jew he would not worship anyone except Yahweh

It appears that as a Jew, Mordecai considered it wrong to worship anyone other than Yahweh, and that he believed he would be worshiping Haman if he bowed down low to the ground to honor him. So, on religious grounds, Mordecai refused to bow down. If it would be helpful in your language, you could say this explicitly.
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
servants	servants
king	his other servants
gate	gate
king	king's
bowing down	bow down
prostrating	bow down
king	king
Mordecai	Mordecai
bow down	bow down
prostrate	bow down

Esther 3:3

ULT	UST
And the servants of the king who were at the gate of the king said to Mordecai, "Why are you trespassing the command of the king?"	*The other servants at the king's gate saw that Mordecai refused to bow down, and they asked him, "Why are you disobeying the king's command?"*

ULT **the servants of the king who were at the gate of the king**
UST The other servants at the king's gate

See how you translated this expression at the beginning of 3:2.

ULT **And … said to Mordecai**
UST saw that Mordecai refused to bow down, and they asked him

They spoke to Mordecai because they saw that he did not bow down. If it would be helpful in your language, you could say this explicitly. You could say, for example, "The other officials saw that, and they asked Mordecai."

Support Reference: Assumed Knowledge and Implicit Information

ULT **Why are you trespassing the command of the king**
UST Why are you disobeying the king's command

Alternate translation: [why are you disobeying the king's command] or [why are you not obeying what the king commanded]

TRANSLATION WORDS

ULT	UST
servants	servants
king	The other servants
gate	gate
king	king's
Mordecai	Mordecai
trespassing	are … disobeying
king	king's

Esther 3:4

ULT	UST
And it happened that, when they spoke to him day after day, he did not listen to them. So they told Haman to see if the words of Mordecai would stand, for he had told them that he was a Jew.	*Mordecai told them that he was a Jew, and that Jews only worship Yahweh. The other servants warned Mordecai every day that he would be punished severely if he kept disobeying the king and not honoring his most important official. But Mordecai still refused to bow down. So they told Haman about it to see if he would allow Mordecai to keep refusing to bow down because he was a Jew.*

ULT **when they spoke to him**

UST The other servants warned Mordecai … that he would be punished severely if he kept disobeying the king and not honoring his most important official

This means that they spoke to him about not bowing down. Specifically, they warned him that he would be severely punished if he kept disobeying the king and not honoring his highest official. If it would be helpful in your language, you could say that explicitly.

Support Reference: Assumed Knowledge and Implicit Information

ULT **day after day**

UST every day

This expression means "every day."

Support Reference: Idiom

ULT **And it happened that, when they spoke to him … he did not listen to them**

UST The other servants warned Mordecai … that he would be punished severely if he kept disobeying the king and not honoring his most important official. But Mordecai still refused to bow down

Here, **he did not listen** means he did not heed their warning or he did not do what they said. Mordecai heard them, but he did not do what they advised him to do. This means that even though the other officials questioned him and probably warned him, he still refused to bow down.

Support Reference: Idiom

ULT **So they told Haman to see if the words of Mordecai would stand**

UST they told Haman about it to see if he would allow Mordecai to keep refusing to bow down because he was a Jew

In this context, **standing** means to survive a challenge, and **words** means the reasons that Mordecai gave for his actions. This phrase means that the other officials told Haman about it to see if he would tolerate it.

Support Reference: Idiom

> ULT **for he had told them that he was a Jew**
> UST Mordecai told them that he was a Jew, and that Jews only worship Yahweh … So

This is the answer that Mordecai gave the other officials when they asked him why he refused to bow down to Haman. If it would be helpful in your language, you could put it first in the verse because it explains everything that happens afterwards. Alternate translation: [Mordecai told them that he was a Jew, and that Jews would bow down only to God]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **for he had told them that he was a Jew**
> UST Mordecai told them that he was a Jew, and that Jews only worship Yahweh … So

Mordecai's explanation would have included the fact that Jews would only worship Yahweh. If it would be helpful in your language, you could say that explicitly.

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
Jew	Jew

Esther 3:5

ULT	UST
And Haman saw that Mordecai would neither bow down nor prostrate himself to him. And Haman was filled with rage.	*When Haman saw that Mordecai would not bow down to him, he became furious.*

ULT **And Haman saw**
UST When Haman saw

Here, **seeing** means knowledge, notice, attention, or judgment. This phrase means that Haman learned about this.
Support Reference: Metaphor

ULT **Mordecai would neither bow down nor prostrate himself to him**
UST Mordecai would not bow down to him

These two phrases mean basically the same thing. The repetition is used to emphasize how serious an offense this was. You could combine them as UST does and say, "Mordecai was refusing to bow down to him." Alternate translation: [Mordecai would not bow down or lie on the ground]
Support Reference: Parallelism

ULT **And Haman was filled with rage**
UST he became furious

Here, **Haman's rage** is spoken of as something that could fill him up. You could say that he was furious or extremely angry.
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
bow down	bow down
prostrate	bow down
rage	furious

Esther 3:6

ULT	UST
And it was despised in his eyes to stretch out a hand against Mordecai alone, for they had told him the people of Mordecai. And Haman sought to annihilate all the Jews, the people of Mordecai, who were in all the kingdom of Ahasuerus.	*The other servants told Haman that Mordecai was not bowing down to him because Mordecai was a Jew. So Haman decided it would not be enough just to kill Mordecai alone. Haman decided that he would try to kill all the Jews in the entire empire of Ahasuerus.*

ULT **And it was despised in his eyes**
UST So Haman decided it would not be enough just

You can say this with an active form, and you can say who did the action. Alternate translation: [Haman considered that it was not enough]
Support Reference: Active or Passive

ULT **And it was despised in his eyes**
UST So Haman decided it would not be enough just

Haman probably decided to go to such extremes because he was so angry. If it would be helpful in your language, you could say that explicitly.
Support Reference: Assumed Knowledge and Implicit Information

ULT **And it was despised**
UST So Haman decided it would not be enough just

Despise in this context means not to hate but to think little of or think something is too small. This expression means that Haman decided it would not be enough just to kill Mordecai alone.

ULT **in his eyes**
UST So Haman decided it would not be enough just

Here, **eyes** stand for "seeing," and in this case "seeing" means judgment. This phrase means in Haman's judgment. Alternate translation: [as he saw it]
Support Reference: Metaphor

ULT **to stretch out a hand against Mordecai alone**
UST to kill Mordecai alone

Alternate translation: [he rejected the idea of killing only Mordecai] or [he decided to kill more than just Mordecai] or [he decided that it would not be enough to get rid of only Mordecai]

ULT **to stretch out a hand**
UST to kill

As in 2:21, the expression **to stretch out a hand against** means to cause someone physical harm with the intention of killing them.
Support Reference: Idiom

> ULT **for they had told him the people of Mordecai**
> UST The other servants told Haman that {Mordecai was not bowing down to him because} Mordecai was a Jew

The pronoun **they** refers to the other "servants of the king" from verse 3, and **him** refers to Haman. The phrase **the people of Mordecai** is referring to the Jews. Mordecai had told these servants that he would not bow down to Haman because Jews worshiped only God. So this means that the other servants had told Haman that Mordecai was not bowing down to him because he was a Jew.

Support Reference: Pronouns — When to Use Them

> ULT **And Haman sought to annihilate**
> UST Haman decided that he would try to kill

Here, **seeking** means trying to do something. In this context, it means that Haman decided that he would try to kill all the Jews.

Support Reference: Metaphor

> ULT **were in all the kingdom of Ahasuerus**
> UST in the entire empire of Ahasuerus

This means in the entire empire that King Ahasuerus ruled.

> ULT **the Jews, the people of Mordecai**
> UST the Jews

These two phrases refer to the same group of people. The repetition emphasizes how great the threat was to their existence. You could combine them as UST does and say something like "all of the Jews." Alternate translation: [Mordecai's people, the Jews]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
Mordecai	Mordecai
And … sought	decided that he would try
annihilate	to kill
Jews	Jews
Mordecai	the Jews
kingdom	empire of
Ahasuerus	Ahasuerus

Esther 3:7

ULT	UST
In the first month, which is the month of Nisan, in year 12 of the king Ahasuerus, a Pur (which is "the lot") was cast before the face of Haman from day to day and from month to month: the twelfth, which is the month of Adar.	*So Haman had his servants cast a Pur (that is, a lot) while he watched to determine the best month and the best day of the month to kill the Jews. They did that in the first month, the month of Nisan, in the twelfth year that Ahasuerus reigned as king of Persia. The lot selected the twelfth month of that year, the month of Adar, as the time for Haman to carry out his plan.*

ULT **In the first month**
UST They did that in the first month

Alternate translation: [In month one]
Support Reference: Ordinal Numbers

ULT **which is the month of Nisan**
UST the month of Nisan

Nisan is the name of the first month of the Hebrew calendar.
Support Reference: Hebrew Months

ULT **the month of Nisan**
UST the month of Nisan

As in 2:16, you could convert the Hebrew month into an approximate time on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the dates will be different every year and the translation will not be quite accurate. So you may just want to give the Hebrew month.
Support Reference: Translate Unknowns

ULT **in year 12 of the king Ahasuerus**
UST in the twelfth year that Ahasuerus reigned as king of Persia

Alternate translation: [during the twelfth year of the reign of Ahasuerus as king of Persia] or [when King Ahasuerus had reigned for about twelve years]
Support Reference: Ordinal Numbers

ULT **a Pur (which is "the lot") was cast**
UST So … had his servants cast a Pur (that is, a lot … to determine … the … to kill the Jews

The storyteller is giving both the Persian and the Hebrew name because this is the story behind the Festival of Purim, which takes its name from "Pur." So this is not repetition for emphasis. You can put in the Persian name and the word for "lot" in your own language to show that the storyteller is doing this.
Support Reference: How to Translate Names

ULT **the lot**
UST a lot

A **lot** was an object with different markings on various sides that was used, most likely by dropping it on the ground, to select a specific time for doing something. The belief was that God or the gods would control which way the object fell, thus guiding the selection process and granting favor to the action if it were done on the date chosen.
Support Reference: Translate Unknowns

ULT **a Pur … was cast**
UST So … had his servants cast a Pur … to determine … the … to kill the Jews

You can say this with an active form, and you can say who did the action. You can say, for example, "Haman had his servants cast a Pur."
Support Reference: Active or Passive

ULT **a Pur … was cast**
UST So … had his servants cast a Pur … to determine … the … to kill the Jews

If it would be helpful in your language, you could put this information first because it explains the rest of what happens in this verse.
Support Reference: Connect — Reason-and-Result Relationship

ULT **before the face of Haman**
UST Haman … while he watched … Haman

Here, **face** represents the presence of a person. In this context, the phrase means that Haman was physically present when the lot was cast. Alternate translation: [as Haman watched]
Support Reference: Metonymy

ULT **from day to day and from month to month**
UST the best month and the best day of … month

This expression means that the lot was cast to select a particular day of the month and a particular month of the year.

ULT **from day to day and from month to month**
UST the best month and the best day of … month

Haman was casting the lot to determine the best day and the best month to kill the Jews. If it would be helpful in your language, you could say this explicitly. Alternate translation: [to determine the best day and the best month to kill the Jews]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the twelfth, which is the month of Adar**
UST The lot selected the twelfth month of that year, the month of Adar, as the time for … to carry out his plan

Adar is the name of the twelfth and last month of the Hebrew calendar. This name occurs several times in the story. Be sure to translate it consistently.
Support Reference: Hebrew Months

> ULT **the twelfth, which is the month of Adar**
> UST The lot selected the twelfth month of that year, the month of Adar, as the time for … to carry out his plan

See how you decided in 2:16 and the first part of this verse to represent the dates that are given in the Hebrew calendar in the book of Esther. Be consistent.

> ULT **the twelfth, which is the month of Adar**
> UST The lot selected the twelfth month of that year, the month of Adar, as the time for … to carry out his plan

This means that the lot indicated the twelfth month of that year as the time for Haman to carry out his plan. If it would be helpful in your language, you could say this explicitly. (The day that was chosen is reported in verse 13.) Alternate translation: [the lot indicated the twelfth month, the month of Adar, as the best month to kill the Jews]
Support Reference: Assumed Knowledge and Implicit Information

> ULT **the twelfth**
> UST The lot selected the twelfth month of that year … as the time for … to carry out his plan

Alternate translation: [month twelve] or [the twelfth month]
Support Reference: Ordinal Numbers

TRANSLATION WORDS

ULT	UST
month	month
month	month
year	year
king	king
Ahasuerus	Ahasuerus
lot	lot
month	month
month	month
month	month

Esther 3:8

ULT	UST
And Haman said to the king Ahasuerus, "He has one people scattered and dispersed among the peoples in all the provinces of your kingdom. And their laws are different from every people, and the laws of the king they do not obey. And there is no profit to the king to leave them untouched.	*Then Haman went to King Ahasuerus and said, "Your Majesty, there is a certain group of people who live among the other peoples in your empire. They are in every province. They have their own set of laws, and so they do not obey your laws. It is not good for you to allow them to live in your empire.*

ULT **And Haman said to the king Ahasuerus**
UST Then Haman went to King Ahasuerus and said, "Your Majesty

The implication is that Haman then went to see the king so that he could speak with him. You could say that explicitly. Do not give your readers the impression that the king was present with Haman while he was casting the lot.
Support Reference: Assumed Knowledge and Implicit Information

ULT **He has one people**
UST there is a certain group of people

He refers to the king, and **one people** refers to the Jews as a people group. So this means there is a people group or a group of people.
Support Reference: Numbers

ULT **scattered and dispersed**
UST who live among

These two words mean almost the same thing. Haman uses the repetition to emphasize that the Jews are everywhere throughout the empire and so their influence, which he says is bad, will affect everyone. You could combine these words as UST does.
Support Reference: Doublet

ULT **among the peoples in all the provinces of your kingdom**
UST the other peoples in your empire. They are in every province

Haman is saying that the Jews are mixed in with all the other peoples, and they live in every province.

ULT **And their laws are different from every people, and the laws of the king they do not obey**
UST They have their own set of laws, and so they do not obey your laws

Haman is saying that the Jews have their own set of laws, and he is accusing them of not obeying the king's laws as a result.

ULT **the laws of the king**
UST your laws

Haman speaks to the king in the third person as a sign of respect. You could have him say, "your laws." Or you could indicate this respect another way by having Haman begin by saying, "Your Majesty."
Support Reference: First, Second or Third Person

ULT **And there is no profit to the king to leave them untouched**
UST It is not good for you to allow them to live in your empire

Haman is saying, "It is not good for you to allow them to live in your empire." This can also be stated without the negative. Alternate translation: [the king should remove them] or [you should remove them]

ULT **And … to the king**
UST for you

Haman speaks to the king in the third person as a sign of respect. You could express the same meaning in the second person by saying, "not good for you."
Support Reference: First, Second or Third Person

TRANSLATION WORDS

ULT	UST
king	King
Ahasuerus	Ahasuerus
scattered	who live among
dispersed	who live among
provinces	province
kingdom	in your empire
laws	laws
laws	laws
king	your
profit	good
king	for you

Esther 3:9

ULT	UST
If it is good to the king, let it be written to destroy them, and I will weigh out 10, 000 talents of silver into the hands of the doers of the work, to bring into the treasuries of the king."	*If you approve of this plan, O king, then write a decree saying that all of the Jews must die. When they are dead, we can take all of their goods, and from that I will give 300 tons of silver to your administrators for them to put into your royal treasuries."*

ULT **If it is good to the king**
UST If you approve of this plan, O king

Haman speaks to the king in third person as a form of respect.
Support Reference: First, Second or Third Person

ULT **If it is good to the king**
UST If you approve of this plan, O king

See how you decided to translate this idiom in 1:19. Alternate translation: [if it seems like a good idea to you, O king] or [if the king thinks this is a good idea] or [if this advice is pleasing to the king]
Support Reference: Idiom

ULT **let it be written**
UST then write a decree saying

You can say this with an active form, and you can say who would do the action. For example, you could say, "the king could write a decree" or "you could write a decree."
Support Reference: Active or Passive

ULT **to destroy them**
UST that all of the Jews must die. When they are dead, we can take all of their goods, and from that

This means that the decree would say that all the Jews should be killed.

ULT **I will weigh out … into the hands of the doers of the work**
UST I will give … to your administrators for them

This could mean either of two possibilities: (1) Haman could mean that the king's men will be able to collect a huge amount of money from the plunder that they would get from the Jews. Referring to the weight would be a way of saying, "I guarantee that it will be at least that much." This reasoning agrees with 3:13, where the king's letter specifies that those who kill the Jews can take their plunder. Alternate translation: [we will get so much plunder that the officers you send will be able to bring back] (Also see UST) (2) "**Weigh out into the hands**" could be an idiom that means Haman himself will pay the officers who will put the plan into effect. Haman will not do this personally, but it means that he will take responsibility for paying them from his own resources. Alternate translation: [From my own resources I will pay … to the men who do the work]
Support Reference: Idiom

ULT **and … 10,000 talents of silver**
UST 300 tons of silver

This would be worth over $300 million at current prices today. But since prices vary over time, if you expressed the value in modern measurements, that could cause your Bible translation to become outdated and inaccurate. Instead you could express the amount using the ancient measurement, the talent, and explain in a note that a talent was equivalent to about 30 kilograms. Alternatively, you could specify the weight of the silver in the text, as UST does in metric tons.

Support Reference: Biblical Money

ULT **and … 10,000 talents of silver**
UST 300 tons of silver

The **talent** was the largest unit of money and **10,000** was the largest number in the counting system of the time. It is possible that Haman used these terms to represent a very large, but not precise, amount. Alternate translation: [a huge amount of silver] or [enormous amounts of silver]

Support Reference: Hyperbole

ULT **the doers of the work**
UST to your administrators for them

This could mean: (1) those who work for the king in general (administrators) or (2) more specifically the officers whom Ahasuerus would send around the empire to organize the killing of the Jews.

ULT **the treasuries of the king**
UST your royal treasuries

Haman speaks to the king in third person as a form of respect. You could also have him speak of “your royal treasuries.”

Support Reference: First, Second or Third Person

TRANSLATION WORDS

ULT	UST
good	approve of this plan
king	king
destroy	that all of the Jews must die. When they are dead, we can take all of their goods, and from that
silver	silver
work	to your administrators for them
king	your royal

Esther 3:10

ULT	UST
And the king removed his signet ring from on his hand, and he gave it to Haman, the son of Hammedatha, the Agagite, the adversary of the Jews.	*The king liked what Haman said. So he gave Haman the ring that he wore that had his official seal on it. With that, Haman could make laws as if he were the king himself. Haman, the son of Hammedatha, the Agagite, had become the enemy of the Jews.*

ULT **And the king removed his signet ring from on his hand, and he gave it to Haman**
UST The king {liked what Haman said. So he} gave Haman the ring that he wore that had his official seal on it. {With that, Haman could make laws as if he were the king himself.} Haman

The implication is that Ahasuerus thought that Haman's suggestion was a good idea and he agreed to it. You could say that explicitly. Alternate translation: [the king agreed that this was a good idea, so]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And the king removed his signet ring from on his hand, and he gave it to Haman**
UST The king {liked what Haman said. So he} gave Haman the ring that he wore that had his official seal on it. {With that, Haman could make laws as if he were the king himself.} Haman

Giving the ring to Haman showed that Haman could act on the king's own authority. If it would be helpful in your language, you could say this explicitly. Alternate translation: [the king gave Haman the power to act on his authority to carry out the plan. To show that, he gave Haman the ring he wore that had his official seal on it]

Support Reference: Symbolic Action

ULT **his signet ring**
UST the ring that he wore that had his official seal on it. With that, Haman could make laws as if he were the king himself

This was a special ring that could be used to imprint the king's official seal on a law or decree. This ring had the king's name or mark on it. When he put a wax seal on important papers, he would press the mark onto the seal. If a paper had this mark on its seal, people would know that what was written on the paper was written with the king's authority and had to be obeyed. You could describe this as "the ring he wore that had his official seal on it."

Support Reference: Translate Unknowns

ULT **the son of Hammedatha, the Agagite**
UST the son of Hammedatha, the Agagite

This information about Haman's identity is repeated to stress that the king giving him the signet ring was an official legal act that transferred power to him. (In the same way, legal documents today often use a person's full name and other identifying information.) If you repeat this information in your own translation, your readers should see this significance.

> ULT **the adversary of the Jews**
> UST had become the enemy of the Jews

This phrase gives clarifying information about Haman. It means that he had become “the enemy of the Jews.”

Support Reference: Distinguishing Versus Informing or Reminding

TRANSLATION WORDS

ULT	UST
king	king
adversary	enemy
Jews	Jews

Esther 3:11

ULT	UST
And the king said to Haman, "The silver is given to you, and the people, to do with them as is good in your eyes."	*The king told Haman, "You can keep the money for yourself, and you can do whatever you want to do with those people."*

ULT **The silver is given to you**
UST You can keep the money for yourself

You can say this with an active form. This could mean one of the following things: (1) "You can keep the money from plundering the Jews for yourself." (2) "I give you permission to take the money from the Jews and to give it to the men just as you have said." (3) "You do not need to pay for the expenses of the plan yourself." (4) This statement by the king may also be a formal and cultural way of expressing gratitude for the promised money without actually releasing Haman from paying the money into the treasury.

Support Reference: Active or Passive

ULT **and the people, to do with them as is good in your eyes**
UST and you can do whatever you want to do with those people

Here, **eyes** represent seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. The king is telling Haman that **he can do whatever he wants to the Jews**. Alternate translation: [you can do to the Jews as you see fit]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
king	king
silver	the money
good	whatever you want to do

Esther 3:12

ULT	UST
And the scribes of the king were called in the first month, on day 13 of it, and it was written according to all that Haman commanded: to the satraps of the king, and to the governors who were over province by province, and to the officials of people by people, province by province according to its writing, and people by people according to its tongue. In the name of the king Ahasuerus it was written, and it was sealed with the signet ring of the king.	*On the thirteenth day of the first month of that same year, Haman called in the royal scribes, and he dictated a letter to them. He told them to send copies to the royal officials, the governors of each province, and the leaders of each people group. The scribes translated the letter so it could be sent to each province using its own alphabet and to each people group in its own language. To show that he was sending the letter under the king's own authority, Haman sealed each copy of the letter with the ring that had the king's official seal on it.*

ULT **And the scribes of the king were called**
UST called in the royal scribes

You can say this with an active form. You can also say who did the action. It was most likely Haman, since the king had given him authority to act on his behalf. So you could say, "Haman called in the royal scribes." Alternate translation: [the king summoned his scribes]
Support Reference: Active or Passive

ULT **in the first month, on day 13 of it**
UST On the thirteenth day of the first month of that same year

You can add "of that same year" to show that Haman did this right after Ahasuerus agreed to his plan. Alternate translation: [on the thirteenth day of the first month]
Support Reference: Hebrew Months

ULT **in the first month, on day 13 of it**
UST On the thirteenth day of the first month of that same year

You can put this information first because it places the event within the timeline of the story.

ULT **and it was written according to all that Haman commanded**
UST Haman … and he dictated a letter to them. He

You can say this with an active form. You can also say who did the action. Alternate translation: [and Haman dictated a letter to them] or [they wrote a decree containing all that Haman had commanded]
Support Reference: Active or Passive

ULT **the satraps of the king**
UST the royal officials

The satraps of the king were the provincial governors of the empire, distinct from the governors over smaller districts and the leaders of local peoples.
Support Reference: Translate Unknowns

ULT **province by province**
UST each province

This expression means **every province**. See how you translated this in 1:22.
Support Reference: Idiom

ULT **the officials of people by people**
UST the leaders of each people group

Alternate translation: [the leaders of each people group]

ULT **people by people**
UST each people group

This expression means **every people group**. See how you translated this in 1:22.
Support Reference: Idiom

ULT **province by province according to its writing**
UST The scribes translated the letter so it could be sent to each province using its own alphabet

See how you translated this in 1:22. Alternate translation: [to each province using its own alphabet] or [written in its own script]
Support Reference: Idiom

ULT **province by province according to its writing**
UST The scribes translated the letter so it could be sent to each province using its own alphabet

The implication is that the scribes translated the letter and sent it to each province using its own alphabet. If it would be helpful in your language, you could say that explicitly.
Support Reference: Assumed Knowledge and Implicit Information

ULT **and people by people according to its tongue**
UST and to each people group in its own language

See how you translated this expression in 1:22. Alternate translation: [and to each people group in its own language]
Support Reference: Idiom

ULT **according to its tongue**
UST in its own language

Here, **tongue** is a metonym meaning the language spoken by a person or a group of people. Alternate translation: [according to its language]
Support Reference: Metonymy

ULT **In the name of the king Ahasuerus it was written**
UST To show that he was sending the letter under the king's own authority

There are two This could mean: (1) Here, **name** could mean the authority of the king. This would be saying that Haman's letter had the same authority as it would have had if the king had sent it himself. Alternate translation: [Haman sent the letter under the king's own authority]; or (2) However, this could also mean that Haman actually had the scribes sign the king's name to the letter. Alternate translation: [they signed the king's name at the end of the letters]
Support Reference: Metaphor

> ULT **it was written, and it was sealed with the signet ring of the king**
> UST To show that he was sending the letter … Haman sealed each copy of the letter with the ring that had the king's official seal on it

You can say this with an active form, and you can say who did the action. Alternate translation: [to show that he was sending the letter under the king's own authority, Haman sealed each copy of the letter with the ring that had the king's official seal on it,] or [the scribes signed the king's name at the end of the letters. Then they sealed the letters with wax, and stamped the wax by using the king's ring]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
scribes	scribes
king	royal
called	called
month	month
king	the royal
governors	governors
province	province
province	province
officials	leaders
province	province
province	province
tongue	language
king	king's
Ahasuerus	under the king's own authority
sealed	sealed
king	king's

Esther 3:13

ULT	UST
And letters were sent by the hand of runners to all of the provinces of the king, to annihilate, to slaughter, and to destroy all the Jews from young even to old, children and women, in one day, on the thirteenth of month 12 (which is the month of Adar), and to plunder their spoils.	*Couriers delivered the letters to the officials in every province in the empire. The letters said to completely destroy all the Jews, including the children and women, on a single day. That was to be the thirteenth day of the twelfth month, the month of Adar, in that same year. The letters also said that those who killed the Jews could take everything that belonged to them.*

ULT **And letters were sent**
UST Couriers delivered the letters … the officials in

The expression **were sent** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Haman sent the letters]
Support Reference: Active or Passive

ULT **by the hand of runners**
UST Couriers delivered the letters … the officials in

Here, **hand** could mean two different things: (1) It could literally mean "hand," meaning that the couriers carried the letters in their hands. Alternate translation: [couriers hand-delivered the documents]; or (2) "Hand" could also be a metaphor for power, control, or authority, meaning that couriers were the ones who delivered the letters to all the provinces throughout the empire. Alternate translation: [couriers gave the documents directly]
Support Reference: Metaphor

ULT **to all of the provinces of the king**
UST to … every province in the empire

Haman did not send the letters to the provinces (the geographical territories) themselves. Rather, he sent them to the officials in every province in the empire. The story is using the word "province" to refer to these officials by something associated with them, the territories they ruled. Your translation should make clear that the letters were sent to people, not places.
Support Reference: Metonymy

ULT **to annihilate, to slaughter, and to destroy**
UST The letters said to completely destroy

These words mean the same thing. They are used together to emphasize the completeness of the destruction that is envisioned. You could combine them as UST does and say something like "completely destroy." (A "doublet" can use more than two words.)
Support Reference: Doublet

ULT **from young even to old**
UST all the Jews

This is a figure of speech that describes all of something by naming two extreme parts of it in order to include everything in between. You could express its meaning as UST does and say something like “every single one of them.” Alternate translation: [including young people and old people]
Support Reference: Merism

ULT **children and women**
UST including the children and women

Alternate translation: [including the children and the women]

ULT **in one day**
UST on a single day

Alternate translation: [on a single day]
Support Reference: Numbers

ULT **on the thirteenth**
UST That was to be the thirteenth day

Implicitly, this means “the thirteenth day of the twelfth month of that same year.” If it would be helpful in your language, you could say that explicitly.
Support Reference: Assumed Knowledge and Implicit Information

ULT **on the thirteenth**
UST That was to be the thirteenth day

Alternate translation: [on day thirteen]
Support Reference: Ordinal Numbers

ULT **of month 12**
UST of the twelfth month

Alternate translation: [of month twelve]
Support Reference: Ordinal Numbers

ULT **which is the month of Adar**
UST the month of Adar, in that same year

This is the name of the twelfth month of the Hebrew calendar. See how you decided in 2:16 and 3:7 to express dates that the story gives according to the Hebrew calendar.
Support Reference: Hebrew Months

ULT **and to plunder their spoils**
UST The letters also said that those who killed the Jews could take everything that belonged to them

This means that the letters also said that those who killed the Jews could take everything that belonged to them.

TRANSLATION WORDS

ULT	UST
provinces	province
king	in the empire
annihilate	destroy
slaughter	The letters said to completely destroy
destroy	destroy
Jews	Jews
old	all the Jews
month	month
month	month
plunder	everything that belonged to them
spoils	The letters also said that those who killed the Jews could take

Esther 3:14

ULT	UST
A copy of the writing, to be given as a law in every province by province, was uncovered for all the peoples to be ready for this day.	*The letter told the officials to post copies where everyone could see them. That way all the people in every single province would know that the king had commanded this, and they would get ready to do what the letter said to do when the day came.*

ULT **the writing, to be given as a law in every province by province**
UST The letter told the officials … That way … in every single province would know that the king had commanded this

You can say this with an active form. For example, you can say, "The officials in every province presented a copy of the letter as the law."
Support Reference: Active or Passive

ULT **in every province by province**
UST in every single province

This expression means each and every province. See how you translated the term "province" in 1:1.
Support Reference: Idiom

ULT **the writing … was uncovered for all the peoples**
UST The letter told the officials to post … where everyone could see them … all the people

You can say this with an active form, and you can say who did the action. Alternate translation: [the letter told the officials to post copies where everyone could see them] or [the king commanded the officials to display copies of these letters where all the people could see them]
Support Reference: Active or Passive

ULT **to be ready for this day**
UST and they would get ready {to do what the letter said to do} when the day came

Alternate translation: [so that people would be ready to do on that day what the king had written in the letter] or [so that they would get ready to do what the letter said to do when the day came]

TRANSLATION WORDS

ULT	UST
law	That way … would know that the king had commanded this
province	province
province	province

Esther 3:15

ULT	UST
The runners went out, hurrying by decree of the king, and the law was given in Susa the citadel. And the king and Haman sat down to drink, but the city of Susa was in confusion.	*As the king had commanded, couriers rushed with the letters to every province in the empire. A herald also proclaimed what the letter said in the capital city of Susa. The king and Haman relaxed and drank together. But everyone who lived in Susa was very upset about what was going to happen.*

ULT **The runners went out, hurrying by decree of the king**
UST As the king had commanded, couriers rushed with the letters to every province in the empire

This means that the king had commanded the couriers to deliver the letters as quickly as possible.

ULT **The runners went out, hurrying by decree of the king**
UST As the king had commanded, couriers rushed with the letters to every province in the empire

You can state explicitly where the couriers brought the letters. Alternate translation: [as the king had commanded, couriers rushed the letters to every province in the empire] or [then, according to what the king commanded, men riding horses took these letters quickly to every province in the empire]
Support Reference: Assumed Knowledge and Implicit Information

---

ULT **and the law was given**
UST A herald also proclaimed what the letter said

The expression **was given** is a passive form. If your language would not 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 people read the letter out loud]
Support Reference: Active or Passive

ULT **in Susa the citadel**
UST in the capital city of Susa

Here this likely means in the “capital city of Susa.”
Support Reference: Translate Unknowns

ULT **sat down to drink**
UST relaxed and drank together

This probably means that Ahasuerus and Haman celebrated with an entire banquet that is being described here by reference to one part of it, the drinks. The phrase **sat down** would simply be describing how the men would have reclined at a table to eat and drink. Alternate translation: [had a celebration feast together]
Support Reference: Synecdoche

ULT **was in confusion**
UST was very upset about what was going to happen

The implication is that the people in Susa were very upset about what was going to happen and they did not know what to do about it. If it would be helpful in your language, you could say that explicitly.
Support Reference: Assumed Knowledge and Implicit Information

ULT **but the city of**
UST But everyone who lived in

The author wants us to see the contrast between the king and Haman sitting down to relax and drink and the people in the city agitated and in an uproar over what the king and Haman had proclaimed. Use a connecting word or other way that your language uses to show a contrast.
Support Reference: Connect — Contrast Relationship

ULT **but the city of Susa**
UST But everyone who lived in Susa

This does not mean the city itself, but the people who live there. This is a figure of speech in which something is called not by its own name, but by the name of something closely associated with it. So this means “everyone who lived in Susa” or the people in Susa.
Support Reference: Metonymy

ULT **was in confusion**
UST was very upset about what was going to happen

You can translate the abstract noun **confusion** with a verbal phrase such as “was very confused.”
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
decree	As … had commanded
king	king
law	what the letter said
citadel	the capital city of
king	king

Esther 4

Esther 4 Introduction

Esther 4 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Mordecai warns Esther to act

Mordecai tells Esther she must beg the king for the Jews' lives even if she risks her own death.

Translation Issues in This Chapter

Implicit information

There is implicit information that translators may not understand. The sentence, "Who knows whether you have come to this royal position for such a time as this?" means "maybe God made you the queen so you could save the Jews." (See: Assumed Knowledge and Implicit Information)

Esther 4:1

ULT	UST
Now when Mordecai knew about all that had been done, Mordecai tore his garments and put on sackcloth and ashes. And he went out into the midst of the city and cried out a great and bitter outcry.	*When Mordecai found out about Haman's plan to kill all the Jews, as signs of grief he tore his clothes and put on rough sackcloth and threw ashes over himself. Then he started walking towards the city center, towards the king's palace, crying out in anguish.*

ULT **Now when Mordecai knew about**
UST When Mordecai found out

Here the story re-introduces Mordecai as the main character in focus. Alternate translation: [when Mordecai found out]
Support Reference: Introduction of New and Old Participants

ULT **all that had been done**
UST about Haman's plan to kill all the Jews

Alternate translation: [about Haman's plan to kill all the Jews] or [about those letters]

ULT **Mordecai tore his garments and put on sackcloth and ashes**
UST as signs of grief he tore his clothes and put on rough sackcloth and threw ashes over himself

These actions demonstrate extreme sadness.
Support Reference: Symbolic Action

ULT **Mordecai tore his garments and put on sackcloth and ashes**
UST as signs of grief he tore his clothes and put on rough sackcloth and threw ashes over himself

You can explain why Mordecai did this. Alternate translation: [he was so anguished that he tore his clothes and put on rough sackcloth and threw ashes over himself]
Support Reference: Assumed Knowledge and Implicit Information

ULT **And he went out into the midst of the city**
UST Then he started walking towards the city center, towards the king's palace

The next verse shows that Mordecai was heading towards the king's palace. You could say that explicitly here. Mordecai might have wanted to call attention to the danger that the Jews were in by going to a public location where people were used to seeing him. Or he might have wanted to contact Esther and ask her to help with the trouble. Or he might have wanted both. Alternate translation: [he started walking towards the city center, towards the king's palace]
Support Reference: Assumed Knowledge and Implicit Information

> ULT **and cried out a great and bitter outcry**
> UST crying out in anguish

Great and **bitter** are two words that refer to the same thing and that work together. They indicate that Mordecai's cry was so loud because it was so anguished. Alternate translation: [cried out in anguish]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
knew	found out
Mordecai	he
sackcloth	sackcloth
outcry	crying

Esther 4:2

ULT	UST
And he came only as far as before the face of the gate of the king because no one was to come into the gate of the king while wearing sackcloth.	*But no one who was wearing sackcloth was allowed inside the king's gate. So when Mordecai reached the gate, he had to stay just outside of it.*

ULT **And he came**
UST So when Mordecai reached

He means Mordecai. Alternate translation: [Mordecai came]

ULT **only as far as before the face of the gate of the king**
UST the gate, he had to stay just outside of it

Here, **face** represents the front of an object. The phrase means that Mordecai could not come inside the gate to the king's palace, but had to wait just outside of it.
Support Reference: Metonymy

ULT **the gate of the king**
UST the gate

See how you translated this in 2:19. Alternate translation: [the gate to the king's palace]

ULT **no one was to come into the gate of the king while wearing sackcloth**
UST no one who was wearing sackcloth was allowed inside the king's gate

If it would be helpful in your language, you could put this information first in the verse because it explains why Mordecai waited outside. See the UST. Alternate translation: [But no one who was wearing sackcloth was allowed inside the palace gates]
Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
gate	gate
king	the gate
gate	gate
king	king
sackcloth	sackcloth

Esther 4:3

ULT	UST
And in every province by province, any place where the decree of the king and his law reached, there was great mourning by the Jews, and fasting and weeping and lamenting; sackcloth and ashes were laid out by the multitudes.	*In every province of the empire, the letter that said to destroy the Jews was announced in public. When the Jews heard about it, they mourned greatly. They went without food and wailed loudly. Many of them also put on sackcloth and threw ashes on themselves and lay on the ground.*

ULT **And in every province by province**
UST In every province of the empire

This expression means in every single province. See how you translated the term “province” in 1:1. Alternate translation: [in each and every province] or [in every province of the empire]
Support Reference: Idiom

ULT **any place where the decree of the king and his law reached**
UST province of the empire, the letter that said to destroy the Jews was announced in public … heard about it

Alternate translation: [anywhere that the letter that said to destroy the Jews was announced in public]

ULT **the decree of the king and his law**
UST the letter that said to destroy the Jews

These two phrases are referring to the same thing, that is, the information that the letter conveyed. The repetition is used to emphasize how serious a situation this was. Alternate translation: [the letter from the king] or [the law that said to destroy the Jews]
Support Reference: Doublet

ULT **there was great mourning by the Jews**
UST When the Jews … they mourned greatly

Alternate translation: [the Jews mourned greatly] or [when the Jews heard about it, they mourned greatly]

ULT **and fasting**
UST They went without food

Fasting is a sign of mourning. If your readers would not understand this, you could state it explicitly. Alternate translation: [they went without food because they were so upset]
Support Reference: Assumed Knowledge and Implicit Information

ULT **and weeping and lamenting**
UST and wailed loudly

These two words mean basically the same thing. The repetition is used to emphasize how distressed the Jews were. Alternate translation: [wailed loudly]
Support Reference: Doublet

ULT **sackcloth and ashes were laid out by the multitudes**
UST Many of them also put on sackcloth and threw ashes on themselves and lay on the ground

These were actions that demonstrated deep grief. “Many of them lay on the ground, dressed in sackcloth and sitting in ashes”
Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
province	province
province	province
decree	the letter that said to destroy the Jews
king	the letter that said to destroy the Jews
law	the letter that said to destroy the Jews
mourning	mourned
Jews	Jews
fasting	They went without food
weeping	and wailed loudly
lamenting	and wailed loudly
sackcloth	sackcloth

Esther 4:4

ULT	UST
When the young female attendants of Esther came with her eunuchs and they told her, even the queen was seized with extreme fear. And she sent garments to clothe Mordecai and to take off his sackcloth from upon him, but he did not accept.	*Esther's female attendants came with her guardians and told her that Mordecai was sitting outside the gate wearing sackcloth. When she heard about this, Queen Esther herself became very afraid. She sent Mordecai some good clothes to wear instead of the sackcloth, but he refused to put them on.*

ULT **the young female attendants of Esther**
UST Esther's female attendants

Alternate translation: [Esther's female servants] of "Esther's maids"

ULT **with her eunuchs**
UST with her guardians

See how you translated this term in 1:10. Alternate translation: [her male servants] or [her other officials]
Support Reference: Translate Unknowns

ULT **and they told her**
UST and told her that Mordecai was sitting outside the gate wearing sackcloth. When she heard about this

That is, they told her that Mordecai was sitting outside the gate wearing sackcloth. If it would be helpful in your language, you could say that explicitly, as in the UST.
Support Reference: Assumed Knowledge and Implicit Information

ULT **even the queen was seized with extreme fear**
UST Queen Esther herself became very afraid

The queen means Esther. You can say this with an active form. Alternate translation: [Esther herself became very afraid] or [this made the queen very distressed]
Support Reference: Active or Passive

ULT **even the queen was seized with extreme fear**
UST Queen Esther herself became very afraid

The implication is that this happened when she heard what Mordecai was doing. If it would be helpful in your language, you could say that explicitly. Alternate translation: [When she heard about this, Esther herself became very afraid]
Support Reference: Assumed Knowledge and Implicit Information

ULT **And she sent garments to clothe Mordecai**
UST She sent Mordecai some good clothes to wear

She means Esther. This was her way of encouraging Mordecai to be hopeful and act publicly as if whatever situation he was worried about were not completely desperate. Alternate translation: [she sent servants to take to Mordecai some good clothes to wear]
Support Reference: Symbolic Action

> ULT **but he did not accept**
> UST but he refused to put them on

This was Mordecai's way of replying to Esther that the situation truly was desperate. Alternate translation: [he refused to put them on]

Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
the young female attendants of	s female attendants
Esther	Esther
eunuchs	with her guardians
and they told	and told … that Mordecai was sitting outside the gate wearing sackcloth. When she heard about this
queen	Queen
seized	became … afraid
fear	afraid
Mordecai	Mordecai
sackcloth	sackcloth

Esther 4:5

ULT	UST
And Esther called for Hathak, from the eunuchs of the king whom he had caused to stand before her face. She commanded him concerning Mordecai to know what this was and on account of what this was.	*The king had assigned some of the royal guardians to Esther personally. So Esther called for one of them, a man named Hathak. She told him to go out and speak with Mordecai and find out why he was so distressed that he was sitting at the king's gate wearing sackcloth.*

ULT **And Esther called for Hathak, from the eunuchs of the king**
UST The king … of the royal guardians … Esther … So Esther called for one of … a man named Hathak

Alternate translation: [then Esther summoned Hathak, one of the king's officials]

ULT **for Hathak**
UST of … a man named Hathak

This is a man's name. It occurs several times in this chapter. Be sure to translate it consistently.
Support Reference: How to Translate Names

ULT **from the eunuchs of the king whom he had caused to stand before her face**
UST The king had assigned some of the royal guardians to … personally … one

Alternate translation: [who was one of the royal guardians whom the king had assigned to serve Esther personally] You can put this information first because it provides background information.
Support Reference: Background Information

ULT **from the eunuchs of**
UST of the royal guardians … one

See how you translated this term **eunuch** in 1:10.
Support Reference: Translate Unknowns

ULT **before her face**
UST personally

Here, **face** represents the presence of a person. This phrase means that the guardians served Esther personally.
Support Reference: Metonymy

ULT **to know what this was and on account of what this was**
UST and find out why he was so distressed that he was sitting at the king's gate wearing sackcloth

These two phrases mean similar things. In both cases, "this" refers to what Mordecai was doing. The repetition is used to emphasize that Esther now knew there must be a very serious reason why Mordecai was wearing sackcloth in such a public place. Alternate translation: [to find out why he was so distressed that he was sitting at the palace gate wearing sackcloth]
Support Reference: Parallelism

TRANSLATION WORDS

ULT	UST
Esther	Esther
called	called
eunuchs	of the royal guardians … one
king	king
Mordecai	Mordecai
know	and find out

Esther 4:6

ULT	UST
And Hathak went out to Mordecai, to the open place of the city that was before the face of the gate of the king.	*So Hathak went out to speak with Mordecai, who was in the plaza in front of the king's gate.*

ULT **And Hathak went out to Mordecai**
UST So Hathak went out to {speak with} Mordecai, who was

Hathak went out specifically to speak with Mordecai and find out why he was so distressed, as Esther had asked him to do. If it would be helpful in your language, you could say that explicitly. Alternate translation: [Hathak went out to speak with Mordecai]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the open place of the city**
UST the plaza

Alternate translation: [the central plaza]

ULT **before the face of**
UST in front of

Here, **face** represents the front of an object. The phrase means that the open square was in front of the palace gate.
Support Reference: Metonymy

ULT **the gate of the king**
UST the king's gate

The citadel is being described by reference to something associated with it, the gate that leads into it. Alternate translation: [the citadel gate]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
gate	gate
king	king

Esther 4:7

ULT	UST
And Mordecai reported to him all that had happened to him, and the exact amount of silver that Haman had said to weigh out into the treasuries of the king against the Jews to destroy them.	*Mordecai told Hathak everything that Haman was planning to do to the Jews. He even told him how much money Haman said the king would get for his treasuries if the king commanded people to kill all of the Jews.*

ULT **all that had happened to him**

UST everything that Haman was planning to do to the Jews

Here, **him** refers to Mordecai, but here Mordecai represents the entire group of which he is a member. Alternate translation: [everything that Haman was planning to do to the Jews]

Support Reference: Synecdoche

ULT **the exact amount of silver that Haman had said to weigh out into the treasuries of the king against the Jews to destroy them**

UST how much money Haman said the king would get for his treasuries {if the king commanded people} to kill all of the Jews

This could mean either of two possibilities: (1) the amount of silver that Haman said the king would get for his treasury from the plunder that the people who destroyed the Jews would take from them, or (2) the amount of silver that Haman had said he would contribute to pay for the expenses of the plan to destroy the Jews. You could say either one as an alternate translation, but it should agree with your interpretation of 3:9.

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
reported	told … told
silver	money
king	king
Jews	Jews
destroy	if the king commanded people to kill all of

Esther 4:8

ULT	UST
Also he gave to him a copy of the writing of the law that had been given in Susa to annihilate them, in order to show Esther and to inform her and to lay a charge upon her to go to the king to implore his favor and to seek from before his face concerning her people.	*Mordecai also gave Hathak a copy of the letter that the heralds had read out loud in Susa and that said that people must kill all of the Jews. He told Hathak to show the letter to Esther so that she would know exactly what it said. He also told him to urge her to go to the king personally and to beg him desperately to save her people from destruction.*

ULT **a copy of the writing of the law**
UST a copy of the letter

Alternate translation: [a copy of the letter that Haman had sent out] or [a copy of the decree]

ULT **the law that had been given in Susa**
UST the letter that the heralds had read out loud in Susa

If it would help your readers to understand, you could say this with an active form, and you could say who did the action. Alternate translation: [the law that the heralds had read out loud in Susa] or [the decree that the king's servants had posted in Susa]
Support Reference: Active or Passive

ULT **to annihilate them**
UST and that said that people must kill all of the Jews

Alternate translation: [that said that all the Jews must be killed]

ULT **in order to show Esther and to inform her**
UST He told … to show the letter to Esther so that she would know exactly what it said

These two phrases mean similar things. They are repeated to emphasize how important Mordecai knew it was for Esther to understand just what Haman was planning. "so that Esther could see exactly what it said."
Support Reference: Parallelism

ULT **and to lay a charge upon her**
UST He also told … to urge her

Alternate translation: [and to urge her]

ULT **to implore his favor and to seek**
UST and to beg him desperately

These two phrases mean similar things. They are repeated to emphasize the force of the action that Mordecai felt was needed. Alternate translation: [to plead with him]
Support Reference: Doublet

ULT **from before his face**
UST personally

Here, **face** represents the presence of a person. In this context, the phrase means that Esther should go into the presence of the king to ask personally for the king's intervention. Alternate translation: [to go to the king personally]
Support Reference: Metonymy

ULT **concerning her people**
UST to save her people from destruction

Alternate translation: [to act mercifully toward her people]

TRANSLATION WORDS

ULT	UST
law	the letter
annihilate	and that said that people must kill all of the Jews
Esther	Esther
king	king
implore	beg
favor	and to beg him desperately
seek	and to beg him desperately

Esther 4:10

ULT	UST
And Esther spoke to Hathak and commanded him to say to Mordecai:	*Then Esther told Hathak to go back to Mordecai with this message:*

ULT **And Esther spoke to Hathak and commanded him to say to Mordecai**
UST Then Esther told Hathak to go back to Mordecai with this message

Alternate translation: [then Esther told Hathak to go back to Mordecai and tell him this]

TRANSLATION WORDS

ULT	UST
Esther	Esther
Mordecai	Mordecai

Esther 4:11

ULT	UST
“All the servants of the king and the people of the provinces of the king are knowing that for any man or woman who goes to the king, to the inner court, who has not been called, his law is one: to cause to die, apart from when the king holds out to him the scepter of gold; then he will live. But as for me, I have not been called to come to the king these 30 days.”	*“There is a law about going to the king that applies to everyone in the kingdom, both men and women. If anyone goes into the inner courtyard of the palace, where the king can see them, and the king has not summoned them, that person will die. Only if the king holds out his golden scepter to them, then they will live. Everyone in the whole empire knows this law. So I cannot go and speak to the king as you have requested. The king has not called for me in over a month, and if I go without being summoned, I could be put to death.”*

ULT **All the servants of the king and the people of the provinces of the king are knowing**
UST Everyone in the whole empire knows

All the servants of the king refers to the royal officials in the palace. **The people of the provinces** refers to those living out in the empire. So this phrase means something like “those both near and far.” Esther is using a figure of speech to refer to something by speaking of two extreme parts of it in order to include everything in between those parts. If it would be helpful in your language, you could combine these phrases and say something like, “everyone in the whole empire knows.” Alternate translation: [all the king’s officials and all the people in the empire know this law]
Support Reference: Merism

ULT **All the servants of the king and the people of the provinces of the king are knowing**
UST Everyone in the whole empire knows

Esther says this to show that there is no uncertainty about this being the law. You can put this information after the description of the law itself, If it would be helpful in your language, so that it can serve to emphasize how definite the law is that was just described.

ULT **for any man or woman who**
UST both men and women. If anyone

Here, Esther once again refers to a group by describing two parts of it. She means all of the people whom Ahasuerus rules as king. If it would be helpful in your language, you could combine these phrases and say something like “anyone”.
Support Reference: Merism

ULT **goes to the king, to the inner court**
UST goes into the inner courtyard of the palace, where the king can see them

As 5:1 makes clear, this refers to a courtyard right outside the room where King Ahasuerus sat on his throne. He could see out of the entrance to the room into the courtyard and tell if anyone came and stood there. Anyone who did that was asking to speak to the king. Alternate translation: [who goes into the inner courtyard of the palace, where the king can see them]
Support Reference: Symbolic Action

ULT **who has not been called**
UST and the king has not summoned them

If it would help your readers to understand, you could say this with an active form, and you could say who did the action. Alternate translation: [when the king has not summoned that person]
Support Reference: Active or Passive

ULT **his law is one**
UST There is a law {about going to the king} that applies to everyone in the kingdom

If it would be helpful in your language, you could put this after the explanation of the law itself. Alternate translation: [this law applies to everyone in the kingdom]

ULT **to cause to die**
UST that person will die … So I cannot go and speak to the king as you have requested

Alternate translation: [that person must be executed] or [the guards will kill that person]

ULT **apart from when the king holds out to him the scepter of gold**
UST Only if the king holds out his golden scepter to them

If the king pointed his scepter toward a person, that meant that the king was accepting him. Alternate translation: [unless the king extends his golden scepter towards him]
Support Reference: Symbolic Action

ULT **the scepter of gold**
UST his golden scepter

A scepter was an ornamental staff or wand that rulers carried or held as a symbol of their authority. According to this, the scepter of King Ahasuerus was made of gold. Alternate translation: [golden scepter]
Support Reference: Translate Unknowns

ULT **then he will live**
UST then they will live

This means that the guards will not kill this person and he can proceed to speak to the king. If it would be helpful in your language, you could say this explicitly. Alternate translation: [then the guards will not kill him and he can speak to the king]
Support Reference: Assumed Knowledge and Implicit Information

ULT **But as for me, I have not been called to come to the king these 30 days**
UST The king has not called for me in over a month, and if I go without being summoned, I could be put to death

Esther is saying by implication that she cannot speak to the king as Mordecai has requested because the king has not been calling for her, which would have given her an opportunity to speak to him. If she goes without being summoned, she could be put to death. If it would be helpful in your language, you could say this explicitly, as in the UST.
Support Reference: Assumed Knowledge and Implicit Information

ULT **But as for me**
UST and if I go without being summoned, I could be put to death

This expression indicates a contrast between Esther's present situation and the situation she has just described.
Support Reference: Connect — Contrast Relationship

ULT **these 30 days**
UST in over a month

The phrase means that Esther has not been called in the king's presence for a period of at least 30 days. You could use an equivalent expression in your language that would indicate this is a long enough time that Esther has reason to believe the king is not interested in seeing her.
Alternate translation: [in over a month]

ULT **these 30 days**
UST in over a month

Alternate translation: [thirty days]
Support Reference: Numbers

TRANSLATION WORDS

ULT	UST
servants	in the whole empire
king	in the whole empire
provinces	in the whole empire
king	in the whole empire
knowing	knows
king	king
court	courtyard
called	summoned them
law	law
king	king
scepter	scepter
gold	golden
called	called
king	king

Esther 4:12

ULT	UST
And they told to Mordecai the words of Esther.	*So Hathak went back to Mordecai and told him what Esther had said.*

ULT **And they told to Mordecai**

UST So {Hathak} went back to Mordecai and told him

From this point on, the author focuses only on Mordecai and Esther and does not specify who the messenger is. You can use a general phrase such as, “they told Mordecai” or “Mordecai was told” or “messengers told Mordecai.” If it would be helpful to your readers, you could continue to specify that the messenger was Hathak. The UST models a way to do that.

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
Esther	Esther

Esther 4:13

ULT	UST
And Mordecai said to return to Esther: "Do not think to yourself to escape in the palace of the king, different from all the Jews.	*Mordecai told Hathak to tell this to Esther: "Do not imagine that just because you live there in the king's palace that you will be safe when they kill all the other Jews.*

ULT **And Mordecai said to return to Esther**
UST Mordecai told {Hathak} to tell this to Esther

Alternate translation: [then Mordecai sent back this message to Esther]

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
Esther	Esther
palace	palace
king	king's
Jews	Jews

Esther 4:14

ULT	UST
For if you indeed remain silent at this time, relief and deliverance will arise for the Jews from another place, but you and the house of your father will perish. And who knows if you have arrived at royalty for such a time as this?"	*If you say nothing at all now, someone from some other place will rescue the Jews, but you and your relatives will not survive. Who knows, perhaps it was for just such a time as this that you became queen."*

ULT **relief and deliverance will arise for the Jews from another place**
UST someone from some other place will rescue the Jews

Here, **relief** and **deliverance** are spoken of as if they are living things that can rise up. Alternate translation: [someone else will rise up from another place and rescue the Jews]
Support Reference: Personification

ULT **relief and deliverance**
UST someone … will rescue

Here, **relief** and **deliverance** mean very similar things. They are used together to emphasize the great emotion behind being delivered from this great evil. If it works better in your language, you can use one word instead of two, as in the UST.
Support Reference: Doublet

ULT **but you and the house of your father will perish**
UST but you and your relatives will not survive

The implication is that the Jews will be rescued starting in that other place, but the ones living in Susa will still be in danger because no one who could have helped them there (such as Esther) would have done anything. Alternate translation: [you and your relatives will be killed]

ULT **And who knows if you have arrived at royalty for such a time as this**
UST Who knows, perhaps it was for just such a time as this that you became queen

This is really a statement, and it is about what is happening right then. Mordecai asks it in question form so that Esther will think deeply about her role in this situation. Alternate translation: [who knows, perhaps it was to intervene in this very situation that you became queen]
Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
deliverance	someone … will rescue
Jews	Jews
house	and your relatives
perish	will not survive
knows	knows
royalty	queen

Esther 4:16

ULT	UST
“Go, gather all the Jews who are found in Susa. And fast on account of me, neither eating nor drinking for three days, both night and day. Also, I myself and my young female attendants will fast likewise. Then, in such circumstances, I will go to the king, which is not according to the law. And if I perish, I perish.”	*“Gather together all the Jews who live here in Susa and tell them to fast for my sake. Tell them to not eat or drink anything for three days and three nights. My female attendants and I will also fast in the same way. At the end of the three days, I will go to talk to the king, even though doing that is against the law. I will do that even if it costs me my life.”*

ULT **all the Jews who are found in Susa**
UST all the Jews who live here in Susa

You can say this with an active form. Alternate translation: [all the Jews who live here in Susa]
Support Reference: Active or Passive

ULT **And fast on account of me**
UST and tell them to fast for my sake

The imperative verb **fast** here is plural, directed to Mordecai and **all the Jews**. Fasting (that is, going without eating) was a symbolic act that the Jews did when they were praying intensely. Since the author of Esther was careful not to mention God or prayer in the book, rather than adding an explanation in the text, you might want to explain the significance of fasting in a footnote. Suggested footnote: [For the Jews, the purpose of fasting was so that they could pray more intensely]
Support Reference: Symbolic Action

ULT **neither eating nor drinking for three days, both night and day**
UST Tell them to not eat or drink anything for three days and three nights

This expression means that Esther was asking the Jews in Susa not to eat or drink anything during the day or the night for a period of three days. Alternate translation: [tell them to not eat or drink anything for three days and three nights]
Support Reference: Numbers

ULT **Also, I myself and my young female attendants will fast likewise**
UST My female attendants and I will also fast in the same way

Alternate translation: [my maids and I will also fast]

ULT **Then, in such circumstances**
UST At the end of the three days

Alternate translation: [after we have all done that, and while still fasting]

ULT **which is not according to the law**
UST even though doing that is against the law

Alternate translation: [even though there is a law against going without being summoned]

ULT **And if I perish, I perish**
UST I will do that even if it costs me my life

Alternate translation: [Then if they kill me, they kill me]

TRANSLATION WORDS

ULT	UST
gather	Gather
Jews	Jews
fast	fast
and my young female attendants	My female attendants
fast	fast
king	king
law	law
perish	I will do that even if it costs me my life
perish	I will do that even if it costs me my life

Esther 4:17

ULT	UST
And Mordecai went and did according to the whole charge that Esther had laid upon him.	*So after Hathach told this to Mordecai, he went and did everything that Esther had told him to do.*

ULT **And Mordecai went**
UST So {after Hathach told this to} Mordecai, he went

The implication is that Mordecai did this after Hathak brought Esther's reply back to him. If it would be helpful in your language, you could say this explicitly. Alternate translation: [so after Hathak told this to Mordecai, he went]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to the whole charge that Esther had laid upon him**
UST everything that Esther had told him to do

Alternate translation: [everything that Esther had told him to do]

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
Esther	Esther

Esther 5

Esther 5 Introduction

Esther 5 Chapter Introduction

Structure and Formatting

This chapter begins a section about Haman's fall (Chapters 5–7).

Religious and Cultural Concepts in This Chapter

Esther's respect

Esther approached the king with the utmost of respect. By doing this, her character became respected by the king. (See: Assumed Knowledge and Implicit Information)

Esther 5:1

ULT	UST
And it happened on the third day that Esther put on royalty and stood in the inner court of the palace of the king, opposite to the house of the king. Now the king was sitting on the throne of his royalty in the palace of royalty opposite to the entrance of the palace.	*After fasting for three days, Esther put on her royal robes, and she went and stood in the inner courtyard of the palace, across from the king's house. He was in the royal palace, sitting on the royal throne and facing the entrance of the room.*

ULT **And it happened on the third day**
UST After {fasting for} three days

This introduces a new event in the story. Alternate translation: [And it was three days later] or [When Esther had been fasting for three days]
Support Reference: Introduction of a New Event

ULT **that Esther put on royalty**
UST Esther put on her royal robes

If your language does not use an abstract noun for the idea behind the word **royalty**, you can express the same idea with an adjective and a concrete noun. Alternate translation: [Esther put on the robes that showed that she was the queen]
Support Reference: Abstract Nouns

ULT **that Esther put on royalty**
UST Esther put on her royal robes

It is clear from the story that before she went to see the king, Esther got a banquet ready so that she could invite him and Haman to come to it right away. If it is confusing to leave that out, you can explain that here. Alternate translation, add: [Esther prepared a grand banquet and then put on her royal robes]
Support Reference: Assumed Knowledge and Implicit Information

ULT **in the inner court of the palace of the king**
UST in the inner courtyard of the palace

See how you translated this in 4:11. Alternate translation: [the inner courtyard of the palace]

ULT **opposite to the house of the king**
UST across from the king's house

Alternate translation: [across from the room where the king was]

ULT **Now the king was sitting on the throne of his royalty in the palace of royalty**
UST He was in the royal palace, sitting on the royal throne

Royalty is an abstract noun that refers to those things that belonged only to the king. You can translate this idea with a verb, "the throne he ruled from" and "the palace where he reigned," or with an adjective, "his royal throne" and "his royal palace." Alternate translation: [in the throne room of the palace, sitting on the king's throne]
Support Reference: Abstract Nouns

> ULT **opposite to the entrance of the palace**
> UST and facing the entrance of the room

Alternate translation: [facing the entrance of the room]

TRANSLATION WORDS

ULT	UST
Esther	Esther
royalty	royal
court	courtyard
palace	palace
king	the palace
house	house
king	king
king	He
throne	throne
royalty	royal
palace	palace
royalty	royal
palace	the room

Esther 5:2

ULT	UST
And it happened that, as soon as the king saw Esther the queen standing in the court, she lifted favor in his eyes. And the king held out to Esther the scepter of gold that was in his hand, so Esther approached and touched the head of the scepter.	*As soon as the king noticed Queen Esther standing there in the courtyard, he was very pleased to see her. So he held out his golden scepter to her, to show that she could safely approach him. So Esther came up to the throne and touched the top of the scepter.*

ULT **And it happened that**
UST As soon as … noticed

This expression introduces what happened next. Alternate translation: [Now] or [and]
Support Reference: Connect — Sequential Time Relationship

ULT **as soon as … saw**
UST As soon as … noticed

Alternate translation: [when … noticed]

ULT **she lifted favor in his eyes**
UST was very pleased to see her

See how you translated similar expressions in 2:9, 2:15, and 2:17. Review the explanations there if that would be helpful. In this context, it probably means that King Ahasuerus **thought Esther looked very attractive** as she stood in the court. It could also mean that King Ahasuerus was very pleased to see her. It could mean both. Alternate translation: [he was very pleased to see her] or [he approved of her]
Support Reference: Idiom

ULT **she lifted favor in his eyes**
UST was very pleased to see her

Here, **eyes** represent seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. This phrase means that King Ahasuerus decided not to kill Esther for coming into the inner court without being summoned. Alternate translation: [he was very pleased to see her]
Support Reference: Metaphor

ULT **And the king held out to Esther the scepter of gold that was in his hand**
UST So he held out his golden scepter to her, to show that she could safely approach him

King Ahasuerus did this to show that he would not enforce the law that said that Esther should be executed for coming into the king's inner court without being summoned. See how you translated this in 4:11. Alternate translation: [he extended the gold scepter toward her.]
Support Reference: Symbolic Action

ULT **And the king held out to Esther the scepter of gold that was in his hand**
UST So he held out his golden scepter to her, to show that she could safely approach him

King Ahasuerus did this to show that he would not enforce the law that said Esther should be executed. If it would be helpful in your language, you could say this explicitly. Alternate translation: [he extended the gold scepter toward her to signal that he would be glad to talk to her.]
Support Reference: Assumed Knowledge and Implicit Information

ULT **so … approached**
UST So … came up to the throne

Alternate translation: [so … came closer]

ULT **and touched the head of the scepter**
UST and touched the top of the scepter

This action was probably customary for a king's subjects in a Persian court, when the king extended the royal scepter.
Support Reference: Symbolic Action

ULT **and touched the head of the scepter**
UST and touched the top of the scepter

This action demonstrated that Esther respected the authority of King Ahasuerus and was thankful for his kindness to her. If it would be helpful for your readers, you could include that information here, such as: "… to show that she respected his authority."
Support Reference: Assumed Knowledge and Implicit Information

ULT **the head of the scepter**
UST the top of the scepter

Here, **head** is a metonym meaning the top (or uppermost part) of an object or location. This phrase means that Esther touched the top of the king's scepter on the end that was extended toward her. Alternate translation: [the top of the scepter] or [the tip of the scepter]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
king	king
Esther	Esther
queen	Queen
court	courtyard
favor	was very pleased to see her
king	he
Esther	to her
scepter	scepter
gold	golden
Esther	Esther
scepter	scepter

Esther 5:3

ULT	UST
And the king said to her, "What is to you, Esther the queen? And what is your request? As much as half of the kingdom, and let it be given to you."	*Then the king asked her, "Why have you come here, Queen Esther? What do you want? Tell me, and I will give you anything you ask for, no matter how great it is."*

ULT **What is to you, Esther the queen**
UST Why have you come here, Queen Esther

Alternate translation: [What do you want, Queen Esther?]

ULT **What is to you, Esther the queen? And what is your request**
UST Why have you come here, Queen Esther? What do you want? Tell me

These two phrases mean almost the same thing. Ahasuerus says the same thing twice, in slightly different ways, to show that he is very interested in hearing why Esther has come to see him. You do not need to repeat both phrases in your translation if it would be more natural in your language to combine them into one. Alternate translation: [What do you want, Queen Esther?]

Support Reference: Parallelism

ULT **As much as half of the kingdom, and let it be given to you**
UST and I will give you anything you ask for, no matter how great it is

This was probably a formal and customary expression in the Persian royal court, meant to show honor to the person making a request of the king and to indicate the king's willingness to be very generous when answering the request. King Ahasuerus was almost certainly not offering to give Esther half of his kingdom. If it would be helpful in your language, you could express the meaning: "I will give you anything you ask for, no matter how great it is." Alternate translation: [I will give you what you want, even if you ask me to give you half of my kingdom!]

Support Reference: Hyperbole

ULT **and let it be given to you**
UST and I will give you

You can say this with an active form, and you can say who will do the action. Alternate translation: [and I will give you what you want]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
king	king
Esther	Esther
queen	Queen
kingdom	anything you ask for, no matter how great it is

Esther 5:4

ULT	UST
And Esther said, "If it is good to the king, let the king come with Haman today to the banquet that I have made for him."	*Esther replied, "If it pleases you, O king, please come with Haman today to the banquet that I have prepared for you."*

ULT If it is good to the king
UST If it pleases you

This is an idiom. See how you translated it in 1:19 and 3:9. Alternate translation: [If it seems like a good idea to you, O king]
Support Reference: Idiom

ULT If it is good to the king
UST If it pleases you

Esther speaks to the king in the third person as a sign of respect. Alternate translation: [If it seems like a good idea to you, O king]
Support Reference: First, Second or Third Person

ULT let the king come with Haman
UST O king, please come with Haman

Esther speaks to the king in the third person as a sign of respect. Alternate translation: [O king, please come with Haman] or [you and Haman come]
Support Reference: First, Second or Third Person

ULT the banquet that I have made for him
UST the banquet that I have prepared for you

Esther speaks to the king in the third person as a sign of respect. Here, **him** refers to **the king**, not to Haman. Alternate translation: [the banquet that I have prepared for you]
Support Reference: First, Second or Third Person

ULT the banquet that I have made for him
UST the banquet that I have prepared for you

If you decide to translate this as "the banquet that I have prepared for you," then the word "you" should be singular, since here it refers just to the king.
Support Reference: Forms of 'You' — Singular

TRANSLATION WORDS

ULT	UST
Esther	Esther
good	it pleases
king	you
king	king
banquet	banquet

Esther 5:5

ULT	UST
And the king said, "Bring Haman quickly in order to do the word of Esther." And the king came with Haman to the banquet that Esther had made.	*The king said to his servants, "Go and get Haman and bring him quickly so that we can do what Esther has asked us to do!" So the king and Haman went to the banquet that Esther and her servants had prepared for them.*

ULT **And the king said**

UST The king said to his servants

The king would have said this to his servants, not to Esther. If it would be helpful in your language, you could say that explicitly. Alternate translation: [The king said to his servants]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Bring Haman quickly in order to do the word of Esther**

UST Go and get Haman and bring him quickly so that we can do what Esther has asked us to do

The **word of Esther** means her invitation to the banquet. Alternate translation: [go and get Haman and bring him quickly to the banquet that Esther has prepared]

TRANSLATION WORDS

ULT	UST
king	king
Esther	Esther
king	king
banquet	banquet
Esther	Esther

Esther 5:6

ULT	UST
And the king said to Esther during the banquet of wine, "What is your petition? And let it be given to you. And what is your request? As much as half of the kingdom, and let it be done."	*While they were drinking wine, the king said to Esther, "Now please tell me what you really want. I will give you anything you ask for, no matter how great it is. I truly mean what I am saying."*

ULT **What is your petition? And let it be given to you. And what is your request? As much as half of the kingdom, and let it be done**

UST Now please tell me what you {really} want. I will give you anything {you ask for}, no matter how great it is. I truly mean what I am saying

These two question-and-statement pairs mean almost the same thing. Ahasuerus says the same thing twice in slightly different ways to show that he is truly disposed to give Esther whatever she wants. If this is confusing, you do not need to repeat both phrases in your translation. you can combine them into one or replace the repetition with a statement of what the repetition means, as in the UST. Alternate translation: [now please tell me what you really want. I will do it for you]

Support Reference: Parallelism

ULT **What is your petition? And let it be given to you. And what is your request? As much as half of the kingdom, and let it be done**

UST Now please tell me what you {really} want. I will give you anything {you ask for}, no matter how great it is. I truly mean what I am saying

When Ahasuerus asked Esther in the throne room what she wanted, she said that she wanted him and Haman to come to a banquet she had prepared. But since the king asks her once again at the banquet what she wants, it is clear that he knew this was not her real request. Instead, he knew that she wanted to show him hospitality first, as a gesture of respect for him and their relationship. You can indicate this by translating, "Now please tell me what you really want."

Support Reference: Assumed Knowledge and Implicit Information

ULT **is your petition … is your request**

UST you {really} want

The two abstract nouns **petition** and **request** can be expressed with a single phrase using the verb "want." Alternate translation: [what you really want]

Support Reference: Abstract Nouns

ULT **And let it be given … and let it be done**

UST I will give … I truly mean what I am saying

You can capture these parallel passive statements with one statement using an active form. Alternate translation: [I will give you anything you ask for]

Support Reference: Active or Passive

ULT **As much as half of the kingdom**

UST anything {you ask for}, no matter how great it is

See how you translated this expression in 5:3. Review the explanation there if that would be helpful. Alternate translation: [I will give you anything you ask for, no matter how great it is]

TRANSLATION WORDS

ULT	UST
king	king
Esther	Esther
banquet	While they were drinking
wine	wine
kingdom	anything {you ask for}, no matter how great it is

Esther 5:7

ULT	UST
And Esther answered and said, “My petition and my request:	*Esther answered, “This is what I really want:*

ULT **And … answered and said**
UST answered

Here a single idea is being expressed by using two words connected with “and.” Together the two words mean that Esther responded to the question that the king asked her. Alternate translation: [answered] or [replied]
Support Reference: Hendiadys

ULT **My petition and my request**
UST This is what I {really} want

The words **petition** and **request** mean the same thing. Esther probably used these words together as a way of speaking very formally and respectfully to the king. Alternate translation: [this is what I want]
Support Reference: Doublet

ULT **My petition and my request**
UST This is what I {really} want

The two abstract nouns **petition** and **request** can be expressed with a single phrase using the verb “want.” Alternate translation: [this is what I want]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Esther	Esther

Esther 5:8

ULT	UST
if I have found favor in the eyes of the king, and if it is good to the king to grant my petition and to perform my request, let the king come with Haman to the banquet that I will make for them, and tomorrow I will do according to the word of the king."	*if you are pleased with me, and if you are pleased, O king, to give me what I want, please come with Haman to another banquet that I will prepare for you tomorrow. I will answer your question then."*

ULT **if I have found favor in the eyes of the king**
UST if you are pleased with me

The expression **find favor** means to gain the approval or acceptance of another person. Alternate translation: [if you are pleased with me]
Support Reference: Idiom

ULT **if I have found favor in the eyes of the king**
UST if you are pleased with me

Here, **eyes** represent seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. The phrase means the King Ahasuerus is pleased with Esther and willing to grant her request. Alternate translation: [if the king evaluates me and approves] or [if the king is pleased with me]
Support Reference: Metaphor

ULT **if I have found favor in the eyes of the king**
UST if you are pleased with me

Esther speaks to the king in the third person as a sign of respect. Alternate translation: [if you evaluate me and approve] or [if you are pleased with me]
Support Reference: First, Second or Third Person

ULT **and if it is good to the king**
UST and if you are pleased, O king

This is an idiom. See how you translated it in 1:19, 3:9, and 5:4. Alternate translation: [If it seems like a good idea to you, O king]
Support Reference: Idiom

ULT **to grant my petition and to perform my request**
UST to give me what I want

The phrases **to grant my petition** and **to perform my request** mean the same thing. Alternate translation: [to do what I want]
Support Reference: Doublet

ULT **let the king come with Haman to the banquet that I will make for them**
UST please come with Haman to {another} banquet that I will prepare for you

Esther speaks to the king in the third person as a sign of respect. Alternate translation: [please come with Haman to another banquet that I will prepare for you]
Support Reference: First, Second or Third Person

ULT **let the king come with Haman to the banquet that I will make for them**
UST please come with Haman to {another} banquet that I will prepare for you

If you decide to translate this as "the banquet that I have prepared for you," then the word "you" should be dual if your language uses that form, since it refers to the king and Haman, otherwise it should be plural.
Support Reference: Forms of 'You' — Dual/Plural

ULT **and tomorrow I will do according to the word of the king**
UST tomorrow. I will answer your question then

The **word of the king** means his request for Esther to tell him what she wants. Alternate translation: [I will answer your question then]

ULT **according to the word of the king**
UST your question

Esther speaks to the king in the third person as a sign of respect. Alternate translation: [according to your word]
Support Reference: First, Second or Third Person

TRANSLATION WORDS

ULT	UST
favor	you are pleased with me
king	you are pleased with me
good	are pleased
king	king
king	please come
banquet	banquet
king	your

Esther 5:9

ULT	UST
And Haman went out that day joyful and pleased of heart. But as soon as Haman saw Mordecai at the gate of the king, that he neither rose up nor trembled from him, then Haman was filled with rage on account of Mordecai.	*Haman was feeling very happy as he left the banquet that day. But then he saw Mordecai sitting at the king's gate. Mordecai did not stand up to show respect for Haman or tremble fearfully in front of him. This made Haman furious with Mordecai.*

ULT **And … went out**
UST as he left the banquet

Alternate translation: [and … left the banquet]

ULT **joyful and pleased of heart**
UST was feeling very happy

The word **joyful** and the phrase **good of heart** mean the same thing. These terms are used together to show that Haman was very happy after attending Esther's banquet with King Ahasuerus. Alternate translation: [feeling very good]
Support Reference: Doublet

ULT **and pleased of heart**
UST was feeling very happy

Here, **heart** represents the action of thinking or feeling. The phrase means that Haman felt happy.
Support Reference: Metaphor

ULT **that he neither rose up**
UST Mordecai did not stand up to show respect for

Under other circumstances, officials were expected to bow low to the ground to show respect for Haman. See 3:2. But since Mordecai was already sitting on the ground as a sign of mourning, he would have been expected to stand up to show respect. If it would be helpful in your language, you could say this explicitly. Alternate translation: [Mordecai did not stand up to show respect for Haman]
Support Reference: Assumed Knowledge and Implicit Information

ULT **nor trembled from him**
UST or tremble fearfully in front of him

The phrase means that Mordecai was not afraid of Haman or of what Haman might do to him for refusing to show the respect that the king had commanded. Alternate translation: [nor showed any fear]
Support Reference: Assumed Knowledge and Implicit Information

ULT **then Haman was filled with rage on account of Mordecai**
UST This made Haman furious with Mordecai

Here, **Haman's rage** is described as something that could fill him up. See how you translated this expression in 3:5. Alternate translation: [Haman became very angry because of Mordecai]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
joyful	was feeling very happy
Mordecai	Mordecai
gate	gate
king	king
trembled	tremble
rage	furious
Mordecai	Mordecai

Esther 5:10

ULT	UST
But Haman restrained himself and went to his house. Then he sent and brought his friends and Zeresh his wife.	*But even though Haman was so angry, he kept himself from showing that he was angry. Instead, he went home and gathered together his friends with his wife Zeresh,*

ULT But Haman restrained himself

UST But {even though} Haman {was so angry, he} kept himself from showing that he was angry

There is a contrast between this sentence and the previous one. Haman felt very much like doing one thing, but he decided it would be better to do something else. The contrast can be indicated with a phrase such as “but even though.” Alternate translation: [but even though Haman was so angry, he kept himself from losing his temper] or [Haman refused to show how angry he was]

Support Reference: Connect — Contrast Relationship

ULT Zeresh

UST Zeresh

This is a woman’s name. It occurs several times in this chapter and the next. Be sure to translate it consistently.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
house	home
friends	friends

Esther 5:11

ULT	UST
And Haman recounted to them the glory of his wealth and the multitude of his sons and all about how the king had made him great and how he had lifted him over the officials and administrators of the king.	*and he boasted to them about how rich he was and about how many sons he had. He also boasted about how the king had promoted him many times and given him a position above all of his important officials and other administrators.*

ULT **And … recounted to them**
UST and … boasted to them … boasted

Alternate translation: [then … made a long speech to them about]

ULT **the glory of his wealth**
UST about how rich he was

Glory and **wealth** are both abstract nouns. Alternate translation: [Haman told them about how gloriously wealthy he was] or [Haman told them about the many great things he owned]
Support Reference: Abstract Nouns

ULT **and the multitude of his sons**
UST and about how many sons he had

Having many sons was probably seen as a mark of honor and status in Persian culture. This phrase probably means that Haman was boasting about the status he enjoyed in Persian society because he had many sons. Alternate translation: [how many sons he had]
Support Reference: Symbolic Action

ULT **his sons**
UST sons he had

This word can sometimes be used in Hebrew to mean both male and female children. However, here it clearly refers to male children, so you should translate it that way.
Support Reference: When Masculine Words Include Women

ULT **had made him great**
UST how … had promoted him many times

Alternate translation: [how the king had continually given him more authority] or [how the king had honored him many times by giving him more important work]

ULT **he had lifted him over**
UST and given him a position above all of

Here, **lifting** is a metaphor meaning to “advance” or “promote” a person to a higher, more important position than they had previously. Alternate translation: [given him a position more important than]
Support Reference: Metaphor

ULT **the officials and administrators of the king**
UST his important officials and other administrators

This means all of the others, as 3:1 makes clear. Alternate translation: [all of his other officials and administrators]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the officials and administrators of**
UST important officials and other administrators

The word translated as **officials** refers to leaders in a high position and the word translated as **administrators** is more general, referring to everyone who serves the king. Alternate translation: [the leaders and other assistants of]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
glory	about how rich he was
king	king
officials	officials
king	his

Esther 5:12

ULT	UST
And Haman said, "In addition, Esther the queen did not bring anyone with the king to the banquet that she had made except me. And also for tomorrow, I am called by her with the king.	*Then Haman added, "And that is not all! I was the only one Queen Esther invited to come with the king to a banquet that she prepared for us today. And she has also invited only me to attend another banquet with the king tomorrow."*

ULT **In addition**
UST And that is not all

You can translate it as an exclamation because Haman believes he has saved the best for last and is now introducing what he considers to be his most recent significant honor. Alternate translation: [and that is not all]
Support Reference: Exclamations

ULT **Esther the queen did not bring anyone with the king … except me**
UST I was the only one Queen Esther invited to come with the king

This can be expressed positively. Alternate translation: [I was the only one Queen Esther invited besides the king] or [Queen Esther invited just two of us, the king and me]
Support Reference: Double Negatives

ULT **she had made**
UST she prepared for us today

Alternate translation: [she had prepared]

ULT **And also for tomorrow, I am called by her with the king**
UST And she has also invited only me {to attend another banquet} with the king tomorrow

You can say this with an active form. Alternate translation: [and she has invited me to attend another banquet with the king again tomorrow]
Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Esther	Esther
queen	Queen
king	king
banquet	banquet
called	has … invited … to attend another banquet
king	king

Esther 5:13

ULT	UST
But all of this is not equal for me to every time that I see Mordecai the Jew sitting at the gate of the king."	*Then Haman said, "But I still cannot be happy as long as I keep seeing that Jew, Mordecai, sitting there at the king's gate and refusing to honor me."*

ULT **But all of this is not equal for me to every time that I see**
UST Then Haman said, "But I still cannot be happy as long as I keep seeing

This is a figurative way of speaking. It is as if Haman is weighing his happiness on one side of a scale and his unhappiness on the other side. Haman is saying that his happiness over all the honors he has received is still not greater than his unhappiness over seeing Mordecai fail to honor him, so on balance, he is unhappy. Alternate translation: [I still cannot be happy as long as I keep seeing] or [all of this does not make me happy] or [… does not satisfy me]
Support Reference: Metaphor

ULT **But all of this**
UST Then Haman said, "But I still cannot be happy

Haman is continuing to speak here. You can show this by beginning with "Then Haman said."

ULT **the Jew**
UST Jew

This phrase gives clarifying information about Mordecai.
Support Reference: Distinguishing Versus Informing or Reminding

ULT **sitting at the gate of the king**
UST sitting there at the king's gate and refusing to honor me

Haman could be referring to the way Mordecai has been refusing to stand up to honor him, or he could be referring generally to the way Mordecai has never honored him (by either bowing or standing up) ever since he was appointed to a position in the king's service and stationed at the gate. Either way, being reminded of this dishonor is the reason why Haman continues to be unhappy. If it would be helpful in your language, you could say this explicitly. Alternate translation: [sitting at the citadel gate and refusing to honor me]
Support Reference: Assumed Knowledge and Implicit Information

ULT **at the gate of the king**
UST there at the king's gate

Alternate translation: [the citadel gate]

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
Jew	Jew
gate	gate
king	king

Esther 5:14

ULT	UST
And Zeresh his wife, with all of his friends, said to him, "Let them make a pole 50 cubits high. And in the morning speak to the king, and let them hang Mordecai on it. Then go with the king to the banquet joyful." And the word was good before the face of Haman, and he made the pole.	*So Haman's wife Zeresh and his friends who were there suggested, "Have your servants set up a pole 25 meters high. Then tomorrow morning speak to the king and tell him that you want to hang Mordecai on it. Then once you have executed Mordecai, you can go to the banquet with the king in a good mood." Haman thought that this was a good plan, so he told his servants to set up the pole.*

ULT **And Zeresh his wife, with all of his friends, said to him**
UST So Haman's wife Zeresh and his friends who were there suggested

The verb is feminine, so it is Zeresh who is speaking here. By mentioning the friends, it is implied that they are in agreement with what she says. If it would be helpful in your language, you could say, "Then Haman's wife Zeresh suggested, and his friends agreed."
Support Reference: Assumed Knowledge and Implicit Information

ULT **with all of his friends**
UST and his friends who were there

This means the friends whom Haman had invited to his home that day. Alternate translation: [his friends who were there]

ULT **Let them make**
UST Have your servants set up

You can say who would do the action. Alternate translation: [have your servants set up]
Support Reference: Assumed Knowledge and Implicit Information

ULT **a pole**
UST a pole

See how you translated this in 2:23. Review the note there if that would be helpful. Be sure your translation is consistent in the chapters that follow.
Support Reference: Translate Unknowns

ULT **50 cubits high**
UST 25 meters high

You can convert this to a modern measure if that is the style of translation that you are using. Alternate translation: [seventy-five feet high] or [twenty-five meters high]
Support Reference: Biblical Distance

ULT **speak to the king, and let them hang Mordecai on it**
UST speak to the king and tell him that you want to hang Mordecai on it

If it would be helpful in your language, you could make explicit what Haman would say to the king. Alternate translation: [speak to the king and tell him that you would like to hang Mordecai on it] or [tell the king that you intend to hang Mordecai on it]
Support Reference: Assumed Knowledge and Implicit Information

ULT **and let them hang Mordecai on it**
UST that you want to hang Mordecai on it

If it would be helpful in your language, you could make explicit who does the action. Probably, Haman's servants would carry out the action. But since it would happen under Haman's orders and perhaps under his supervision, you could also describe him as the one who does the action if that would be natural in your language. Alternate translation: [and have your servants hang Mordecai on it] or [and hang Mordecai on it]
Support Reference: Assumed Knowledge and Implicit Information

ULT **Then go … to the banquet joyful**
UST Then {once you have executed Mordecai,} you can go to the banquet … in a good mood

Then indicates more than a time sequence here. Zeresh and the friends are saying what the result would be. Alternate translation: [after he is dead, you will be able to go to the banquet … in a good mood]
Support Reference: Connect — Reason-and-Result Relationship

ULT **And the word was good before the face of Haman**
UST Haman thought that this was a good plan … he

The **word** was the suggestion that Zeresh and the friends made. Here, **face** represents Haman himself by something associated with him, his face, which showed what he was thinking and feeling. Alternate translation: [Haman decided that he liked this idea] or [that suggestion pleased Haman]
Support Reference: Metonymy

ULT **and he made the pole**
UST so … told his servants to set up the pole

Haman most likely did not do this personally. He ordered it to be done. Alternate translation: [he gave his servants orders to set up the pole] or [he told his servants to construct the gallows]

ULT **the pole**
UST the pole

See how you translated this in 2:23. Review the note there if that would be helpful. Be sure your translation is consistent in the chapters that follow.
Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
friends	friends
king	king
hang	hang
Mordecai	Mordecai
king	king
banquet	banquet
joyful	in a good mood

Esther 6

Esther 6 Introduction

Esther 6 Chapter Introduction

Structure and Formatting

This chapter continues the story of Haman’s fall.

Religious and Cultural Concepts in This Chapter

Approaching the king

It was not possible for a person to easily approach the king. Normally, access to him was very limited. There are several events in this chapter which show the layers of protection surrounding the king.

Esther 6:1

ULT	UST
That night the sleep of the king fled away. And he said to bring the book of records of the events of days, and they were being called out before the face of the king.	*That night the king was unable to sleep. So he told the young men who attended him to bring in the royal chronicles. One of the young men got the chronicles and began to read them out loud to the king.*

ULT **That night**
UST That night

This introduces a new event in the story. Use a natural way of introducing a new event in your language.
Support Reference: Introduction of a New Event

ULT **the sleep of the king fled away**
UST the king was unable to sleep

Here, **sleep** is spoken of as if it were a living thing that could flee away. Alternate translation: [the king could not sleep]
Support Reference: Personification

ULT **And he said to bring**
UST So he told {the young men who attended him} to bring in

He means the king. The implication is that he told the young men who attended him to do this. Verses 3 and 5 indicate this. If it would be helpful in your language, you could say this explicitly. Alternate translation: [so he commanded his servants to fetch]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the book of records of the events of days**
UST the royal chronicles

This is equivalent to the expression “the book of the events of days” in 2:23. See how you translated that expression. Alternate translation: [the royal chronicles] or [the records of what had happened during all the time that he had been king]

ULT **and they were being called out**
UST One {of the young men got the chronicles and} began to read them out loud

This means that the chronicles were read out loud. You can say this with an active form, and you can say who did the action. Alternate translation: [the young men got the chronicles and began to read them out loud]
Support Reference: Active or Passive

ULT **before the face of the king**
UST to the king

Here, **face** represents the presence of a person. This phrase means that the book was being read in the king’s presence. Alternate translation: [to the king]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
king	king
called out	read them out loud
king	king

Esther 6:2

ULT	UST
And it was found written that Mordecai had told about Bigthana and Teresh, two of the eunuchs of the king who were from the guardians of the doorway, that they had sought to stretch out a hand against the king Ahasuerus.	*The chronicles said that Bigthan and Teresh, two of the royal guardians who protected the doorway to the king's private quarters, had planned to assassinate King Ahasuerus. The chronicles also said that Mordecai had discovered their plot and had let the king know about it. By doing that, Mordecai saved the king's life.*

ULT **And it was found written**

UST The chronicles said … The chronicles also said

Both terms **found** and **recorded** can be expressed in active form. Alternate translation: [they found that the writers had recorded there] or [they read the part where the writers had written]

Support Reference: Active or Passive

ULT **Mordecai had told about**

UST Mordecai {had discovered their plot and} had let the king know about it. By doing that, Mordecai saved the king's life

The implication is that Mordecai had saved the king's life by discovering the plot and telling him about it. If it would be helpful in your language, you could say this explicitly. Alternate translation: [Mordecai had saved the king's life by discovering a plot against the king and telling him about it]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Mordecai had told about**

UST Mordecai {had discovered their plot and} had let the king know about it. By doing that, Mordecai saved the king's life

To relate the events in chronological order, you can put this at the end of the verse. Alternate translation: [but Mordecai had saved the king's life by discovering their plot and telling him about it]

Support Reference: Order of Events

ULT **Bigthana and Teresh**

UST Bigthan and Teresh

These are the same two men who are named in 2:21. However, there the first man's name is said to be "Bigthan." Decide on a consistent way of translating these names so your readers will know that they are the same men.

Support Reference: How to Translate Names

ULT **two of the eunuchs of the king**

UST two of the royal guardians

See how you translated the term **eunuch** in 1:10. Alternate translation: [two of the royal guardians]

Support Reference: Translate Unknowns

ULT **who were from the guardians of the doorway**
UST who protected the doorway to the king's private quarters

See how you translated this expression in 2:23. Alternate translation: [who protected the doorway to the king's private quarters]

ULT **they had sought**
UST had planned

Here, **seeking** means actively trying to do something. Alternate translation: [they had planned] or [they had tried]
Support Reference: Metaphor

ULT **to stretch out a hand**
UST to assassinate

As in 2:21, the expression **to stretch out a hand against** means to cause someone physical harm with the intention of killing them. Alternate translation: [to assassinate] or [to kill]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
eunuchs	guardians
king	the royal
doorway	doorway
they had sought	had planned
king	King
Ahasuerus	Ahasuerus

Esther 6:3

ULT	UST
And the king said, "What honor or greatness was done for Mordecai on account of this?" And the young men of the king who served him said, "Not a thing has been done with him."	*Then the king asked, "In what great way did I honor Mordecai for saving my life?" The young men who attended him replied, "No one did anything for him."*

ULT **What honor or greatness was done for Mordecai**
UST In what great way did I honor Mordecai

Honor and **greatness** have similar meanings and they are used together to emphasize that Mordecai should certainly have been honored in some grand way for saving the king's life. If it would be helpful in your language, you could express this by putting the terms together. For example, you could say, "What great honor was done for Mordecai?" Alternate translation: [what did we do to reward Mordecai or to show that we appreciated what he did]

Support Reference: Hendiadys

ULT **was done**
UST did I

You can say this with an active form. Alternate translation: [what did I do] or [what did we do]

Support Reference: Active or Passive

ULT **Not a thing has been done with him**
UST No one did anything for him

You can say this with an active form. However, it would be good to say this in a way that does not create the impression that the young men are accusing the king. Alternate translation: [no one did anything for him]

Support Reference: Active or Passive

ULT **on account of this**
UST for saving my life

Alternate translation: [for saving my life]

TRANSLATION WORDS

ULT	UST
king	king
honor	honor
Mordecai	Mordecai
the young men of	young men
king	The … him
served	who attended

Esther 6:4

ULT	UST
And the king asked, "Who is in the court?" Now Haman had come into the outer court of the house of the king to say to the king to hang Mordecai on the pole that he had prepared for him.	*At that moment, Haman entered the outer courtyard of the king's house. He had come to tell the king that he wanted to hang Mordecai on the pole that he had set up for Mordecai. The king wanted to consult someone about the best way to honor Mordecai, so he asked, "Who is out in the courtyard?"*

ULT **Who is in the court**
UST Who is out in the courtyard

This could mean either: (1) The king knows that there is someone in the courtyard, maybe because he heard someone walking there; he wants to know who it is. (2) Since there are always people around the palace, the king assumes that there must be someone out in the courtyard. In either case, the king wants to know if there is someone there with whom he could consult about the best way to honor Mordecai. As the story has already said in 1:13, it was the king's habit to consult his advisors on important questions. If it would be helpful in your language, you could say this explicitly. Alternate translation: [the king wanted to consult someone about the best way to honor Mordecai, so he asked, "Who is in the courtyard?"]
Support Reference: Assumed Knowledge and Implicit Information

ULT **Who is in the court**
UST Who is out in the courtyard

In order to present the events in logical and chronological order, you can put the king's question last in the verse if that would be more natural in your language. Haman had already come in the courtyard by the time the king asked this question.

ULT **Now Haman had come into the outer court of the house of the king to say to the king to hang Mordecai on the pole that he had prepared for him**
UST At that moment, Haman entered the outer courtyard of the king's house. He had come to tell the king that he wanted to hang Mordecai on the pole that he had set up for Mordecai

This sentence indicates that Haman had already entered the outer court when King Ahasuerus asked his question. You could indicate this with a phrase such as "at that moment" or "just then" or "while they were talking"
Support Reference: Connect — Background Information

ULT **into the outer court of the house of the king**
UST the outer courtyard of the king's house

This phrase is describing the first courtyard a person would come to after entering the palace from the outside. Alternate translation: [the outer courtyard of the palace]

ULT **to say to the king to hang Mordecai**
UST He had come to tell the king that he wanted to hang Mordecai

Alternate translation: [to tell the king that he wanted to hang Mordecai] or [to tell the king that he wanted to impale Mordecai]

> ULT **the pole that he had prepared for him**
> UST the pole that he had set up for Mordecai

Alternate translation: [on the pole that he had set up] or [on the gallows that he had set up for Mordecai]

> ULT **the pole**
> UST the pole

See how you translated this in 2:23. Review the note there if that would be helpful. Be sure your translation is consistent in the chapters that follow.

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
king	king
court	courtyard
court	courtyard
house	house
king	king
king	king
hang	hang
Mordecai	Mordecai

Esther 6:5

ULT	UST
And the young men of the king said to him, "Behold, Haman is standing in the courtyard." And the king said, "Let him come."	*The young men replied, "Our king, Haman is standing in the courtyard." The king said, "Bring him in."*

ULT **And the young men of the king said**
UST The young men replied, "Our king

It is implied that the young men went and looked, perhaps through a window or a doorway, to see who might be in the courtyard before they answered the king. If it would be helpful in your language, you can say so. Alternate translation: [the young men who served the king looked and saw that Haman was in the courtyard. They said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Behold**
UST Our king

This is a term meant to focus the attention of the listener on what the speaker is about to say. If there is not a good way to translate this term in your language, this term can be omitted from the translation. You could also have the young men address the king directly to get his attention. Alternate translation: [O king]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Let him come**
UST Bring him in

Alternate translation: [he may come in]

TRANSLATION WORDS

ULT	UST
the young men of	The young men
king	king
courtyard	courtyard
king	king

Esther 6:6

ULT	UST
And Haman came, and the king said to him, "What is one to do for the man in whose honor the king is delighted?" Then Haman said in his heart, "For whom would the king delight to do honor more than me?"	*When Haman came in, the king asked him, "What should I do for the man whom I would really like to honor?" Haman thought to himself, "Certainly I am the person whom the king would like to honor more than anyone else!"*

ULT **And Haman came, and the king said to him**
UST When Haman came in, the king asked him

Alternate translation: [when Haman came in, the king said]

ULT **What is one to do for the man in whose honor the king is delighted**
UST What should I do for the man whom I would really like to honor

Here the king speaks of himself in the third person. If it would be helpful in your language, you could use the first person instead. Alternate translation: [what should I do for the man whom I would really like to honor]
Support Reference: First, Second or Third Person

ULT **in whose honor the king is delighted**
UST whom I would really like to honor

To delight in doing something means to be glad to do it and to really want to do it. Alternate translation: [whom I am glad to honor] or [whom I want to honor]
Support Reference: Idiom

ULT **Then Haman said in his heart**
UST Haman thought to himself

Here, **heart** could mean two different things: (1) Heart could represent the action of thinking or feeling. In that case, the phrase would mean "then Haman said in his thoughts." (2) Heart could also be a metaphor meaning to be inside someone or something. In that case, the phrase would mean "then Haman said inside himself." Either way, the phrase means that Haman was not saying this out loud, but saying it to himself in his thoughts. Alternate translation: [Haman thought to himself]
Support Reference: Metaphor

ULT **For whom would the king delight to do honor more than me**
UST Certainly I am the person whom the king would like to honor more than anyone else

Haman is actually making a statement to himself rather than asking a question and trying to figure out the answer. He uses a question form to emphasize how true he believes the statement to be. If it would be helpful in your language, instead of a question, you could use a statement such as, "Surely there is no one whom the king would take pleasure in honoring more than me!" Alternate translation: [whom would the king like to honor more than me]
Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
king	king
honor	honor
king	I
delighted	would really like
king	king
delight	would like
honor	honor

Esther 6:7

ULT	UST
And Haman said to the king, "For a man whom the king delights to honor:	*Haman replied to the king, "If you really want to honor someone,*

ULT **For a man whom the king delights to honor**
UST If you really want to honor someone

To delight in doing something means to be glad to do it and to really want to do it. Alternate translation: [for a man the king is glad to honor] or [for a man the king wants to honor]
Support Reference: Idiom

ULT **For a man whom the king delights to honor**
UST If you really want to honor someone

Haman speaks to the king in the third person as a sign of respect. You can have him address the king in the second person. Alternate translation: [if you really want to honor someone]
Support Reference: First, Second or Third Person

TRANSLATION WORDS

ULT	UST
king	king
king	you
delights	really want
honor	honor

Esther 6:8

ULT	UST
let them bring a garment of royalty with which the king has clothed himself, and a horse on which the king has ridden and which has been given a crown of royalty for its head.	*tell your servants to bring one of your own royal robes that you have already worn yourself. Have them also bring a horse that you have already ridden yourself and put a royal crown on its head to show that it belongs to you.*

ULT **let them bring**
UST tell your servants to bring … Have them … bring

The implication is that the king's servants would do this. If it would be helpful in your language, you could say this explicitly. Alternate translation: [let someone bring] or [tell your servants to bring]
Support Reference: Assumed Knowledge and Implicit Information

ULT **a garment of royalty with which the king has clothed himself**
UST one of your own royal robes that you have already worn yourself

Royalty is an abstract noun that refers to anything that belongs to the king. You can translate this idea with an adjective, "a royal garment." Alternate translation: [one of your own royal robes that you have already worn yourself] or [one of the robes you wear to show that you are the king]
Support Reference: Abstract Nouns

ULT **with which the king has clothed himself**
UST that you have already worn yourself

Haman speaks to the king in the third person as a sign of respect. You can have him address the king in the second person. Alternate translation: [that you have already worn yourself]
Support Reference: First, Second or Third Person

ULT **and a horse on which … has ridden**
UST also … a horse that you have already ridden

Haman speaks to the king in the third person as a sign of respect. You can have him address the king in the second person. Alternate translation: [a horse that you have already ridden yourself]
Support Reference: First, Second or Third Person

ULT **and which has been given a crown of royalty for its head**
UST and put a royal crown on its head to show that it belongs to you

This whole phrase refers to the horse. You can say this with an active form. Alternate translation: [and that has a royal crown on its head]
Support Reference: Active or Passive

ULT **and which has been given a crown of royalty for its head**
UST and put a royal crown on its head to show that it belongs to you

The implication is that this would be done to show that this was one of the king's own horses. If it would be helpful in your language, you could say that explicitly. Alternate translation: [and that has a royal crown on its head to show that it belongs to you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a crown of royalty**
UST a royal crown

Royalty is an abstract noun that refers to the royal authority that the king exercised. You can translate this idea with an adjective, "a royal crown."

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
royalty	royal
king	you
horse	horse
king	yourself
crown	crown
royalty	royal

Esther 6:9

ULT	UST
And give this garment and this horse into the hand of a man from the most noble officials of the king. And let them clothe the man whom the king delights to honor, and cause him to ride on the horse in the open square of the city, and proclaim before his face, 'Thus shall it be done for the man whom the king delights to honor!'"	*Then, on your behalf, have one of your most noble officials present the man with the robe and the horse. Have your servants clothe the man whom you really want to honor with the robe. Have them seat that man on the horse and then lead the horse through the public square of the city. Have them shout out to everyone in front of them, 'The king is doing this because he really wants to honor this man!'"*

ULT **And give this garment and this horse into the hand of a man from the … officials of the king**

UST Then, {on your behalf,} have one of your … officials present the man with the robe and the horse

Here, **hand** is a metaphor meaning power, control, or authority. It appears that the king himself would not perform such acts of service to one of his subjects even if he really wanted to honor that person. So Haman is saying that on behalf of the king, representing his authority and power, one of the king's most noble officials should present the man with the robe and the horse. Alternate translation: [then, on your behalf, have one of your most noble officials present the man with the robe and the horse]

Support Reference: Metaphor

ULT **a man from the most noble officials of the king**

UST one of your most noble officials

Haman speaks to the king in the third person as a sign of respect. If it would be helpful in your language, you could use the second person. Alternate translation: [one of your most noble officials]

Support Reference: First, Second or Third Person

ULT **And let them clothe**

UST Have your servants clothe … with the robe

Since **them** is plural, it likely refers to the king's servants. If it would be helpful in your language, you can say this explicitly. Alternate translation: [have your servants clothe … with the robe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the man whom the king delights to honor**

UST the man whom you really want to honor

To delight in doing something means to be glad to do something or to want to do something. Alternate translation: [the man whom you really want to honor]

Support Reference: Idiom

ULT **the man whom the king delights to honor**
UST the man whom you really want to honor

Haman speaks to the king in the third person as a sign of respect. If it would be helpful in your language, you could use the second person. Alternate translation: [the man whom you really want to honor]
Support Reference: First, Second or Third Person

ULT **in the open square of the city**
UST through the public square of the city

This refers to a large, open space in the city, either the space that was in front of the palace (as in 4:6), or a space inside one of the city gates. In either case, this would have been a public area where people could gather, and so it was a place where a great number of people would have seen how the king was honoring Mordecai. Alternate translation: [through the public square of the city]

ULT **and proclaim**
UST Have them shout out

Alternate translation: [and tell the noble official and servants to proclaim] or [and have them shout out]

ULT **before his face**
UST to everyone in front of them

Here, **face** represents the front of a person. The phrase means that the servants were to shout out to the people in front of the man on the horse, that is, to the people who were in the path of his horse as it approached. Alternate translation: [to whoever is in front of them]
Support Reference: Metonymy

ULT **Thus shall it be done for the man whom the king delights to honor**
UST The king is doing this because he really wants to honor this man

To delight in doing something means to be glad to do something or to want to do something. Alternate translation: [the king is doing this because he really wants to honor this man] or [this is what the king does when he especially wants to honor someone]
Support Reference: Idiom

ULT **Thus shall it be done**
UST is doing this because

You can say this with an active form, and you can say who is doing the action. Alternate translation: [the king is doing this] or [this is what the king does]
Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
horse	horse
noble	noble
officials	officials
king	your
king	you
delights	really want
honor	honor
horse	horse
proclaim	Have them shout out
king	king
delights	really wants
honor	honor

Esther 6:10

ULT	UST
And the king said to Haman, "Hurry, take the garment and the horse, according to how you have spoken, and do thus for Mordecai the Jew, the man who sits at the gate of the king. Do not allow a word to fall of all that you have spoken."	*The king liked this plan, so he replied to Haman, "Go quickly! Take the robe and the horse and do what you have just described for Mordecai the Jew. He is one of my servants who sits by the gate to the palace. Make sure that you do absolutely everything that you have said."*

ULT **And the king said**
UST The king {liked this plan, so he} replied

The implication is that the king liked Haman's suggestion. If it would be helpful in your language, you could say this explicitly. Alternate translation: [the king liked this idea, so he replied]
Support Reference: Assumed Knowledge and Implicit Information

ULT **according to how you have spoken, and do thus**
UST and do what you have just described

Alternate translation: [do everything that you have said] or [do just what you have suggested]

ULT **the man who sits at the gate of the king**
UST He {is one of my servants who} sits by the gate to the palace

As in 2:19, this is likely an idiom which means that Mordecai worked for the king in some capacity and was stationed at the gate. Alternate translation: [one of my servants, who is stationed at the king's gate]
Support Reference: Idiom

ULT **the man who sits at the gate of the king**
UST He {is one of my servants who} sits by the gate to the palace

Here the king speaks of himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [one of my servants, who is stationed at the gate to the palace]
Support Reference: First, Second or Third Person

ULT **Do not allow a word to fall**
UST Make sure that you do absolutely everything

Here the action of letting **fall** is a metaphor meaning to leave out or leave unfulfilled. The phrase means that Haman must do absolutely everything that he said. Alternate translation: [do not leave out anything that you suggested]
Support Reference: Metaphor

ULT **Do not allow a word to fall**
UST Make sure that you do absolutely everything

This can be stated positively. Alternate translation: [Be sure to do absolutely everything that you have said]
Support Reference: Double Negatives

TRANSLATION WORDS

ULT	UST
king	king
horse	horse
Mordecai	Mordecai
Jew	Jew
gate	gate
king	by the gate to the palace

Esther 6:11

ULT	UST
And Haman took the garment and the horse, and he clothed Mordecai and caused him to ride in the open place of the city and called out before his face, "Thus shall it be done for the man whom the king delights to honor!"	*So Haman did what the king commanded. He got the robe and the horse. He put the robe on Mordecai, seated him on the horse, and then led the horse through the public square of the city. As he did, he shouted out to everyone in front of him, "The king is doing this because he really wants to honor this man!"*

ULT **and caused him to ride in the open place of the city**
UST seated him on the horse, and then led the horse through the public square of the city

See how you translated these expressions in verse 9. Alternate translation: [seated him on the horse and then led the horse through the public square of the city]

ULT **and called out before his face**
UST As he did, he shouted out to everyone in front of him

Here, **face** represents the front of a person. The phrase means that Haman shouted out to the people in front of Mordecai, that is, the people who were in the path of his horse as it approached. Alternate translation: [called out to all of the people in front of him]
Support Reference: Metonymy

ULT **whom the king delights to honor**
UST The king … he really wants to honor this

To delight in doing something means to be glad to do something or to want to do something. Alternate translation: [the king is doing this because he really wants to honor this man]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
horse	horse
Mordecai	Mordecai
called out	As he did, he shouted out
king	king
delights	really wants
honor	honor

Esther 6:12

ULT	UST
And Mordecai returned to the gate of the king, but Haman hurried to his house, mourning with a covering of head.	*Then Mordecai went back to his place at the king's gate. But Haman hurried to his house, covering his head because he felt so humiliated.*

ULT mourning with a covering of head
UST covering {his} head {because he felt so} humiliated

People often covered their heads to show that they were either extremely sad or ashamed. Alternate translation: [covering his head because he felt completely disgraced]
Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
gate	gate
king	king's
house	house
mourning	because he felt so humiliated

Esther 6:13

ULT	UST
And Haman recounted to Zeresh his wife and to all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, "If Mordecai, before whose face you have begun to fall, is from the seed of the Jews, then you will not prevail against him, but you will surely fall before his face."	*Haman gathered all his friends together once again. He told them and his wife Zeresh everything that had happened to him that day. Some of his friends were also his advisors, and they and his wife Zeresh told him, "Mordecai has begun to defeat you. Since he is one of the Jewish people, you will not win against him. Instead, he will certainly defeat you."*

ULT **And Haman recounted**

UST Haman gathered … together once again. He told

The implication is that, just as Haman gathered his friends together in 5:10 to boast of his status, now he gathered them together once again to talk about what had just happened. If it would be helpful in your language, you could say this explicitly. Alternate translation: [Haman brought all his friends together again. He told …]

Support Reference: Assumed Knowledge and Implicit Information

ULT **everything that had happened to him**

UST everything that had happened to him that day

The implication is that he told about the things that had happened to him "that day." If it would be helpful in your language, you could say that explicitly.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Then his wise men and Zeresh … said to him**

UST Some … were also his advisors{, and they} and … Zeresh told him

The implication is that, just as King Ahasuerus had royal advisors, Haman had advisors of his own. They would have been included among the "friends" he gathered for this occasion. If it would be helpful in your language, you could say this explicitly. Alternate translation: [some of his friends were also his advisors, and they and his wife Zeresh told him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his wise men**

UST Some … were also his advisors, and they

See how you translated this expression in 1:13. Alternate translation: [his advisors]

ULT **If Mordecai, before whose face you have begun to fall … then**
UST Mordecai has begun to defeat you. Since he

This could mean either of two possibilities: (1) The action of falling could refer to bowing down and it could be a metaphor meaning to be dishonored and defeated. Haman wanted Mordecai to bow down in front of him. But instead, the story would be saying that Haman is starting to bow down (in a metaphorical sense) in front of Mordecai. Alternate translation: [Mordecai has begun to humiliate you. If he …]; or (2) "Fall" could be a figurative way of saying "be killed in battle." In that case, Zeresh would be comparing Haman and Mordecai to two soldiers who are fighting. She is saying that Haman has already "begun to fall," that is, he is losing the battle, and he is likely to be killed. Alternate translation: [Mordecai has begun to defeat you. Since he …]
Support Reference: Metaphor

ULT **before … face**
UST to defeat you

Here, **face** represents the front of a person. This could mean: (1) that Haman has already begun to fall down (bow down) in front of Mordecai figuratively, or (2) that Haman and Mordecai are facing one another in hand-to-hand combat. Alternate translation: [before whom] or [in whose presence]
Support Reference: Metonymy

ULT **is from the seed of the Jews**
UST is one of the Jewish people

Here, **seed** means "descendants." If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [is among the descendants of the Jews]
Support Reference: Idiom

ULT **you will not prevail against him**
UST you will not win against him

Here Haman's wife and friends are again speaking as if Haman is in a battle with Mordecai. Alternate translation: [you will not win against him] or [you will not have greater honor than he has]
Support Reference: Metaphor

ULT **but**
UST Instead

This conjunction indicates a contrast between the actions of prevailing (in the previous clause) and falling.
Support Reference: Connect — Contrast Relationship

ULT **you will surely fall**
UST he will certainly defeat you

Here the action of **falling**: (1) either refers once again to prostrating oneself, and is a metaphor meaning to be dishonored and defeated, or (2) Haman's wife and friends are saying that for Haman, defeat will be the outcome of the figurative battle. Alternate translation: [you will certainly lose to him]
Support Reference: Metaphor

> ULT **before his face**
> UST he will certainly defeat you

Here, **face** represents the front of a person. The phrase means that Haman will lose in his struggle with Mordecai. Alternate translation: [before him] or [in his presence]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
friends	friends
wise men	advisors
Mordecai	Mordecai
seed	is one of … people
Jews	Jewish

Esther 6:14

ULT	UST
They were still speaking with him when the eunuchs of the king arrived. And they hurried to bring Haman to the banquet that Esther had made.	*While they were still talking together, some of the royal guardians arrived to bring Haman quickly to the banquet that Esther and her servants had prepared.*

ULT **They were still speaking with him**
UST While they were still talking together

This phrase indicates something that happened after Haman's wife and friends started talking with Haman and while they were still talking. You should indicate this with a phrase such as "while." Alternate translation: [while they were still talking together, the king's eunuchs arrived]
Support Reference: Connect — Background Information

ULT **when the eunuchs of the king**
UST some of the royal guardians

See how you decided to translate this term in 1:10. Not all of the king's eunuchs came. This can be stated explicitly. Alternate translation: [some of the king's servants]
Support Reference: Translate Unknowns

ULT **And they hurried to bring Haman**
UST to bring Haman quickly

Alternate translation: [they wanted to bring Haman quickly]

ULT **that Esther had made**
UST that Esther {and her servants} had prepared

Esther's servants would have done most of the work of preparing the banquet. This can be stated explicitly. Alternate translation: [that Esther and her servants had prepared]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
eunuchs	some of … guardians
king	the royal
banquet	banquet
Esther	Esther

Esther 7

Esther 7 Introduction

Esther 7 Chapter Introduction

Structure and Formatting

The story of Haman’s fall concludes in this chapter.

Translation Issues in This Chapter

Covering Haman’s face

When “the servants covered Haman’s face,” they were showing that he had been condemned to be executed. (See: Assumed Knowledge and Implicit Information)

Esther 7:1

ULT	UST
And the king came with Haman to drink with Esther the queen.	*So the king and Haman went to the second banquet that Queen Esther had arranged for them.*

ULT **And the king came with Haman to drink with Esther the queen**

UST So the king and Haman went to the {second} banquet that Queen Esther had arranged for them

Esther hosted Ahasuerus and Haman for more than just drinks. This is a figure of speech in which a part of something is used to mean the whole thing. An entire banquet is being described here by reference to one part of it, the drinks. Alternate translation: [so the king and Haman went to the second banquet that Queen Esther had prepared]

Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
king	king
Esther	Esther
queen	Queen

Esther 7:2

ULT	UST
And the king said to Esther again on the second day during the banquet of wine, "What is your petition, Esther the queen? And let it be given to you. And what is your request? As much as half of the kingdom, and let it be done."	*At that second banquet, while they were drinking wine, the king asked Esther again, "Now please tell me what you really want, Queen Esther. Tell me, and I will do it for you. I will give you anything you ask for, no matter how great it is."*

ULT **on the second day**
UST At that second banquet

This refers to the day after the first banquet, as mentioned in 5:8. Alternate translation: [at that second banquet] or [on that second day of feasting]
Support Reference: Ordinal Numbers

ULT **during the banquet of wine**
UST while they were drinking wine

Alternate translation: [while they were drinking wine] or [while the servants were pouring the wine and giving it to them]

ULT **What is your petition … And let it be given to you. And what is your request? As much as half of the kingdom, and let it be done**
UST Now please tell me what you really want … Tell me, and I will do it for you. {I will give you} anything you ask for, no matter how great it is

These two statements mean almost the same thing. Ahasuerus says the same thing twice, in slightly different ways, to show that he is truly disposed to giving Esther what she wants. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: [now please tell me what you really want. Tell me, and I will do it for you]
Support Reference: Parallelism

ULT **What is your petition**
UST Now please tell me what you really want … Tell me

Ahasuerus has now allowed Esther to show her hospitality at two banquets. But he knows that she has done this as a gesture of respect for him and their relationship, and that this signals that she has an important and urgent request to make. You can indicate this by having the king ask, "Now please tell me what you really want."
Support Reference: Assumed Knowledge and Implicit Information

ULT **And let it be given … and let it be done**
UST and I will do it … I will give you

You can capture these parallel passive statements with one statement using an active form. Alternate translation: [I will give you what you ask for] or [I will do for you what you ask]
Support Reference: Active or Passive

ULT **is your petition … is your request**
UST Now please … Tell me … anything you ask for

The two abstract nouns **petition** and **request** can be expressed with a single phrase using the verb "want." Alternate translation: [what you really want]
Support Reference: Abstract Nouns

ULT **As much as half of the kingdom**
UST no matter how great it is

See how you translated this expression in 5:3 and 5:6. Alternate translation: [I will give you anything you ask for, no matter how great it is]
Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
king	king
Esther	Esther
banquet	while they were drinking
wine	wine
Esther	Esther
queen	Queen
kingdom	no matter how great it is

Esther 7:3

ULT	UST
And Esther the queen answered and said, "If I have found favor in your eyes, O king, and if it is good to the king, let my life be given to me at my petition and my people at my request.	*Then Queen Esther replied, "If you are pleased with me, O king, I hope you will be willing to do what I ask. Please allow me to live, and please save my people. That is what I am asking for.*

ULT **And Esther the queen answered and said**
UST Then Queen Esther replied

The term **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 this term explicitly. Alternate translation: [And Esther the queen answered]
Support Reference: Quotations and Quote Margins

ULT **If I have found favor in your eyes**
UST If you are pleased with me

Favor means the approval or acceptance of another person. Alternate translation: [if you evaluate me and approve] or [if you are pleased with me]
Support Reference: Idiom

ULT **If I have found favor in your eyes**
UST If you are pleased with me

Here, **eyes** represent seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. Alternate translation: [if you evaluate me and approve] or [if you are pleased with me]
Support Reference: Metonymy

ULT **O king**
UST O king

In this case, Esther is addressing Ahasuerus directly as "O king"; she is not speaking about him in the third person as a sign of respect, as she and others usually do elsewhere in the story. This may indicate a special urgency to what she is saying, so it would be good to include this difference in your translation or indicate the urgency in some other way.

ULT **and if it is good to the king**
UST I hope you will be willing to do what I ask

This is an idiom that also appears in 1:19, 3:9, 5:4, and 5:8. The suggested translation in those cases was, "If it seems like a good plan to you, O king." That was suitable for the deferential tone the speakers were using. But here, Esther has just addressed the king directly with "O king" and she is pleading urgently for the survival of her whole people. Alternate translation: (could end this sentence with something more like) [I hope you will be willing to do what I ask.]
Support Reference: Idiom

ULT **let my life be given to me at my petition and my people at my request**
UST Please allow me to live, and please save my people. That is what I am asking for

The phrases **at my petition** and **at my request** mean the same thing. The repetition is used to emphasize the urgency of the request. If it would be more natural in your language, you could combine the two requests. Alternate translation: [please spare my life and save my people] or [my request is that you spare my life and the lives of my people]
Support Reference: Parallelism

ULT **let my life be given to me**
UST Please allow me to live

You can say this with an active form. Alternate translation: [please spare my life]
Support Reference: Active or Passive

ULT **at my petition**
UST That is what I am asking for

The abstract noun **petition** can be expressed with the verb "ask for." Alternate translation: [that is what I am asking for] or [that is what I want]
Support Reference: Abstract Nouns

ULT **and my people**
UST and please save my people

If this is unclear in your language, you can repeat from the previous clause the words that have been left out. Alternate translation: [and let my people be given to me]
Support Reference: Ellipsis

ULT **at my request**
UST That is what I am asking for

The abstract noun **request** can be expressed with the verb "ask for." Alternate translation: [at my plea]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Esther	Esther
queen	Queen
favor	you are pleased with me
king	king
good	I hope you will be willing to do what I ask
king	I hope you will be willing to do what I ask

Esther 7:4

ULT	UST
For we have been sold, I and my people, for annihilation, for slaughter, and for destruction. Now if we had been sold as slaves and female servants, I would have kept silent, because the distress would not have been equal to a burden of the king."	*I am appealing to you because someone has turned my people and me over to our enemies, and they are going to destroy us completely. If someone had sold the men and even the women to be slaves, I would not have said anything about that to you, because that would not have been important enough to bother you, the king, with that."*

ULT **For we have been sold**
UST I am appealing to you because someone has turned … over to our enemies

As Esther points out later in the verse, the Jews actually have not been exchanged for money. Rather, **sell** is a figurative way of saying "turn over to." If it would be helpful in your language, you could express this meaning by saying something like "For someone has turned us over to our enemies." Alternatively, you could use the same figure, but show that it is a comparison. Alternate translation: [it is as though I and my people are cattle that have been sold to be slaughtered]
Support Reference: Metaphor

ULT **For we have been sold**
UST I am appealing to you because someone has turned … over to our enemies

You can say this with an active form. Alternate translation: [for someone has sold us] or [for someone has put us in danger of our enemies]
Support Reference: Active or Passive

ULT **for annihilation, for slaughter, and for destruction**
UST and they are going to destroy us completely

As in 3:13, these words mean the same thing and are used together to emphasize the completeness of the destruction. If using three words would be difficult or confusing in your language, you could use one word for this and indicate that the destruction is extreme. Alternate translation: [and they are going to kill every one of us] (A "doublet" can involve the use of more than two words.)
Support Reference: Doublet

ULT **for annihilation, for slaughter, and for destruction**
UST and they are going to destroy us completely

If your language does not use abstract nouns such as these, you can replace them with one or more verbs. Alternate translation: [and they are going to kill every one of us]
Support Reference: Abstract Nouns

ULT **Now if we had been sold as slaves and female servants**
UST If someone had sold the men and {even} the women to be slaves

Alternate translation: [if the men and even the women had been sold into slavery]

ULT **the distress would not have been equal to a burden of the king**
UST that would not have been important enough to bother you, the king, with that

Esther is speaking very deferentially and with some exaggeration in order to impress on the king how important this is to her. She is saying that it would have been worth less to her to see her people rescued from slavery than it would have been to see the king spared the trouble of intervening on their behalf. (Haman uses the expression of "not equal" in this same sense in 5:13.) Alternate translation: [that would have been a matter too small to bother you with] or [that would be a small matter to a king like you, but this is very much worse]
Support Reference: Hyperbole

ULT **the king**
UST you, the king

Esther addresses King Ahasuerus in the third person as a way of showing respect. Alternate translation: [you]
Support Reference: First, Second or Third Person

TRANSLATION WORDS

ULT	UST
for annihilation	destroy
slaughter	and they are going to destroy us completely
destruction	destroy
slaves	slaves
servants	and {even} the women
distress	that … with that
king	king

Esther 7:5

ULT	UST
And the king Ahasuerus spoke and said to Esther the queen, "Who is he, this man? Where is this man, he whose heart is full to do thus?"	*Then King Ahasuerus responded to Queen Esther, "Who has done this? Where is the man who has dared to do such a thing?"*

ULT **And the king Ahasuerus spoke and said**
UST Then King Ahasuerus responded

The term **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 this term explicitly. Alternate translation: [And the king Ahasuerus responded]
Support Reference: Quotations and Quote Margins

ULT **Who is he, this man? Where is this man, he**
UST Who has done this? Where is the man

These two phrases mean similar things. They both ask about the identity of the man who is trying to destroy the Jews. King Ahasuerus uses the repetition to emphasize how outraged he is. If the repetition would be confusing in your language, you could combine the two phrases. However, from another perspective, both the man's identity and his location are important to know so that his plot can be stopped. So, for that reason, you could also decide to include both phrases in your translation.
Support Reference: Parallelism

ULT **Who is he, this man? Where is this man, he**
UST Who has done this? Where is the man

Alternate translation: [who has done this]

ULT **Where is this man, he whose heart is full to do thus**
UST Where is the man who has dared to do such a thing

Here the concept of a **full heart** uses two metaphors at once. "Heart" represents the action of thinking or feeling. Also, saying that the "heart" is "full" is a figurative way of saying that someone is fully intending to do something, usually something that should not be done. Alternate translation: [where is the man who is intending to do such a thing]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
king	King
Ahasuerus	Ahasuerus
Esther	Esther
queen	Queen

Esther 7:6

ULT	UST
Esther answered, "A man, an adversary, and an enemy—this evil Haman!" Then Haman was terrified from before the face of the king and the queen.	*Esther responded, "The man who is our bitter enemy is this evil man Haman!" This made Haman terrified to be in the presence of the king and the queen.*

ULT **an adversary, and an enemy**
UST our bitter enemy is

These words mean the same thing. Together, they emphasize Haman's complete hostility towards the Jews. If it is more natural in your language, you can combine them and indicate the emphasis in a different way. Alternate translation: [the one who is our absolute nemesis]
Support Reference: Doublet

ULT **was terrified**
UST This made … terrified

Alternate translation: [was extremely afraid]

ULT **was terrified from before the face of**
UST This made … terrified to be in the presence of

Here, **face** means the presence of a person. The phrase means that Haman was now extremely afraid to be in the presence of King Ahasuerus and Queen Esther. Alternate translation: [this made Haman very afraid to be in the presence of the king and the queen]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Esther	Esther
adversary	enemy
enemy	enemy
evil	evil
king	king
queen	queen

Esther 7:7

ULT	UST
And the king rose up in his rage from the banquet of wine to the garden of the palace. But Haman remained in order to seek for his life from Esther the queen, for he saw that evil was determined against him by the king.	*The king became so angry that he got up and left the banquet of wine. He went outside into the palace garden to decide what to do. But Haman stayed inside to beg Queen Esther to save his life because he recognized that the king wanted to execute him.*

ULT **And the king rose up in his rage from the banquet of wine**
UST The king became so angry that he got up and left the banquet of wine

Here, **in his rage** is an idiom meaning to be extremely angry. Alternate translation: [the king was extremely angry and got up]
Support Reference: Idiom

ULT **to the garden of the palace**
UST He went {outside} into the palace garden to decide what to do

The implication is that Ahasuerus went outside to absorb the shock that a man he had promoted to the highest position in his empire was plotting to destroy his queen and her whole people. Ahasuerus needed to sort out his conflicting loyalties and decide what to do about this. If it would be misunderstood, you could say explicitly why he went outside. Alternate translation: [he went outside to the palace garden to decide what to do.]
Support Reference: Assumed Knowledge and Implicit Information

ULT **in order to seek for his life**
UST to beg … to save his life

Here, **seeking** means to beg or plead urgently for something. This phrase means that Haman wanted to beg Esther to persuade the king not to order his execution. Alternate translation: [to plead with Queen Esther to spare his life]
Support Reference: Metaphor

ULT **for he saw**
UST because he recognized

Here, **seeing** is a metaphor for knowledge, notice, attention, or judgment. Alternate translation: [he realized] or [he understood]
Support Reference: Metaphor

ULT **evil was determined against him by the king**
UST the king wanted to execute him

You can say this with an active form. Alternate translation: [the king had decided to cause a disaster against him] or [the king was decided to destroy him] or [the king had decided to kill him]
Support Reference: Active or Passive

> ULT **evil was determined against him by the king**
> UST the king wanted to execute him

Here the abstract noun **evil** means “harm,” not something that is morally wrong as in the previous verse. In this context, it can be expressed with a verb such as “execute.” Alternate translation: [the king was likely to execute him]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
king	king
rage	became so angry that
banquet	banquet
wine	wine
palace	palace
seek	to beg
Esther	Esther
queen	Queen
evil	to execute
king	king

Esther 7:8

ULT	UST
Now when the king returned from the garden of the palace to the house of the banquet of wine, Haman was fallen on the couch on which Esther was. And the king said, "Is it also to subdue the queen with me in the house?" The word was going out from the mouth of the king when they covered the face of Haman.	*As he was pleading for his life, Haman knelt down very close to Esther as she was reclining on a banqueting couch. When the king returned from the palace garden to the room where they had been drinking wine, he saw this. The king exclaimed, "He is even trying to rape the queen in my presence and in my own house!" As soon as the king said this, some of his servants covered Haman's face as a sign that he would be executed.*

ULT **Now when the king returned … Haman was fallen**

UST As he was pleading for his life, Haman knelt down … When the king returned … he saw this

The implication is that when the king returned to the room, he saw what this verse describes next. If it would be helpful in your language, you could say that explicitly. Alternate translation: [when the king returned …, he saw that Haman had fallen …]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Haman was fallen on the couch on which Esther was**

UST As he was pleading for his life, Haman knelt down very close to Esther as she was {reclining} on a {banqueting} couch

The implication is that Haman was doing this as he pleaded for his life. If it would be helpful in your language, you could add that information to the end of this phrase: "… as he was begging Esther to spare his life"

Support Reference: Assumed Knowledge and Implicit Information

ULT **Haman was fallen on the couch on which Esther was**

UST As he was pleading for his life, Haman knelt down very close to Esther as she was {reclining} on a {banqueting} couch

If you prefer to present the events in chronological order, you can put this information first in the verse. See the UST.

Support Reference: Order of Events

ULT **Haman was fallen on the couch on which Esther was**

UST As he was pleading for his life, Haman knelt down very close to Esther as she was {reclining} on a {banqueting} couch

The expression **was fallen** means that as Haman was begging for his life, he was not standing up; he had suddenly come down very close to Esther as she was reclining on a couch. (From the impression that the king got when he returned, it is possible that Haman was even grabbing her arms or shoulders as he pleaded with Esther.) Alternate translation: [Haman had come down very close to Esther as she was reclining on a banqueting couch] or [Haman had thrown himself down on the couch where Esther was reclining]

Support Reference: Idiom

ULT **the couch on which Esther was**
UST Esther as she was {reclining} on a {banqueting} couch

In this culture, especially at a banquet like this one, wealthy people would recline on couches as they ate and drank. Alternate translation: [Esther's banqueting couch]

ULT **Is it also to subdue the queen with me in the house**
UST He is even trying to rape the queen in my presence and in my own house

The king phrases this as a question to show his shock and anger at what he thinks Haman is doing. If it would be helpful in your language, you could phrase it as a statement. Alternate translation: [he is even trying to rape the queen]
Support Reference: Rhetorical Question

ULT **to subdue the queen**
UST to rape the queen

The story is using a mild expression to refer to something that is disturbing. In this context, "subdue" means "rape." The king thought that Haman was trying to rape Esther, and he likely said just that. You can show this in your translation if you want to make this clear. Alternate translation: [trying to rape the queen]
Support Reference: Euphemism

ULT **with me in the house**
UST in my presence and in my own house

These two phrases mean similar things. The repetition is used to emphasize the idea that they are expressing. If it would be helpful in your language, you could combine the phrases. However, each one does indicate something slightly different about what a serious offense it would be if Haman actually were trying to rape Esther. It would be a violation of the king's personal trust and a violation of the trust implicit in hospitality. So you could also include both phrases. Alternate translation: [in my presence and in my own house]
Support Reference: Parallelism

ULT **The word was going out from the mouth of the king**
UST As soon as the king said this

This expression describes the action of speaking. Alternate translation: [as soon as the king said this]
Support Reference: Idiom

ULT **The word … when they covered the face of Haman**
UST this, {some of his servants} covered Haman's face as a sign that he would be executed

The king spoke, and then the servants covered Haman's face. One action followed upon another. However, this happened so quickly that almost no time seemed to pass in between. You can indicate this with a phrase like "as soon as." Alternate translation: [when the king said this, immediately they covered Haman's face]
Support Reference: Connect — Background Information

> ULT **when they covered the face of Haman**
> UST some of his servants covered Haman's face as a sign that he would be executed

The implication is that some the king's servants who were present did this, and they did it because they understood that the king wanted Haman to be executed. Alternate translation: [some of his servants covered Haman's face because he was going to be executed]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **when they covered the face of Haman**
> UST some of his servants covered Haman's face as a sign that he would be executed

Covering the face in this culture, as in many others, was a sign that a person had been condemned to death. Alternate translation: [some of his servants covered Haman's face to show that he would be executed]

Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
king	king
palace	palace
house	the room
banquet	where they had been drinking
wine	wine
Esther	Esther
king	king
queen	queen
house	house
king	king

Esther 7:9

ULT	UST
And Harbona, one from the eunuchs before the face of the king, said, "Also, behold, the pole that Haman made for Mordecai, who spoke good for the king, is standing at the house of Haman 50 cubits high." And the king said, "Hang him on it."	*Then Harbona, who was one of the guardians who served the king personally, said, "O king! Haman has also set up a pole twenty-five meters high at his house because he wants to hang Mordecai on it. But Mordecai saved your life." The king said, "Hang Haman on it!"*

ULT **Harbona**
UST Harbona

This is a man's name. See how you translated it in 1:10.
Support Reference: How to Translate Names

ULT **one from the eunuchs before the face of the king**
UST who was one of the guardians who served the king personally

Here, **face** represents the presence of a person. This phrase means that Harbona was one of the eunuchs who served King Ahasuerus personally.
Support Reference: Metonymy

ULT **the eunuchs before the face of the king**
UST the guardians who served the king personally

See how you translated this term and this phrase in 1:10. Alternate translation: [the guardians who served the king personally]
Support Reference: Translate Unknowns

ULT **behold**
UST O king

Behold is a term meant to focus the attention of the listener on what the speaker is about to say. If there is not a good way to translate this term in your language, it can be omitted from your translation. But consider using an expression that is natural in your language for someone to address the king directly to get his attention. For example, you could say, "O king!"

ULT **Also … the pole that Haman made for Mordecai … is standing at the house of Haman**
UST Haman has also set up a pole … at his house because he wants to hang Mordecai on it … Mordecai

Alternate translation: [Haman has also set up a pole (or gallows) at his house because he wants to impale (or hang) Mordecai on it]

ULT **the pole**
UST a pole … it

See how you translated this in 2:23. Review the note there if that would be helpful. Be sure your translation is consistent in the chapters that follow.
Support Reference: Translate Unknowns

ULT **for Mordecai, who spoke good for the king**
UST to hang Mordecai on … But Mordecai saved your life

This expression means that Mordecai said something that benefitted the king. Specifically, Mordecai reported an assassination plot and saved the king's life. Alternate translation: [Mordecai, who saved the king's life.]
Support Reference: Idiom

ULT **spoke good for the king**
UST saved your life

Harbona addresses the king in the third person as a way of showing respect. Alternate translation: [saved your life]
Support Reference: First, Second or Third Person

ULT **is standing**
UST at … house

Alternate translation: [is set up]

ULT **50 cubits high**
UST twenty-five meters high

If it would be helpful in your language, you could convert this to a modern measure. See how you translated this phrase in 5:14. Alternate translation: [seventy-five feet high] or [twenty-five meters high]
Support Reference: Biblical Distance

ULT **Hang him on it**
UST Hang Haman on it

Him means Haman. If it would be helpful in your language, you could say that explicitly. Alternate translation: [hang (or impale) Haman on it]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
eunuchs	the guardians
king	king
Mordecai	Mordecai
good	saved … life
king	your
house	house
king	king
Hang	Hang

Esther 7:10

ULT	UST
And they hanged Haman on the pole that he had prepared for Mordecai, and the rage of the king subsided.	*So they hung Haman on the pole that he had set up for Mordecai. Then the king stopped being so angry.*

ULT the pole
UST the pole

See how you translated this in 2:23. Review the note there if that would be helpful. Be sure your translation is consistent in the chapters that follow.
Support Reference: Translate Unknowns

ULT and the rage of the king subsided
UST Then the king stopped being so angry

Here the story compares the king's anger to floodwaters, which can cause great destruction. "Subside" means for waters to drain away and for their level to go down. You could express the meaning by saying something like "Then the king's rage lessened," or "Then the king was not so angry." Or you could use a different metaphor that would be meaningful in your language, such as, "Then the king cooled off."
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
hanged	hung
Mordecai	Mordecai
rage	Then … angry
king	king

Esther 8

Esther 8 Introduction

Esther 8 Chapter Introduction

Religious and Cultural Concepts in This Chapter

God’s protection

Yahweh is at work in this chapter preventing the possible destruction of the Jews. God used Esther and Mordecai to protect their people.

Esther 8:1

ULT	UST
On that day, the king Ahasuerus gave to Esther the queen the house of Haman, the adversary of the Jews. And Mordecai came before the face of the king because Esther told what he was to her.	*That same day, King Ahasuerus gave Queen Esther all the property that had belonged to Haman. He had been the enemy of the Jews. Esther told the king that Mordecai was her cousin and that he had been like a father to her. When he learned that, the king summoned Mordecai to come to him.*

ULT **On that day**
UST That same day

This could mean one of three things: (1) A new series of events is now being described, but the story makes clear that they happened on the same day as the second banquet. While it must have been some time later in the day, the idea is that when Haman lost his life, and also his property, Esther gained what her enemy had lost. Alternate translation: [that same day]; or (2) The expression could also be an idiom that means "as of that day." This would refer to the effective date for the transfer of Haman's property to Esther. Alternate translation: [as of that day]; or (3) The term "day" could also be used to mean around the same time.
Support Reference: Introduction of a New Event

ULT **the king Ahasuerus gave to Esther the queen the house of Haman**
UST King Ahasuerus gave Queen Esther all the property that had belonged to Haman. He

Here, **house** represents all the household and property of Haman. The story could be referring to all the property by naming one part of it, the house. Or "house" could be a metonym for "property," meaning everything a person owns and keeps in their house, and by extension everything they own beyond the house as well. Alternate translation: [King Ahasuerus declared that everything that Haman had owned would now belong to Queen Esther]
Support Reference: Synecdoche

ULT **the adversary of the Jews**
UST had been the enemy of the Jews

This phrase gives clarifying information about Haman. Alternate translation: [the enemy of the Jews]
Support Reference: Distinguishing Versus Informing or Reminding

ULT **And Mordecai came before the face of the king**
UST the king summoned Mordecai to come to him

The implication is that when the king learned how Mordecai was related to Esther, he summoned Mordecai into his presence. If it would be helpful in your language, you could say this explicitly. Alternate translation: [when he learned that, the king sent for Mordecai to come into his presence]
Support Reference: Assumed Knowledge and Implicit Information

ULT **before the face of the king**
UST the king … to him

Here, **face** represents the presence of a person. This phrase indicates that Mordecai was allowed to come into the king's presence. Alternate translation: [into his presence]
Support Reference: Metonymy

ULT **Esther told what he was to her**
UST Esther told the king that Mordecai was {her cousin and that he had been like a father} to her

You can say this before saying that the king summoned Mordecai, since it happened first. See the UST. Alternate translation: [Esther told the king how Mordecai was related to her]
Support Reference: Order of Events

ULT **Esther told what he was to her**
UST Esther told the king that Mordecai was {her cousin and that he had been like a father} to her

Esther told this to the king. She would likely have explained not just how she and Mordecai were related, but that he had raised her after her parents died. If it would be helpful in your language, you could say this explicitly. Alternate translation: [Esther told the king that Mordecai was her cousin and that he had been like a father to her]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
king	King
Ahasuerus	Ahasuerus
Esther	Esther
queen	Queen
house	all the property that had belonged to
adversary	enemy
Jews	Jews
Mordecai	Mordecai
king	king
Esther	Esther

Esther 8:2

ULT	UST
And the king removed his signet ring, which he had caused to pass from Haman, and he gave it to Mordecai. And Esther placed Mordecai over the house of Haman.	*When the king sentenced Haman to death, the king took back from Haman the ring that had the king's official seal on it and the king was wearing it again. The king now took the ring off and gave it to Mordecai, to show that Mordecai would have the power to act with the king's authority. Esther also put Mordecai in charge of all the property that had belonged to Haman.*

ULT **And the king removed his signet ring … and he gave it to Mordecai**
UST the ring that had the king's official seal on it … The king now took the ring off and gave it to Mordecai, to show that Mordecai would have the power to act with the king's authority

Giving the ring to Mordecai showed that Mordecai could now act on the king's own authority, and it enabled him to do that. If it would be helpful in your language, you could say this explicitly. Alternate translation: [the king now gave this ring to Mordecai to show that Mordecai had the power to act on the authority of the king]
Support Reference: Symbolic Action

ULT **his signet ring**
UST the ring that had the king's official seal on it … the ring

See how you translated this in 3:10. Review the explanation there if that would be helpful. Alternate translation: [the ring that had his official seal on it]
Support Reference: Translate Unknowns

ULT **which he had caused to pass from Haman**
UST When the king sentenced Haman to death, the king took back from Haman … and the king was wearing it again

This means that the king had taken back his signet ring from Haman. He would have done this when he sentenced Haman to death. If it would be helpful in your language, you could say that explicitly. Alternate translation: [the king had given Haman the ring that had his official seal on it, but he had taken it back from Haman when he sentenced Haman to death, and the king was wearing it again.]
Support Reference: Assumed Knowledge and Implicit Information

ULT **which he had caused to pass from Haman**
UST When the king sentenced Haman to death, the king took back from Haman … and the king was wearing it again

If it would be helpful in your language, you could put this information first in the verse because it happened before everything else.
Support Reference: Order of Events

ULT **and he gave it to Mordecai**

UST and gave it to Mordecai, to show that Mordecai would have the power to act with the king's authority

By giving his signet ring to Mordecai, the king gave Mordecai the authority to write important papers that people would have to obey. If it would be helpful in your language, you could say this explicitly. See the UST.

Support Reference: Assumed Knowledge and Implicit Information

ULT **And Esther placed Mordecai over the house of Haman**

UST Esther also put Mordecai in charge of all the property that had belonged to Haman

To place someone over something means to put them in charge of it. Alternate translation: [Esther appointed Mordecai to be in charge of everything that had belonged to Haman]

Support Reference: Metaphor

ULT **the house of Haman**

UST all the property that had belonged to Haman

See the explanation of this phrase in verse 1. Alternate translation: [everything that Haman had owned] or [the household of Haman]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
king	king
Mordecai	Mordecai
Esther	Esther
Mordecai	Mordecai
house	all the property that had belonged

Esther 8:3

ULT	UST
And Esther repeated her action, and she spoke before the face of the king. She fell before the face of his feet and wept and implored favor from him to take away the evil of Haman the Agagite and his plot that he had plotted against the Jews.	*Then Esther came to speak to the king again. To show him how desperately she was pleading, Esther knelt down and put her face right on top of his feet. She cried as she begged him to stop the terrible plan of Haman the Agagite to destroy the Jews.*

ULT **And Esther repeated her action, and she spoke before the face of the king**
UST Then Esther came to speak to the king again

Here the exact meaning of the progression of verbs is uncertain, but this verse probably begins a new event in the story separate from what happened in the previous verse. Alternate translation: [then Esther again spoke in the king's presence]
Support Reference: Introduction of a New Event

ULT **before the face of the king**
UST to the king

Here, **face** represents the presence of a person. Alternate translation: [while she was in his presence]
Support Reference: Metonymy

ULT **She fell before the face of his feet**
UST To show him how desperately she was pleading, Esther knelt down and put her face right on top of his feet

Here, **falling** is an idiom referring to the action of bowing down or prostrating oneself, and **face** represents the front of a person, place, or object. Alternate translation: [and she bowed down] or [and she prostrated herself]
Support Reference: Idiom

ULT **She fell before the face of his feet**
UST To show him how desperately she was pleading, Esther knelt down and put her face right on top of his feet

This may actually mean that Esther put her face right on top of the feet of King Ahasuerus. This would have been an act of humility and desperation by which she showed that her need was very great and that she believed the king had great power to help her.
Support Reference: Symbolic Action

ULT **She fell before the face of his feet**
UST To show him how desperately she was pleading, Esther knelt down and put her face right on top of his feet

Esther's action was probably a recognized sign of pleading in this culture. However, it would likely still have been remarkable for a queen to fall at the feet of her husband, the king. you could show this by introducing the information with a phrase like "in fact." Alternate translation: [in fact, to show how desperately she was pleading, Esther got down and put her face right on top of his feet]
Support Reference: Assumed Knowledge and Implicit Information

> ULT **before the face of his feet**
> UST and put her face right on top of his feet

Here, **face** is a metonym meaning the front of a person, place, or object. This phrase means that Esther prostrated herself in front of the feet of King Ahasuerus.
Support Reference: Metonymy

> ULT **to take away the evil of Haman the Agagite**
> UST to stop the terrible … of Haman the Agagite

Here, **the evil** refers to Haman's plan. This expression means to prevent a wrong action from happening. Alternate translation: [to stop the evil plan of Haman the Agagite] or [to prevent the evil things from happening that Haman the Agagite had planned]
Support Reference: Idiom

> ULT **the Agagite**
> UST the Agagite

This is the name of Haman's people group. See how you translated this in 3:1.
Support Reference: How to Translate Names

> ULT **and his plot that he had plotted**
> UST plan … to destroy

Alternate translation: [and the plot that he had invented] or [and the plot that Haman invented]

TRANSLATION WORDS

ULT	UST
Esther	Esther
king	king
implored	begged
favor	as she begged
evil	the terrible … of
Jews	Jews

Esther 8:4

ULT	UST
And the king held out to Esther the scepter of gold, so Esther rose up and stood before the face of the king.	*The king held out his golden scepter toward Esther, so she got up off the floor and stood facing the king.*

ULT **And the king held out to Esther the scepter of gold**
UST The king held out his golden scepter toward Esther

As in 5:2, King Ahasuerus did this to show that Esther had his favor. In that earlier episode, this indicated that he would not enforce the law that said Esther should be executed for coming into the inner court without being summoned. But since Esther was apparently already in the king's presence on this occasion, it seems that the gesture could also be used generally to show that the king was positively disposed towards a person and would grant the person's request. Alternate translation: [the king held out his golden scepter to Esther]
Support Reference: Symbolic Action

ULT **the scepter of gold**
UST his golden scepter

See how you translated this in 4:11. If it would be helpful, review the explanation of what this object was. Alternate translation: [golden scepter]
Support Reference: Translate Unknowns

ULT **so Esther rose up**
UST so she got up off the floor

Alternate translation: [Esther got up off the floor]

ULT **before the face of the king**
UST facing the king

Here, **face** represents the front of a person, place, or object. This phrase means the Esther now stood facing King Ahasuerus. Alternate translation: [and stood facing the king]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
king	king
Esther	Esther
scepter	scepter
gold	golden
Esther	she
king	king

Esther 8:5

ULT	UST
And she said, "If it is good to the king, and if I have found favor before his face, and the word is proper before the face of the king, and I am good in his eyes, let it be written to bring back the letters, the plot of Haman, the son of Hammedatha, the Agagite, which he wrote to destroy the Jews who are in all the provinces of the king.	*Then Esther said, "Your majesty, if you think that it is the right thing to do, and if you are pleased with me, please write a new letter revoking the letters that Haman the son of Hammedatha, the Agagite, sent out. His letters said to destroy all the Jews everywhere in your empire.*

ULT **If it is good to the king … and the word is proper before the face of the king**
UST Your majesty, if you think that it is the right thing to do

These two phrases mean basically the same thing. Esther is saying very deferentially that she hopes that the king will think that her suggestion is a good idea and will, therefore, grant her request. Esther uses the repetition to emphasize the importance of what she is expressing. If it would be helpful in your language, you could combine the phrases. Alternate translation: [if what I am going to suggest seems like a good idea to you]

Support Reference: Parallelism

ULT **and if I have found favor before his face … and I am good in his eyes**
UST and if you are pleased with me

These two phrases mean basically the same thing. Esther is saying very deferentially that she hopes that the king is positively disposed towards her, that he thinks well of her, and will, therefore, grant her request. Esther uses the repetition to emphasize the importance of what she is expressing. If it would be helpful in your language, you could combine the phrases. Alternate translation: [if you are pleased with me]

Support Reference: Parallelism

ULT **If it is good to the king, and if I have found favor before his face**
UST Your majesty, if you think that it is the right thing to do, and if you are pleased with me

Here Esther addresses the king throughout in the third person as a way of showing respect. You could express the same meaning in the second person, as in the UST.

Support Reference: First, Second or Third Person

ULT **If it is good to the king**
UST Your majesty, if you think that it is the right thing to do

This is an idiom that also appears in 1:19, 3:9, 5:4, and 5:8. A suggested translation in those cases was, "If it seems like a good idea to you, O king." That was suitable for the deferential tone the speakers were using. But in another place, 7:3, when Esther was pleading urgently for the survival of her whole people, the suggested alternate translation was, "I hope you will be willing to do what I ask" Here, Esther is also pleading, so you could use that phrase here in your translation as well. Alternate translation: [if what I ask for seems right in the king's evaluation]

Support Reference: Idiom

ULT **and if I have found favor**
UST and if you are pleased with me

This expression also appears many times in the story. It means to gain the approval or acceptance of another person. Alternate translation: [if you are pleased with me]
Support Reference: Idiom

ULT **before his face … before the face of the king**
UST Your majesty, if you think that it is the right thing to do, and if you are pleased with me

Here, **face** means the presence of a person. These phrases could mean "as I stand here before you." But "face" could also be referring to the king himself by naming one part of him. What he thought and felt about Esther's request would become evident in his face first, so it would be an appropriate part of him to use to represent all of him. Alternate translation: [you]
Support Reference: Metonymy

ULT **in his eyes**
UST and if you are pleased with me

Here, **eyes** represent the action of seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. Alternate translation: [if you evaluate me and I please you] or [if you are pleased with me]
Support Reference: Metaphor

ULT **let it be written to bring back the letters**
UST please write a new letter revoking the letters

The first letters that told of the plan to destroy the Jews would not be brought back to Susa physically. Rather, **bring back** is an idiom that means "cancel" or "revoke." Alternate translation: [make a new law to cancel what Haman decreed]
Support Reference: Idiom

ULT **let it be written to bring back the letters**
UST please write a new letter revoking the letters

You can say this with an active form. Alternate translation: [write a new letter] or [make a new law]
Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
good	right
king	Your majesty, if you think that it is the right thing to do
favor	and if you are pleased with me
king	Your majesty, if you think that it is the right thing to do
good	and if you are pleased with me
destroy	destroy
Jews	Jews
provinces	everywhere in your empire
king	everywhere in your empire

Esther 8:6

ULT	UST
For how could I bear to see the evil that my people would find? And how could I bear seeing the destruction of my kindred?"	*I am asking this because I cannot bear to see the terrible thing that is about to happen to my people. They are my kindred. I cannot bear to see people destroy them."*

ULT **For**
UST I am asking this because

Here Esther is giving the reason why she is asking King Ahasuerus to revoke the letters. Alternate translation: [the reason I am asking is that]
Support Reference: Connect — Reason-and-Result Relationship

ULT **how could I bear to see the evil that my people would find? And how could I bear seeing the destruction of my kindred**
UST I cannot bear to see the terrible thing that is about to happen to my people. They are my kindred. I cannot bear to see people destroy them

Esther is actually making a statement, but she expresses herself in question form to show how strongly she feels about what she is saying. She does not actually expect the king to tell her how she could bear seeing her people destroyed. Alternate translation: [I cannot bear to see disaster fall on the Jews] or [I cannot endure watching my relatives be killed]
Support Reference: Rhetorical Question

ULT **how could I bear to see the evil that my people would find? And how could I bear seeing the destruction of my kindred**
UST I cannot bear to see the terrible thing that is about to happen to my people. They are my kindred. I cannot bear to see people destroy them

These two sentences mean basically the same thing. Esther uses the repetition to emphasize the importance of what she is saying. If it would be helpful in your language, you could combine the phrases. Alternate translation: [I could not bear to see my relatives and my whole people destroyed]
Support Reference: Parallelism

ULT **the evil that my people would find**
UST the terrible thing that is about to happen to my people

Even though it was morally very wrong for Haman to want to destroy Mordecai's whole people, here the abstract noun **evil** likely means "harm," as in 7:7. It means the same thing as "destruction" in the next sentence. Alternate translation: [my people being destroyed]
Support Reference: Abstract Nouns

ULT **would find**
UST is about to happen to

As in 1:5, **find** is an idiom that means something exists in a certain place or time, not that people were looking for it and located it. Esther is speaking of the harm that will exist for the Jews if the effect of Haman's letters is not undone. Alternate translation: [would be destroyed]
Support Reference: Idiom

ULT **the destruction**
UST people destroy

This abstract noun can be expressed with a verb such as “destroyed.”
Support Reference: Abstract Nouns

ULT **of my kindred**
UST They are my kindred … them

Alternate translation: [my relatives]

TRANSLATION WORDS

ULT	UST
bear	bear
evil	the terrible thing
bear	bear
destruction	destroy
kindred	kindred

Esther 8:7

ULT	UST
And the king Ahasuerus said to Esther the queen and to Mordecai the Jew, "Behold, I have given the house of Haman to Esther, and they have hanged him on the pole on account of this, that he stretched out his hand against the Jews.	*King Ahasuerus replied to Queen Esther and Mordecai the Jew, "As you know, I have given to Esther all the property that belonged to Haman, and I had my servants hang Haman on a wooden pole because he wanted to kill all the Jews.*

ULT **Behold**
UST As you know

This is a term meant to focus the attention of the listener on what the speaker is about to say. If there is not a good way to translate this term in your language, this term can be omitted from the translation. Alternate translation: [as you know]
Support Reference: Metaphor

ULT **I have given the house of Haman to Esther**
UST have given to Esther … property that belonged to … I … Haman … all the

See the note about this expression in 8:1. Alternate translation: [I have given Esther all the property that belonged to Haman] or [I have given Esther the household of Haman]

ULT **the house of Haman**
UST property that belonged to … Haman … all the

Here, **house** is a metonym meaning the entire household of Haman. Alternate translation: [the household of Haman]
Support Reference: Metonymy

ULT **and they have hanged him on the pole**
UST I … Haman, and … had my servants hang … on a wooden pole

You can put this information first because it happened before the king gave Haman's property to Esther. Alternate translation: [I had my servants impale Haman on a wooden pole] or [I had my servants hang Haman on a gallows]
Support Reference: Order of Events

ULT **the pole**
UST a wooden pole

See how you translated this in 2:23. Review the note there if that would be helpful. Be sure your translation is consistent in the chapters that follow.
Support Reference: Translate Unknowns

ULT **he stretched out his hand**
UST he wanted to kill

Here the expression **to stretch out a hand** means to cause someone physical harm with the intention of killing them. Alternate translation: [because he plotted to destroy all the Jews]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
king	King
Ahasuerus	Ahasuerus
Esther	Esther
queen	Queen
Mordecai	Mordecai
Jew	Jew
house	property that belonged to … all the
Esther	Esther
hanged	hang
Jews	Jews

Esther 8:8

ULT	UST
So, in the name of the king, you write for the Jews as is good in your eyes, and seal it with the signet ring of the king. For there is none to take back a writing that has been written in the name of the king and has been sealed with the signet ring of the king."	*You also know that no one can revoke a letter that has my name and my official seal on it, such as the letter that Haman wrote. So this is what you should do. Write a new letter to help the Jews, as you think best. I give you permission to put my name on it and to seal the letter with the ring that has my official seal on it."*

ULT **So … you**
UST So this is what you should do

Alternate translation: [so this is what you should do]

ULT **write for the Jews as is good in your eyes**
UST Write {a new letter} to help the Jews, as you think best

Alternate translation: [I am giving you permission to write other letters to save your people]

ULT **as is good in your eyes**
UST as you think best

Here, **eyes** represent the action of seeing, and seeing is a metaphor for knowledge, notice, attention, or judgment. This phrase means that Esther and Mordecai have permission to write what they think is best. Alternate translation: [as you think is best] or [what you think is best]
Support Reference: Metaphor

ULT **in the name of the king**
UST I give you permission to put my name on it

Here, **name** is a metaphor meaning authority. This phrase means Esther and Mordecai have permission to write with the authority of the King Ahasuerus.
Support Reference: Metaphor

ULT **in the name of the king**
UST I give you permission to put my name on it

King Ahasuerus refers to himself in the third person. You can have him say this in the first person. Alternate translation: [I give you permission to write with my own authority]
Support Reference: First, Second or Third Person

ULT **with the signet ring of the king**
UST with the ring that has my official seal on it

This is a special ring that could be used to imprint the king's official seal on a law or decree. Alternate translation: [the ring that has my official seal on it]
Support Reference: Translate Unknowns

ULT **with the signet ring of the king**
UST with the ring that has my official seal on it

King Ahasuerus refers to himself in the third person. You can have him say this in the first person. Alternate translation: [the ring that has my official seal on it]
Support Reference: First, Second or Third Person

ULT **For**
UST You also know that

Here, King Ahasuerus is expressing the reason why he cannot simply revoke the first letter and also why Esther and Mordecai can write another letter that people must obey. Alternate translation: [you see] or [people will obey your letter because]
Support Reference: Connect — Reason-and-Result Relationship

ULT **there is none to take back**
UST no one can revoke

As in verse 5, this expression means “revoke.” Alternate translation: [no one can revoke] or [no one can nullify]

ULT **there is none to take back a writing**
UST no one can revoke a letter … such as the letter that Haman wrote

If it would be helpful in your language, you could put this first in the verse because it explains why Ahasuerus answers Esther and Mordecai in the way that he does. See the UST.

ULT **a writing that has been written in the name of the king and has been sealed with the signet ring of the king**
UST a letter that has my name and my official seal on it, such as the letter that Haman wrote

The king is describing a general situation, but he has Haman’s letter specifically in mind. If it would be helpful in your language, you could say that explicitly. Alternate translation: [Haman wrote his letter with my authority, and he sealed it with the ring that has my official seal on it. No one can revoke a letter like that] (The story explained in 1:19 that the king’s laws could not be changed once they had been made and proclaimed.)
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
king	my
Jews	Jews
good	best
seal	seal
king	my
king	my
sealed	seal
king	my

Esther 8:9

ULT	UST
And the scribes of the king were called at that time, in the third month, which is the month of Sivan, on the twenty-third of it. And according to all that Mordecai commanded, it was written to the Jews, and to the satraps, and the governors and officials of the provinces that were from India even as far as Ethiopia: 127 provinces, province by province according to its writing, and people by people according to its tongue, and to the Jews according to their writing and according to their tongue.	*So the king sent for his scribes. They came and they wrote a letter saying everything that Mordecai told them to write. They wrote this letter on the twenty-third day of the third month, the month of Sivan, in the twelfth year that Ahasuerus reigned as king of Persia. The letter addressed the Jews in the empire, but they also sent copies of the letter to the royal officials, and to the governors and leaders in each province. The empire of Ahasuerus had 127 provinces, extending all the way from India in the east to Ethiopia in the west. The scribes wrote to people in every province using its own alphabet and to each people group in its own language. They wrote especially to the Jews, in their alphabet and in their own language.*

ULT **And the scribes of the king were called**
UST So the king sent for his scribes. They came

This indicates that what is described in this verse was done because of what the king said in the previous verse. Use a connecting word or phrase to show this in your language.
Support Reference: Connect — Reason-and-Result Relationship

ULT **And the scribes of the king were called**
UST So the king sent for his scribes. They came

You can say this with an active form, and you can say who did the action. Alternate translation: [the king called his scribes]
Support Reference: Active or Passive

ULT **in the third month**
UST the third month

Alternate translation: [in month three]
Support Reference: Ordinal Numbers

ULT **in the third month**
UST the third month

It would still be the same year as in 3:7, the twelfth year that Ahasuerus reigned as king of Persia. If it would be helpful in your language, you could say that explicitly. Alternate translation: [in the third month of the year]
Support Reference: Assumed Knowledge and Implicit Information

ULT **which is the month of Sivan**
UST the month of Sivan

Sivan is the name of the third month of the Hebrew calendar. Alternate translation: [the month of Sivan]
Support Reference: Hebrew Months

ULT **which is the month of Sivan**
UST the month of Sivan

The story is being recorded from the perspective of the Persian court, but for the benefit of its intended Jewish audience, the Hebrew name of the month is given. This month overlaps with May and June on a Western calendar.

ULT **on the twenty-third of it**
UST on the twenty-third day of

Alternation translation: “on day 23” or “on the twenty-third day of the month” The exact date of the letter helps to establish its legal authority. This would be on June 25th of a Western calendar.
Support Reference: Ordinal Numbers

ULT **And according to all that Mordecai commanded, it was written**
UST and they wrote a letter saying everything that Mordecai told them {to write}. They wrote this letter … The scribes wrote … They wrote

You can say this with an active form. Alternate translation: [And they wrote in a letter everything that Mordecai dictated to them]
Support Reference: Active or Passive

ULT **to the Jews**
UST The letter addressed the Jews in the empire

It appears from verse 11 that the letter would have been addressed specifically to the Jews in the empire, telling them that the king had authorized them to defend themselves. But copies were also sent to all the royal and provincial officials. If it would be helpful in your language, you could say this explicitly. Alternate translation: [the letter addressed the Jews in the empire, but copies were also sent]
Support Reference: Assumed Knowledge and Implicit Information

---

ULT **and to the satraps, and the governors and officials of the provinces**
UST but they also sent {copies of the letter} to the royal officials, and to the governors and leaders in each province

See how you translated these terms in 3:12, where they were used to describe who received Haman’s letter. These are all people in government positions. The first one is the governor of the province and the other two are rulers under him who govern cities or smaller areas. If your language uses one term for all of these, you could use that with a descriptive phrase. Alternate translation: [and to the government leaders of each province and also to the leaders under him]

ULT **that were from India even as far as Ethiopia: 127 provinces**
UST The empire {of Ahasuerus} had 127 provinces, extending all the way from India {in the east} to Ethiopia in the west

This is background information explaining how far this new letter had to be sent. See how you translated this phrase in 1:1. Alternate translation: [the empire of Ahasuerus had 127 provinces, stretching all the way from India in the east to Ethiopia in the west]

ULT **127 provinces**
UST 127 provinces

Alternate translation: [one hundred and twenty-seven provinces]
Support Reference: Numbers

ULT **province by province**
UST to {people in} every province

This expression means “to people in every province.” Alternate translation: [the scribes wrote to the people in each province]
Support Reference: Idiom

ULT **according to its writing**
UST using its own alphabet

Alternate translation: [using its own alphabet] or [written in its own script]

ULT **and people by people**
UST and to each people group

This expression means “every people group.” Alternate translation: [and to each ethnic group]
Support Reference: Idiom

ULT **according to its tongue**
UST in its own language

Here, **tongue** means the language spoken by a person or a group of people. Alternate translation: [in its own language]
Support Reference: Metonymy

ULT **and to the Jews according to their writing and according to their tongue**
UST especially to the Jews, in their alphabet and in their own language

The Jews would have been included among all the people groups in the empire in the phrase “people by people.” So this seems to be saying, “and especially to the Jews.” Verse 11 explains that it was particularly important for the Jews to read the letter because it gave them the right to defend themselves. Alternate translation: [they wrote especially to the Jews in their own script and in their own language]

TRANSLATION WORDS

ULT	UST
scribes	scribes
king	his
called	So the king sent for … came
month	month
month	month
Mordecai	Mordecai
Jews	Jews
governors	governors
officials	leaders
provinces	province
Ethiopia	Ethiopia
provinces	provinces
province	province
province	province
tongue	language
Jews	Jews
tongue	language

Esther 8:10

ULT	UST
And he wrote in the name of the king Ahasuerus, and he sealed with the signet ring of the king. And he sent letters (by the hand of runners on horses, riders of the royal pack horses, sons of the mares)	*Mordecai signed each copy of the letter with the name of King Ahasuerus, and he sealed each one with the ring that had the king's official seal on it. Couriers on horseback delivered the letters. They rode fast horses that were only for the king's service. These horses were born in the king's own stables.*

ULT **And he wrote … and he sealed**
UST Mordecai signed each copy of the letter … and he sealed each one

He refers to Mordecai. If it would be helpful in your language, you can use his name here.

ULT **in the name of the king Ahasuerus**
UST with the name of King Ahasuerus

Here, **name** is a metaphor meaning authority. Alternate translation: [Mordecai wrote with the authority of King Ahasuerus]
Support Reference: Metaphor

ULT **and he sealed with the signet ring of the king**
UST and he sealed {each one} with the ring that had the king's official seal on it

This means that Mordecai sealed the letters with this ring. If it would be helpful in your language, you could say that explicitly. Alternate translation: [and he sealed the letters with the ring that had the king's official seal on it]
Support Reference: Assumed Knowledge and Implicit Information

ULT **by the hand of runners on horses**
UST Couriers on horseback

As in 3:13, **hand** could mean two different things: (1) It could literally mean "hand," meaning that the runners carried the letters in their hands. (2) It could also be a metaphor for power, control, or authority, meaning that runners were the ones who delivered the letters to all the provinces throughout the empire. Alternate translation: [couriers on horseback delivered the letters]
Support Reference: Metaphor

ULT **riders of the royal pack horses, sons of the mares**
UST They rode fast horses that were only for the king's service. These horses were born in the king's own stables

Alternate translation: [They rose fast horses that were used in the king's service. These horses had been bred in the king's stables.]

> ULT **sons of the mares**
> UST These horses were born in the king's own stables

Here, **sons** is a metonym meaning the offspring of royal livestock. Alternate translation: [the offspring of the king's horses]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
king	King
Ahasuerus	Ahasuerus
sealed	sealed
king	king
horses	horseback
royal	king's
horses	horses
mares	horses

Esther 8:11

ULT	UST
that the king gave to the Jews who were in every city, city by city: to gather and to stand for their life, to annihilate, and to slaughter, and to destroy any strength of a people or province that would attack them, children and women, and plunder their spoil;	*Each copy of the letter said that the king permits the Jews throughout the empire to join together and to fight to protect themselves. The king's letter also permits them to completely destroy any group of armed men from any people or province who would attack them. The letter also permits them to kill the women and children of those who would attack them, and to take the possessions of the people whom they kill.*

ULT **in every city, city by city**
UST throughout the empire

This expression means "in each and every city." It is possibly referring to the entire empire by naming one part of it, its cities. The story says in 9:19 that not just Jews living in cities but Jews living in rural areas also defended themselves. It is likely that the messengers only published the news in the cities and not the entire countryside, but the news was certainly intended for everyone, not only people living in the cities. Alternate translation: [throughout the empire] or [in each and every city] or [in every single city]
Support Reference: Idiom

ULT **to gather and to stand for their life**
UST to join together and to fight to protect themselves

Here, **to stand** is a metaphor meaning to defend oneself and fight back instead of running away from an enemy. Alternate translation: [to join together and fight for their lives] or [to join together and fight back]
Support Reference: Metaphor

ULT **to annihilate, and to slaughter, and to destroy**
UST The king's letter also {permits them} to completely destroy … The letter also {permits them} to kill

These words mean the same thing and are used together to emphasize the completeness of the destruction that is being described. See how you translated this in 3:13 and 7:4. Alternate translation: [completely destroy] (A "doublet" can involve the use of more than two words.)
Support Reference: Doublet

ULT **any strength of a people or province that would attack them**
UST any group of armed men from any people or province who would attack them … of those who would attack them

Strength is a figurative way of referring to an army or to a person carrying weaponry. Alternate translation: [the army of any people or province that attacked them]
Support Reference: Metonymy

ULT **children and women**
UST the women and children

Alternate translation: [they could also kill the wives and children of the armed men]

ULT **and plunder their spoil**
UST and to take the possessions of the people whom they kill

See how you translated this expression in 3:13. Alternate translation: [and take everything that belonged to them]

TRANSLATION WORDS

ULT	UST
king	king
Jews	Jews
gather	to join together
annihilate	destroy
slaughter	The king's letter also {permits them} to completely destroy … The letter also {permits them} to kill
destroy	destroy
province	province
plunder	to take
spoil	and … the possessions of the people whom they kill

Esther 8:12

ULT	UST
on one day in all the provinces of the king Ahasuerus, on the thirteenth of month 12, which is the month of Adar.	*The letter permitted all the Jews in every province throughout the empire to do this on a single day, the thirteenth day of the twelfth month, the month of Adar, in that same year.*

ULT **on one day**
UST The letter permitted all the Jews … to do this on a single day

This was the day that Haman had set for destroying the Jews in 3:13. If it would be helpful in your language, you could make this explicit. Alternate translation: [on the same day that Haman had set for destroying the Jews]
Support Reference: Assumed Knowledge and Implicit Information

ULT **in all the provinces of the king Ahasuerus**
UST in every province throughout the empire

Alternate translation: [in every province of the kingdom]

ULT **on the thirteenth**
UST the thirteenth day

Alternate translation: [on day 13] or [on the thirteenth day]
Support Reference: Ordinal Numbers

ULT **of month 12**
UST of the twelfth month … in that same year

Alternate translation: [of month 12] or [of the twelfth month]
Support Reference: Ordinal Numbers

ULT **of month 12**
UST of the twelfth month … in that same year

Implicitly, this means “the twelfth month of that same year.” If it would be helpful in your language, you could say that explicitly.
Support Reference: Assumed Knowledge and Implicit Information

ULT **which is the month of Adar**
UST the month of Adar

This is the name of the twelfth and last month of the Hebrew calendar. See how you translated this in 3:7 and 3:13.
Support Reference: Hebrew Months

TRANSLATION WORDS

ULT	UST
provinces	province
king	throughout the empire
Ahasuerus	throughout the empire
month	month
month	month

Esther 8:13

ULT	UST
A copy of the writing was to be given as a law in every province by province, being uncovered for all the peoples, and for the Jews to be prepared for that day to take revenge from their enemies.	*The letter told the officials in every single province to display copies of the letter where everyone could see them so that people would know that the king had commanded this, and so that the Jews would be ready to fight back against their enemies when the day came.*

ULT **A copy of the writing was to be given as a law**
UST The letter … copies of the letter … so that people would know that the king had commanded this

You can say this with an active form. Alternate translation: [the letter told the officials to proclaim this as a law]
Support Reference: Active or Passive

ULT **in every province by province**
UST in every single province

This expression means “in each and every province.” Alternate translation: [in every single province]
Support Reference: Idiom

ULT **being uncovered for all the peoples**
UST told the officials … to display … where everyone could see them

You can say this with an active form. Alternate translation: [the letter told the officials in every single province to post copies where everyone could see them]
Support Reference: Active or Passive

ULT **and for the Jews to be prepared for that day**
UST and so that the Jews would be ready … when the day came

Alternate translation: [that way the Jews would get ready to do what the letter said when the day came]

ULT **to take revenge from their enemies**
UST to fight back against their enemies

This expression, “to take revenge from” another person, means to correct a wrong they have done. In this context, the phrase means to correct the wrong of the original law that gave people permission to kill the Jews. Alternate translation: [and fight back against their enemies]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
law	so that people would know that the king had commanded this
province	province
province	province
Jews	Jews
revenge	to fight back
enemies	enemies

Esther 8:14

ULT	UST
The runners, the riders of the royal pack horses, went out hastened and hurried by the word of the king. And the law was given in Susa the citadel.	*The king commanded the couriers to deliver the letters as quickly as possible. He sent them out on his own fast horses. The king's officials also proclaimed the new law and displayed copies of the letter in the capital city of Susa.*

ULT **The runners, the riders of the royal pack horses**
UST the couriers … on his own fast horses

See how you translated this in 8:10. Alternate translation: [messengers riding on fast horses that were used for the king's business]

ULT **hastened and hurried by the word of the king**
UST The king commanded … as quickly as possible. He

You can say this with an active form. Alternate translation: [the king commanded the couriers to deliver the letters as quickly as possible]
Support Reference: Active or Passive

ULT **hastened and hurried**
UST as quickly as possible

These two terms mean almost the same thing and are used together to emphasize the fact that the couriers were told to deliver the letters as quickly as possible. Alternate translation: [they went immediately] or [as quickly as possible]
Support Reference: Doublet

ULT **The runners, the riders of the royal pack horses**
UST the couriers … on his own fast horses

To present the events in chronological order, you can put this after the king's command, as in the UST.
Support Reference: Order of Events

ULT **And the law was given**
UST The king's officials also proclaimed the new law and displayed copies of the letter

You can say this with an active form. Alternate translation: [the king's officials also posted and read copies of the letter]
Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
royal	his own
horses	horses
by the word of the king	The king commanded … He
king	king
law	law
citadel	the capital city of

Esther 8:15

ULT	UST
And Mordecai went out from before the face of the king in a garment of royalty of blue and white, with a great crown of gold and a robe of fine linen and purple, and the city of Susa cheered and rejoiced.	*The king gave Mordecai special things to wear to show that he was now his most important official. He gave him a blue and white royal garment, a large golden crown, and a purple robe made of fine linen. Mordecai put these on and left the palace. When the people of Susa saw him, they shouted joyfully.*

ULT **And Mordecai went out**
UST Mordecai … he … him … Mordecai put these on and left … him

This introduces a new event in the story. Use a way that is natural in your language to indicate this.
Support Reference: Introduction of a New Event

ULT **from before the face of the king**
UST the palace

Here, **face** represents the presence of a person. This phrase means that Mordecai had been in the presence of King Ahasuerus and was now leaving in order to fulfill his duties as a high official in the Persian government. Alternate translation: [from the palace]
Support Reference: Metonymy

ULT **in a garment of royalty of blue and white, with a great crown of gold and a robe of fine linen and purple**
UST The king gave … special things to wear to show that … was now his most important official. He gave … a blue and white royal garment, a large golden crown, and a purple robe made of fine linen

The implication is that the king gave Mordecai these special things to wear to show that he was now his highest officer. If it would be helpful in your language, you could say that explicitly. To put these events in chronological order, you could place this information before the report that Mordecai left the king's presence to fulfill his duties.
Support Reference: Assumed Knowledge and Implicit Information

ULT **in a garment of royalty of blue**
UST The king gave … special things to wear to show that … was now his most important official. He gave … a blue … royal garment

Alternate translation: [a blue and white garment that the king had worn]

ULT **with a great crown of gold**
UST a large golden crown

Alternate translation: [a large golden crown]

ULT **and the city of Susa cheered and rejoiced**
UST When the people of Susa saw … they shouted joyfully

Here, **the city** represents the people living in it. Alternate translation: [the people of Susa]
Support Reference: Metonymy

ULT **cheered and rejoiced**
UST saw … shouted joyfully

This phrase expresses a single idea by using two words connected with "and." The word **rejoiced** tells how they cheered. If it would be helpful in your language, you could express the meaning by saying something like "shouted joyfully." Alternate translation: [cheered and were happy]
Support Reference: Hendiadys

ULT **cheered and rejoiced**
UST saw … shouted joyfully

The implication is that the people did this when they saw Mordecai. If it would be helpful in your language, you could say this explicitly.
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
king	the palace
royalty	royal
crown	crown
gold	golden
robe	robe
purple	purple
rejoiced	saw … shouted joyfully

Esther 8:16

ULT	UST
For the Jews there was light and joy and rejoicing and honor.	*The Jews in Susa were very happy, and other people honored them.*

ULT **there was light**
UST were very happy

Here, **light** represents happiness. Alternate translation: [the Jews felt happy]
Support Reference: Metaphor

ULT **there was light and joy**
UST were very happy

The terms **light** and **joy** refer to the same thing here. They are used together to emphasize the extreme happiness that the Jews felt. Alternate translation: [the Jews felt very happy]
Support Reference: Doublet

ULT **and rejoicing and honor**
UST very happy, and other people honored

These terms have similar meaning and are used together with the previous doublet to emphasize again the great happiness and joy that the Jews felt.
Support Reference: Doublet

ULT **and honor**
UST and other people honored

Here, **honor** might have two possible meanings: (1) Other people honored the Jews. Alternate translation: [other people honored them]; or (2) The Jews themselves felt honor instead of shame. Alternate translation: [they felt honored]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Jews	Jews
joy	very happy
rejoicing	very happy
honor	honored

Esther 8:17

ULT	UST
In every province by province and in every city by city, any place where the word of the king and his law came, there was joy and rejoicing for the Jews, a feast and a good day. And many from the peoples of the land became Jews because dread of the Jews had fallen upon them.	*In every single province and in every single city, wherever the couriers brought the letter announcing the king's decree, the Jews rejoiced greatly and had big celebrations. Many people from other groups in the empire became very afraid of the Jews, so they became Jews themselves.*

ULT **In every province by province**
UST In every single province

This expression means "each and every province." Alternate translation: [in every single province]
Support Reference: Idiom

ULT **and in every city by city**
UST and in every single city

This expression means "each and every city." Alternate translation: [in every single city]
Support Reference: Idiom

ULT **any place where the word of the king and his law came**
UST wherever {the couriers} brought the letter announcing the king's decree

This expression describes the king's message as if it were a person that could travel to a particular place. This phrase refers to all the places that received the king's letter. Alternate translation: [wherever the king's couriers took his decree] or [wherever the couriers read the letter announcing the king's decree]
Support Reference: Personification

ULT **there was joy and rejoicing for the Jews**
UST the Jews rejoiced greatly

The terms **joy** and **rejoicing** have similar meaning and are used together to emphasize the great happiness and joy that the Jews felt. Alternate translation: [the Jews rejoiced greatly]
Support Reference: Doublet

ULT **a feast and a good day**
UST and had big celebrations

These two terms mean something similar and are used together to emphasize the great happiness and joy that the Jews felt. Alternate translation: [and had festive celebrations]
Support Reference: Doublet

ULT **and a good day**
UST and had big celebrations

This expression generally means a day of happiness or celebration. Alternate translation: [and a holiday]
Support Reference: Idiom

ULT **And many from the peoples of the land became Jews**
UST Many people from other groups in the empire … so they became Jews themselves

The implication is that they did this because they thought that the Jews might attack them when the Jews fought back against their enemies. If it would be helpful in your language, you could say this explicitly.
Support Reference: Assumed Knowledge and Implicit Information

ULT **And many from the peoples of the land became Jews**
UST Many people from other groups in the empire … so they became Jews themselves

Alternate translation: [many people from the other ethnic groups in the empire]

ULT **from the peoples of the land**
UST people from other groups in the empire

The **peoples of the land** were the non-Jewish people groups within the empire.
Support Reference: Idiom

ULT **dread of the Jews had fallen upon them**
UST became very afraid of the Jews

Here, **falling** is a metaphor meaning to affect someone. Alternate translation: [they had become very afraid of the Jews]
Support Reference: Metaphor

ULT **dread of the Jews had fallen upon them**
UST became very afraid of the Jews

To present the events in chronological order, you can say this before saying that the people from the other groups became Jews themselves.
Support Reference: Order of Events

TRANSLATION WORDS

ULT	UST
province	province
province	province
the word of the king	decree
king	king’s
law	the letter … the king’s decree
joy	rejoiced
rejoicing	rejoiced
Jews	Jews
feast	and had big celebrations
good	and had big celebrations
Jews	Jews
dread of	afraid
Jews	Jews

Esther 9

Esther 9 Introduction

Esther 9 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Purim

The events of this chapter were so significant, the Jews celebrated these events every year after this. It is known as “Purim.”

Translation Issues in This Chapter

Ironic Situation

The day that was supposed to bring great victory to the enemies of the Jews became a day of great victory for the Jews. This is a type of irony.

Opening Summary

Verse 1 of chapter 9 provides a summary of everything that happens in this chapter. If using an opening summary is not normally used in your language, be sure to mark this as a summary either in the text or in a footnote. An opening summary like this is a characteristic device of Hebrew storytelling. So even though it describes the final outcome, we do not recommend that you move it to the end of the chapter unless it is very confusing to leave it here. To make it clear that verse 1 is only a summary and not the entire story, you could say something like this at the end of the verse: “This is what happened” or “Here are more details about what happened.”

Esther 9:1

ULT	UST
Now in month 12, which is the month of Adar, on day 13 of it, when the word of the king and his law had reached the time to be done, on the day when the enemies of the Jews hoped to dominate them: but being overturned, it happened that the Jews themselves dominated those who hated them.	*On the thirteenth day of the twelfth month of that year, the month of Adar, it was time for everyone to do what the letters from the king said that he had decreed for them to do. The enemies of the Jews had expected to destroy the Jews on that day. But just the opposite happened. Instead, it was the Jews who destroyed their enemies.*

ULT **Now in month 12**
UST the twelfth month of that year

This introduces a new event. Use a natural way in your language to indicate a new event.
Support Reference: Introduction of a New Event

ULT **Now in month 12, which is the month of Adar, on day 13 of it**
UST On the thirteenth day of the twelfth month {of that year}, the month of Adar

The implication is that this happened in the twelfth month of the same year that the letters were sent out. If it would be helpful in your language, you could say that explicitly. Alternate translation: [on the thirteenth day of the twelfth month of that year, the month of Adar]
Support Reference: Assumed Knowledge and Implicit Information

ULT **Now in month 12**
UST the twelfth month of that year

Alternate translation: [now in the twelfth month]
Support Reference: Ordinal Numbers

ULT **which is the month of Adar**
UST the month of Adar

Adar is the name of the twelfth and last month of the Hebrew calendar. See how you translated this in 3:7, 3:13, and 8:12.
Support Reference: Hebrew Months

ULT **on day 13 of it**
UST On the thirteenth day of

Alternate translation: [on the thirteenth day of the month]
Support Reference: Ordinal Numbers

ULT **when the word of the king and his law … the time to be done**
UST it was time for everyone to do what the letters from the king said that he had decreed for them to do

Alternate translation: [what the letters said the king had decreed]

ULT **when the word of the king and his law had reached the time to be done**
UST it was time for everyone to do what the letters from the king said that he had decreed for them to do

This expression describes the king's decree as if it had traveled through time (as a person travels through space) and reached this particular day. This phrase means that it was time for people to obey the decree. Alternate translation: [when the time came for people to obey the king's law and decree] or [when it was the day established in the king's letters for people to carry out the king's law]
Support Reference: Personification

ULT **on the day when the enemies of the Jews hoped to dominate them**
UST The enemies of the Jews had expected to destroy the Jews on that day

Alternate translation: [the enemies of the Jews had expected to defeat the Jews on that day]

ULT **to dominate**
UST to destroy

This word usually means "to rule over," but here it means "to have power over, to be able to destroy."
Support Reference: Idiom

ULT **but being overturned**
UST But just the opposite happened

Saying that a situation was turned over is a figurative way of saying that what happened was the opposite of what was expected. Alternate translation: [the situation was reversed] or [the opposite happened]
Support Reference: Metaphor

ULT **it happened that the Jews themselves dominated those who hated them**
UST But just the opposite happened. Instead, it was the Jews who destroyed their enemies

Alternate translation: [Instead, it was the Jews themselves who destroyed their enemies]

ULT **those who hated them**
UST their enemies

This is an idiom that describes enemies.
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
month	month
month	month
the word of the king	what the letters from the king said
king	king
law	that he had decreed
enemies	enemies
Jews	Jews
hoped	had expected
Jews	Jews

Esther 9:2

ULT	UST
The Jews assembled themselves in their cities in all the provinces of the king Ahasuerus to stretch out a hand against those seeking their evil. But a man did not stand to their face, for sudden fear of them had fallen on all the peoples.	*Throughout the empire, the Jews joined together in their cities to defend themselves against those who wanted to harm them. No one was able to fight back against them because everyone in the empire had become very afraid of them, so no one helped anyone who attacked the Jews.*

ULT **to stretch out a hand**
UST to defend themselves

Here the expression **to stretch out a hand against** means to cause someone physical harm with the intention of killing him. Alternate translation: [to defend themselves] or [to fight]
Support Reference: Idiom

ULT **against those seeking their evil**
UST against those who wanted to harm them

Here the abstract noun **evil** likely means "harm," as in 7:7 and 8:6. In this context, the term can be expressed with a verb. Alternate translation: [who were trying to destroy them]
Support Reference: Abstract Nouns

ULT **But a man did not stand to their face**
UST No one was able to fight back against them

Alternate translation: [no one stood against them] or [no one was able to defeat them]
Support Reference: Idiom

ULT **But a man did not stand to their face**
UST No one was able to fight back against them

Here, **standing** is a metaphor meaning to defend oneself and to fight back instead of running away from an enemy. Alternate translation: [was able to fight back]
Support Reference: Metaphor

ULT **to their face**
UST against them

Here, **face** stands for the presence of a person, so here it means "when faced with them." Alternate translation: [against them]
Support Reference: Metonymy

ULT **sudden fear of them had fallen on all the peoples**
UST everyone in the empire had become very afraid of them, so no one helped anyone who attacked the Jews

Here, **falling** is a metaphor meaning to affect someone. Alternate translation: [all the peoples suddenly became very afraid]
Support Reference: Metaphor

> ULT **sudden fear of them had fallen on all the peoples**
> UST everyone in the empire had become very afraid of them, so no one helped anyone who attacked the Jews

The implication is that as a result, no one helped anyone who attacked the Jews. If it would be helpful in your language, you could say this explicitly.

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Jews	Jews
assembled	joined together
provinces	the empire
king	the empire
Ahasuerus	the empire
seeking	against those who wanted to
evil	harm them
fear	afraid

Esther 9:3

ULT	UST
And all the officials of the provinces, and the satraps and the governors and those doing the work that was for the king were lifting up the Jews, for dread of Mordecai had fallen on them.	*All the leaders in each province, the royal officials, the governors, and everyone who worked for the king helped the Jews because they had become very afraid of Mordecai.*

ULT **the officials of the provinces, and the satraps and the governors**
UST the leaders in each province, the royal officials, the governors, and

See how you translated these terms in 3:12 and 8:9. Alternate translation: [the government leaders in each province]

ULT **and those doing the work that was for the king**
UST everyone who worked for the king

Alternate translation: [anyone the king had trusted with his affairs]

ULT **were lifting up the Jews**
UST helped the Jews

Here, **lifting up** is a figurative way of saying "helping." The picture is likely of someone helping a tired or injured person to stand or walk by holding them up. Alternate translation: [helped the Jews]
Support Reference: Metaphor

ULT **dread of Mordecai had fallen on them**
UST they had become very afraid of Mordecai

Here, **falling** is a metaphor meaning to affect someone. Alternate translation: [they were afraid of Mordecai]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
officials	leaders
provinces	province
governors	governors
work	worked
king	king
Jews	Jews
dread of	afraid
Mordecai	Mordecai

Esther 9:4

ULT	UST
For Mordecai was great in the palace of the king, and the report of him was going out into all the provinces, for the man Mordecai was progressing and becoming great.	*They were afraid of Mordecai because he was a very important royal official. Throughout the empire, everyone was hearing about how great he was because Mordecai kept becoming more and more powerful.*

ULT **For**
UST They were afraid of … because

This term introduces the reason why the officials and satraps and governors were becoming afraid of Mordecai.
Support Reference: Connect — Reason-and-Result Relationship

ULT **Mordecai was great in the palace of the king**
UST Mordecai … he was a very important royal official

The implication is that this is why all the other officials were afraid of Mordecai. If it would be helpful in your language, you could say this explicitly. Alternate translation, add: [They were afraid of him because]
Support Reference: Assumed Knowledge and Implicit Information

ULT **Mordecai was great in the palace of the king**
UST Mordecai … he was a very important royal official

The palace of the king is a figurative way of describing the king's administration by referring to the place where it was headquartered. Alternate translation: [was very important in the king's government]
Support Reference: Metonymy

ULT **Mordecai was great in the palace of the king**
UST Mordecai … he was a very important royal official

Great here is the same term that, as a verb, describes promotion within the king's service in 3:1 and 5:11. Alternate translation: [Mordecai was a very important royal official]

ULT **and the report of him was going out into all the provinces**
UST Throughout the empire, everyone was hearing about how great he was

Here the story speaks of the news of Mordecai's greatness as if it were a living thing that could travel throughout the empire. Alternate translation: [throughout the empire, everyone was hearing the news of his greatness]
Support Reference: Personification

ULT **Mordecai was progressing and becoming great**
UST Mordecai kept becoming more and more powerful

This expression means that Mordecai continued to become more powerful and influential. Alternate translation: [Mordecai was becoming more famous because the king was giving him more and more power]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
palace	royal official
king	royal official
report	how great he was
provinces	Throughout the empire
Mordecai	Mordecai

Esther 9:5

ULT	UST
And the Jews struck to all their enemies a strike of sword and slaughter and destruction. And they did to those who hated them according to their pleasure.	*On the day when they were allowed to defend themselves, the Jews took their weapons and fought against all of their enemies. The Jews destroyed them completely. They were able to do everything that they wanted to do against their enemies.*

ULT **And the Jews struck to all their enemies a strike of sword**
UST On the day when they were allowed to defend themselves, the Jews took their weapons and fought against all of their enemies. The Jews

After the information about Mordecai, the story now returns to tell what happened on the appointed day. You could add a phrase to show this. Alternate translation, add: [on the day when they were allowed to defend themselves]

ULT **And the Jews struck to all their enemies a strike of sword**
UST On the day when they were allowed to defend themselves, the Jews took their weapons and fought against all of their enemies. The Jews

This expression means that the Jews defended themselves against their enemies, even to the point of killing people who attacked them. Alternate translation: [the Jews attacked all of their enemies and killed them with their swords]
Support Reference: Idiom

ULT **a strike of sword**
UST took their weapons and

Swords were not necessarily the only weapons the Jews had and used. The sword is used to represent all of their weaponry. If it would be helpful in your language, you could express this more general meaning. Alternate translation: [the Jews took up their weapons and used them against their enemies]
Support Reference: Synecdoche

ULT **and slaughter and destruction**
UST destroyed them completely

These two words have the same meaning and are used together for emphasis. Alternate translation: [they destroyed them completely]
Support Reference: Doublet

ULT **And they did to those who hated them according to their pleasure**
UST They were able to do everything that they wanted to do against their enemies

This expression does not mean that the Jews felt pleasure when they killed their enemies. Rather, it means that the Jews were able to defend themselves against their enemies and were not hindered in any way. Alternate translation: [they were able to do everything they wanted to do against their enemies]
Support Reference: Idiom

> ULT **to those who hated them**
> UST against their enemies

This is an idiom that describes enemies.

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jews	Jews
enemies	enemies
sword	took their weapons and
slaughter	destroyed them completely
destruction	destroyed

Esther 9:6

ULT	UST
And in Susa the citadel the Jews slaughtered and destroyed 500 men.	*In the capital city of Susa the Jews killed 500 men.*

ULT **And in Susa the citadel**
UST In the capital city of Susa

Alternate translation: [just in Susa, the capital city]

ULT **slaughtered and destroyed**
UST killed

These two words have the same meaning and are used together for emphasis. Alternate translation: [killed]
Support Reference: Doublet

ULT **500 men**
UST 500 men

Alternate translation: [five hundred men]
Support Reference: Numbers

TRANSLATION WORDS

ULT	UST
citadel	the capital city
Jews	Jews
slaughtered	killed
destroyed	killed

Esther 9:7

ULT	UST
And Parshandatha and Dalphon and Aspatha	*The Jews also killed the ten sons of Haman. The names of his sons were Parshandatha, Dalphon, Aspatha,*

ULT **Parshandatha … Dalphon … Aspatha**
UST Parshandatha, Dalphon, Aspatha

The story lists the names of Haman's sons before explaining that they were his sons and that the Jews killed them. To be clear who these people are, you can add this information from verse 10 explicitly here. Alternate translation, add: [the Jews killed the ten sons of their enemy Haman son of Hammedatha. The names of his sons were …]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Parshandatha … Dalphon … Aspatha**
UST Parshandatha, Dalphon, Aspatha

These are the names of men.

Support Reference: How to Translate Names

Esther 9:8

ULT	UST
and Poratha and Adalia and Aridatha	*Poratha, Adalia, Aridatha,*

ULT **Poratha … Adalia … Aridatha**
UST Poratha, Adalia, Aridatha

These are the names of men.
Support Reference: How to Translate Names

Esther 9:9

ULT	UST
and Parmashta and Arisai and Aridai and Vaizatha,	*Parmashta, Arisai, Aridai, and Vaizatha.*

ULT Parmashta … Arisai … Aridai … Vaizatha
UST Parmashta, Arisai, Aridai … Vaizatha

These are the names of men.
Support Reference: How to Translate Names

Esther 9:10

ULT	UST
the ten sons of Haman, the son of Hammedatha, the adversary of the Jews, they slaughtered. But they did not stretch out their hand to the plunder.	*These were the ten sons of Haman son of Hammedatha, the enemy of the Jews. The Jews killed them, but they did not take the things that belonged to them.*

ULT **the ten sons of**
UST These were the ten sons of … them … them

Alternate translation: [the 10 sons]
Support Reference: Numbers

ULT **the adversary of the Jews**
UST the enemy of the Jews. The Jews … they

This phrase gives clarifying information about Haman. Alternate translation: [the enemy of the Jews]
Support Reference: Distinguishing Versus Informing or Reminding

ULT **they did not stretch out their hand**
UST did not take

Here the expression **to stretch out a hand** means to take something from another person. Alternate translation: [they did not take]
Support Reference: Idiom

ULT **But … to the plunder**
UST but … the things that belonged to

Alternate translation: [But … their possessions]

TRANSLATION WORDS

ULT	UST
adversary	enemy
Jews	Jews
slaughtered	killed
plunder	but … the things that belonged to

Esther 9:11

ULT	UST
On that day, the report of the number of those who were killed in Susa the citadel came to the face of the king.	*At the end of the day, someone came in and reported to the king how many people the Jews had killed in the capital city of Susa.*

ULT **On that day**
UST At the end of the day

Alternate translation: [at the end of that day]

ULT **the report of the number of … came to the face of the king**
UST someone came in and reported to the king how many

Here the story speaks about the report as if it were a living thing that could come into the king's presence. Alternate translation: [one of the king's servants told the king the number of]
Support Reference: Personification

ULT **to the face of the king**
UST to the king

Here, **face** represents the presence of a person. This phrase likely means that someone came into the king's presence in order to deliver this report. Alternate translation: [someone came in and reported to the king]
Support Reference: Metonymy

ULT **the report of the number of those who were killed**
UST how many people the Jews had killed

You can say this with an active form, and you can say who did the action. Alternate translation: [how many people the Jews had killed]
Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
report	how many
killed	killed
citadel	the capital city
king	king

Esther 9:12

ULT	UST
And the king said to Esther the queen, "In Susa the citadel the Jews have slaughtered and destroyed 500 men, with the ten sons of Haman. In the rest of the provinces of the king, what have they done? Now what is your petition? And it will be given to you. And what is your request? Again, and it will be done."	*So the king said to Queen Esther, "Here in the capital city of Susa the Jews have killed 500 men, including the ten sons of Haman. In the rest of my empire, they must have killed many more than that! So, what else do you want? Tell me, and I will do it for you. I will do whatever you ask, so please tell me what you want."*

ULT **have slaughtered and destroyed**
UST have killed

These terms mean the same thing and are used together for emphasis. Alternate translation: [killed]
Support Reference: Doublet

ULT **500 men**
UST 500 men

Alternate translation: [five hundred men]
Support Reference: Numbers

ULT **with**
UST including the

Alternate translation: [including]

ULT **ten sons of**
UST ten sons of

Alternate translation: [10 sons]
Support Reference: Numbers

ULT **In the rest of the provinces of the king, what have they done**
UST In the rest of my empire, they must have killed many more than that

The king is making a statement, but he uses a question form to show that he is very convinced that the Jews must have also killed many people in the other provinces. Alternate translation: [what they must have done in the rest of the king's provinces] or [they must have killed many more in the rest of the king's provinces]
Support Reference: Rhetorical Question

ULT **Now what is your petition? And it will be given to you. And what is your request? Again, and it will be done**

UST So, what else do you want? Tell me, and I will do it for you. I will do whatever you ask, so please tell me what you want

These two statements mean basically the same thing. Ahasuerus says the same thing twice to show that he is truly disposed to give Esther what she wants. If it would be confusing, you do not need to repeat both phrases in your translation. Alternate translation: [is there anything more that you want? Tell me, and I will do it for you]

Support Reference: Parallelism

ULT **And it will be given to you … and it will be done**

UST and I will do it for you. I will do whatever … so

You can capture these parallel passive statements with one statement using an active form. You can also say who will do the action. Alternate translation: [I will do it for you]

Support Reference: Active or Passive

ULT **your petition … your request**

UST So, what … do you want? Tell me … you ask … please tell me what you want

The two abstract nouns **petition** and **request** can be expressed with a single phrase using the verb "want." Alternate translation: [anything more that you want]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
king	king
Esther	Esther
queen	Queen
citadel	the capital city
Jews	Jews
slaughtered	have killed
destroyed	have killed
provinces	my empire
king	my empire

Esther 9:13

ULT	UST
And Esther said, "If it is good to the king, let it be given also tomorrow to the Jews who are in Susa to do according to the law of today, and let the ten sons of Haman hang on the pole."	*Esther replied, "If it seems like a good plan to you, O king, then please allow the Jews who live here in Susa to do again tomorrow what you allowed them to do today. Also, command your servants to hang the bodies of Haman's ten sons on wooden poles."*

ULT **If it is good to the king**
UST If it seems like a good plan to you, O king

This is an idiom that has been used many times in the story. Alternate translation: [if it seems like a good idea to you, O king]
Support Reference: Idiom

ULT **let it be given**
UST then please allow

You can say this with an active form, and you can indicate that Esther is asking the king to do it. Alternate translation: [please allow]
Support Reference: Active or Passive

ULT **also tomorrow to the Jews who are in Susa to do according to the law of today**
UST the Jews who {live here} in Susa to do again tomorrow what you allowed them to do today

Alternate translation: [all the Jews who live in Susa to obey today's decree tomorrow also] or [to do tomorrow also what was decreed that they should do today]

ULT **are in Susa**
UST live here in Susa

Alternate translation: [in the capital city of Susa]

ULT **and let the ten sons of Haman hang**
UST Also, command {your servants} to hang {the bodies of} Haman's ten sons

The request is not for the king to allow the bodies to be impaled (or hanged), but instead, for the king to order this. Alternate translation: [and have the bodies of Haman's ten sons hanged (or impaled)]

ULT **the ten sons of Haman hang**
UST command {your servants} to hang {the bodies of} Haman's ten sons

The purpose of this would not be to kill the sons, since they are already dead, but to demonstrate publicly that the enemies of the Jews had been completely defeated.
Support Reference: Symbolic Action

ULT **the ten sons of Haman hang**
UST command {your servants} to hang {the bodies of} Haman's ten sons

It is implicit that since Haman's sons are already dead, what Esther is actually asking for is for their bodies to be impaled or hanged. If it would be helpful in your language, you could say this explicitly. Alternate translation: [the bodies of Haman's ten sons]
Support Reference: Assumed Knowledge and Implicit Information

ULT **ten sons of**
UST the bodies of … s ten sons

Alternate translation: [10 sons of]
Support Reference: Numbers

ULT **the pole**
UST wooden poles

See how you translated this in 2:23. Review the note there if that would be helpful.
Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
Esther	Esther
good	good
king	king
Jews	Jews
law	what you allowed them to do
hang	hang

Esther 9:14

ULT	UST
And the king said for this to be done. And a law was given in Susa, and they hanged the ten sons of Haman.	*The king did as Esther asked. He issued a decree allowing the Jews in Susa to fight against their enemies again the next day, and he ordered his servants to hang the bodies of Haman's ten sons.*

ULT **And the king said for this to be done**
UST The king did as {Esther} asked

You can say this with an active form. Alternate translation: [the king granted both of Esther's requests]
Support Reference: Active or Passive

ULT **And a law was given in Susa**
UST He issued a decree {allowing the Jews} in Susa to fight against their enemies again the next day

This phrase, "in Susa," seems to indicate that this refers to Esther's first request. If it would be helpful in your language, you could say that explicitly. Alternate translation: [he issued a decree allowing the Jews in Susa to fight against their enemies again the next day]
Support Reference: Assumed Knowledge and Implicit Information

ULT **And a law was given in Susa**
UST He issued a decree {allowing the Jews} in Susa to fight against their enemies again the next day

This can be stated in active form as in the UST.
Support Reference: Active or Passive

ULT **in Susa**
UST in Susa

Alternate translation: [in the capital city of Susa]

ULT **they hanged**
UST he ordered his servants to hang

This was Esther's second request. You can say who did the action. Alternate translation: [he ordered his servants to hang (or impale) the bodies of Haman's ten sons]
Support Reference: Assumed Knowledge and Implicit Information

ULT **ten sons of**
UST the bodies of … s ten sons

Alternate translation: [10 sons]
Support Reference: Numbers

TRANSLATION WORDS

ULT	UST
king	king
law	a decree allowing the Jews … to fight against their enemies again the next day
hanged	hang

Esther 9:15

ULT	UST
And the Jews who were in Susa assembled themselves also on day 14 of the month of Adar, and they killed 300 men in Susa. But they did not stretch out their hand to the plunder.	*And so on the fourteenth day of the month of Adar, the Jews who lived in Susa joined together again and killed 300 more men in Susa. But once again they did not take the things that belonged to those men.*

ULT **were in Susa**
UST lived in Susa

Alternate translation: [who lived in the capital city of Susa]

ULT **And … assembled themselves**
UST And so … joined together

Alternate translation: [joined together]

ULT **on day 14**
UST on the fourteenth day of

Alternate translation: [on day 14]
Support Reference: Ordinal Numbers

ULT **of the month of Adar**
UST the month of Adar

Adar is the name of the twelfth and last month of the Hebrew calendar. See how you translated this in 3:7, 3:13, 8:12, and 9:1.
Support Reference: Hebrew Months

ULT **were in Susa**
UST lived in Susa

Alternate translation: [in the capital city of Susa]

ULT **300 men**
UST 300 {more} men

Alternate translation: [three hundred men]
Support Reference: Numbers

ULT **But they did not stretch out their hand to the plunder**
UST But … they did not take the things that belonged to those men

Here, the expression **to stretch out a hand** means to take something from another person.
Alternate translation: [they did not take the things that belonged to them]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jews	Jews
assembled	And so … joined together
month	month
killed	killed
plunder	But … the things that belonged to those men

Esther 9:16

ULT	UST
And the rest of the Jews who were in the provinces of the king assembled themselves and stood for their lives, and they rested from their enemies, and they slaughtered 75, 000 of those who hated them. But they did not stretch out their hand to the plunder.	*The Jews who lived in the other parts of the empire, who had joined together to fight for their lives on the thirteenth day of the month of Adar, had defeated their enemies and killed 75, 000 of them on that day. But they did not take the things that had belonged to their enemies.*

ULT **assembled themselves and stood for their lives**
UST who had joined together to fight for their lives on the thirteenth day of the month of Adar

Here, **standing** is a metaphor meaning to defend oneself and to fight back instead of running away from an enemy. See how you translated this in 8:11. Alternate translation: [joined together to fight back against their enemies]
Support Reference: Metaphor

ULT **assembled themselves and stood for their lives**
UST who had joined together to fight for their lives on the thirteenth day of the month of Adar

It's implicit here, and stated explicitly in the next verse, that these other Jews fought their enemies only on the thirteenth day. If it would be helpful in your language, you could say that explicitly here. Alternate translation, add: [on the thirteenth day of the month of Adar]
Support Reference: Assumed Knowledge and Implicit Information

ULT **and they rested from their enemies**
UST had defeated their enemies

Here, **resting** is a figurative way of saying that they no longer needed to fight against their enemies because they had won the battle. Alternate translation: [they had no more trouble from their enemies]
Support Reference: Metaphor

ULT **and they slaughtered 75, 000 of those who hated them**
UST and killed 75, 000 of them on that day

Alternate translation: [and killed 75,000 of them]

ULT **75, 000**
UST 75, 000

Alternate translation: [seventy-five thousand]
Support Reference: Numbers

ULT **But they did not stretch out their hand**
UST But they did not take

Alternate translation: [But they did not take the things that belonged to them] or [But they did not take the valuable things] or [But they did not take their possessions]

TRANSLATION WORDS

ULT	UST
Jews	Jews
provinces	of the empire
king	of the empire
assembled	who had joined together … on the thirteenth day of the month of Adar
enemies	enemies
slaughtered	and killed … on that day
plunder	the things that had belonged to their enemies

Esther 9:17

ULT	UST
On day 13 of the month of Adar, then they rested. On the fourteenth of it, then they made it a day of feasting and rejoicing.	*After defeating their enemies on the thirteenth day of the month of Adar, they rested on the fourteenth day. They devoted the fourteenth day as a day to celebrate joyfully.*

ULT **On day 13**
UST After defeating their enemies on the thirteenth day

Alternate translation: [on the thirteenth day]
Support Reference: Ordinal Numbers

ULT **of the month of Adar**
UST of the month of Adar

Adar is the name of the twelfth and last month of the Hebrew calendar. See how you translated this in 3:7, 3:13, 8:12, 9:1, and 9:15.
Support Reference: Hebrew Months

ULT **On the fourteenth of it, then they made it a day of feasting and rejoicing**
UST on the fourteenth day. They devoted the fourteenth day as a day to celebrate joyfully

Alternate translation: [they devoted the next day, the fourteenth day of the month of Adar, to joyful celebration] or [they feasted joyfully the next day, the fourteenth day of the month of Adar]

ULT **On the fourteenth of it**
UST on the fourteenth day

Alternate translation: [on day 14]
Support Reference: Ordinal Numbers

ULT **feasting and rejoicing**
UST to celebrate joyfully

This phrase expresses a single idea by using two words connected with “and.” The word **rejoicing** tells how they celebrated. Alternate translation: [joyful celebration]
Support Reference: Hendiadys

ULT **feasting**
UST to celebrate joyfully

This is a figure of speech in which a part of something is used to mean the whole thing. The celebrations must have included more than just eating special meals together, but the story uses those meals to refer to the entire celebrations.
Support Reference: Synecdoche

TRANSLATION WORDS

ULT	UST
month	month
feasting	to celebrate joyfully
rejoicing	to celebrate joyfully

Esther 9:18

ULT	UST
But the Jews who were in Susa assembled themselves on the thirteenth of it and on the fourteenth of it. And they rested on the fifteenth of it, and they made it a day of feasting and rejoicing.	*But the Jews who lived in Susa joined together to fight against their enemies on both the thirteenth and fourteenth days of the month of Adar. They rested on the fifteenth day. They devoted that day to celebrating joyfully.*

ULT **But the Jews who were in Susa assembled themselves**
UST But the Jews who {lived} in Susa joined together to fight against their enemies

Alternate translation: [but the Jews who lived in the capital city of Susa]

ULT **assembled themselves**
UST joined together to fight against their enemies

The implication is that they did this to fight against their enemies. This can be stated explicitly. Alternate translation: [the Jews who lived in Susa joined together to fight against their enemies]
Support Reference: Assumed Knowledge and Implicit Information

ULT **on the thirteenth of it and on the fourteenth of it**
UST on both the thirteenth and fourteenth days of the month of Adar

If it would be helpful in your language, you could say which month this is. Alternate translation: [on the thirteenth and fourteenth days of the month of Adar]
Support Reference: Assumed Knowledge and Implicit Information

ULT **on the thirteenth of it**
UST on both the thirteenth

Alternate translation: [on day 13]
Support Reference: Ordinal Numbers

ULT **and on the fourteenth of it**
UST and fourteenth days of the month of Adar

Alternate translation: [and on day 14]
Support Reference: Ordinal Numbers

ULT **And they rested on the fifteenth of it, and they made it a day of feasting and rejoicing**
UST They rested on the fifteenth day. They devoted that day to celebrating joyfully

Resting is a figurative way of saying that they no longer needed to fight against their enemies because they had won the battle. Alternate translation: [they defeated them, and there was no fighting on the fifteenth day. They devoted that day to joyful celebration]
Support Reference: Metaphor

ULT **on the fifteenth of it**
UST on the fifteenth day

Alternate translation: [on day 15]
Support Reference: Ordinal Numbers

> ULT **feasting and rejoicing**
> UST to celebrating joyfully

This phrase means the same thing as in the previous verse. Alternate translation: [for feasting joyfully]

Support Reference: Hendiadys

TRANSLATION WORDS

ULT	UST
Jews	Jews
assembled	joined together to fight against their enemies
feasting	to celebrating joyfully
rejoicing	to celebrating joyfully

Esther 9:19

ULT	UST
Therefore, the Jews, the ones of the open country, the ones who dwell in the cities of the open areas, make day 14 of the month of Adar for rejoicing and for feasting and a good day and for the sending of gifts, a man to his friend.	*That is why the Jews who live in rural villages observe this holiday on the fourteenth day of the month of Adar rather than on the fifteenth day. They do this by celebrating joyfully and by giving gifts to one another.*

ULT **Therefore**
UST That is why

This term introduces the result of the events that were described in the previous verse. Alternate translation: [for that reason] or [that is why]
Support Reference: Connect — Reason-and-Result Relationship

ULT **the Jews, the ones of the open country, the ones who dwell in the cities of the open areas**
UST the Jews who live in rural villages

These two phrases mean similar things. They are used together to make the identification of this group clear. The first phrase means that they lived in rural areas. The second phrase means they lived in settlements that did not have walls around them, that is, in villages. You can combine these phrases. Alternate translation: [the Jews who live in villages in the countryside]
Support Reference: Parallelism

ULT **make day 14 of … and a good day**
UST observe this holiday on the fourteenth day of … rather than on the fifteenth day

The implication is that this explanation is being offered for the benefit of city-dwelling Jews who might wonder why rural Jews celebrate this holiday on a different day. If it would be helpful in your language, you could say this explicitly. Alternate translation, add: [rather than on the fifteenth day.]
Support Reference: Assumed Knowledge and Implicit Information

ULT **make day 14 of … and a good day**
UST observe this holiday on the fourteenth day of … rather than on the fifteenth day

Alternate translation: [observe this holiday on the fourteenth day]

ULT **day 14 of**
UST on the fourteenth day of … rather than on the fifteenth day

Alternate translation: [the fourteenth day]
Support Reference: Ordinal Numbers

ULT **the month of Adar**
UST the month of Adar

Adar is the name of the twelfth and last month of the Hebrew calendar. See how you translated this in 3:7, 3:13, 8:12, 9:1, 9:15 and 9:17.
Support Reference: Hebrew Months

ULT **for rejoicing and for feasting**
UST They do this by celebrating joyfully

As in verses 17 and 18, this means “by celebrating joyfully”
Support Reference: Hendiadys

ULT **and a good day**
UST this holiday

This expression generally means a day of happiness or celebration.
Support Reference: Idiom

ULT **and for the sending of gifts, a man to his friend**
UST and by giving gifts to one another

Giving gifts, in this culture as in many cultures, was a way of acknowledging a special occasion. Alternate translation: [and by giving gifts to one another]
Support Reference: Symbolic Action

ULT **a man to his friend**
UST to one another

Here, **a man** means “a person.” The term **friend** would include family members and neighbors as well as social friends. Alternate translation: [to one another]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jews	Jews
month	month
rejoicing	They do this by celebrating joyfully
feasting	They do this by celebrating joyfully
good	this holiday
friend	to one another

Esther 9:20

ULT	UST
And Mordecai wrote these things. And he sent letters to all the Jews who were in all the provinces of the king Ahasuerus, the near ones and the far ones,	*Mordecai wrote down everything that had happened. Then he sent letters to all the Jews throughout the empire, everywhere that they lived.*

ULT **And … wrote these things**
UST wrote down everything that had happened

Alternate translation: [wrote an account of all of these events]

ULT **all the Jews who were in all the provinces of the king Ahasuerus**
UST all the Jews throughout the empire

Alternate translation: [all the Jews everywhere in the kingdom]

ULT **the near ones and the far ones**
UST everywhere that they lived

This is a figurative way of referring to something by speaking of two extreme parts of it in order to include everything in between. This expression means the Jews who lived in or near Susa, those who lived far away, and all Jews in between. Alternate translation: [everywhere they lived]
Support Reference: Merism

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
Jews	Jews
provinces	the empire
king	the empire
Ahasuerus	the empire

Esther 9:21

ULT	UST
to set up for them to be making day 14 of the month of Adar and day 15 of it, every year by year,	*He established a holiday on the fourteenth and fifteenth days of the month of Adar. He told the Jews to observe it every single year*

ULT **to set up for them to be making**
UST He established a holiday … He told the Jews to observe it

Here, **to set up** means to establish, and to **make** a day means to observe it as a holiday.
Alternate translation: [to establish … as a holiday]
Support Reference: Idiom

ULT **day 14**
UST on the fourteenth … days of

Alternate translation: [the fourteenth day]
Support Reference: Ordinal Numbers

ULT **of the month of Adar**
UST the month of Adar

Adar is the name of the twelfth and last month of the Hebrew calendar. See how you translated this in 3:7, 3:13, 8:12, 9:1, 9:15, 9:17, and 9:19.
Support Reference: Hebrew Months

ULT **day 15 of it**
UST fifteenth

Alternate translation: [the fifteenth day]
Support Reference: Ordinal Numbers

ULT **every year by year**
UST every single year

This expression means “every year.” Alternation translation: “each year”
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
set up	He established a holiday … He told the Jews to observe it
month	month
year	year
year	year

Esther 9:22

ULT	UST
as the days when the Jews rested on them from their enemies and as the month when it had turned for them from sorrow into joy and from mourning into a good day, in order to make them days of feasting and rejoicing and sending of gifts, a man to his friend and gifts to the needy.	*because those were the days when the Jews rested and no longer had to fight their enemies. That was the month when everything had changed for them. They had been deeply distressed because their enemies were going to destroy them. But then they became very happy after they were safe from all their enemies. So Mordecai told them to observe those days with joyful celebration and by giving gifts to one another. Mordecai also told them that they should help the poor on those days.*

ULT **as the days when**

UST because those were the days when

This verse gives the reason for what Mordecai told the Jews to do in the previous verse. Alternate translation: [because those were the days when]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the Jews rested on them from their enemies**

UST the Jews rested and no longer had to fight their enemies

As in verses 16, 17, and 18, **resting** here is a figurative way of saying that they no longer needed to fight against their enemies because they had won the battle. Alternate translation: [the Jews stopped fighting because they had defeated their enemies]

Support Reference: Metaphor

ULT **and as the month when**

UST That was the month when

Alternate translation: [and that was the month when]

ULT **it had turned for them from sorrow into joy and from mourning into a good day**

UST everything had changed for them. They had been deeply distressed {because their enemies were going to destroy them}. But then they became very happy after they were safe from all their enemies

These two phrases mean similar things. The repetition is used to emphasize how dramatic and wonderful the change was. If it would be helpful in your language, you could combine these phrases and say something like “after being very sad, they became very happy.” Alternate translation: [they changed from being very sorrowful and crying to being very joyful and celebrating]

Support Reference: Parallelism

ULT **it had turned for them from sorrow into joy and from mourning into a good day**
UST everything had changed for them. They had been deeply distressed {because their enemies were going to destroy them}. But then they became very happy after they were safe from all their enemies

It is implicit that the Jews were deeply distressed because they were being threatened with destruction, and they became very happy once they were safe from all their enemies. If it would be helpful in your language, you could say that here. Alternate translation: [everything had changed for them. They had been deeply distressed because they were threatened with destruction. But they became very happy once they were safe from all their enemies]
Support Reference: Assumed Knowledge and Implicit Information

ULT **it had turned for them from sorrow into joy**
UST everything had changed for them. They had been deeply distressed {because their enemies were going to destroy them}. But then they became very happy after they were safe from all their enemies

Turning represents changing. Alternate translation: [they changed from being very sad to being joyful]
Support Reference: Metaphor

ULT **from sorrow into joy**
UST They had been deeply distressed {because their enemies were going to destroy them}. But then they became very happy after they were safe from all their enemies

The abstract nouns **sorrow** and **joy** can be expressed with adjectives such as “distressed” and “happy.”
Support Reference: Abstract Nouns

ULT **in order to make them days of**
UST So Mordecai told them to observe those days … on those days

These are things that Mordecai is telling the Jews to do in his letters. If it would be helpful in your language, you could say that here. Alternate translation: [so Mordecai told them to observe those days with]
Support Reference: Assumed Knowledge and Implicit Information

ULT **feasting and rejoicing**
UST with joyful celebration

As in verses 17, 18, and 19, this phrase expresses a single idea by using two words connected with “and.” The word “rejoicing” tells how the celebrating was to be done. Alternate translation: [joyful celebration] or [feasting joyfully]
Support Reference: Hendiadys

ULT **and sending of gifts, a man to his friend**
UST and by giving gifts to one another

See how you translated this in verse 19. Review the notes there if that would be helpful. Alternate translation: [and by giving gifts to one another]

ULT **a man to his friend**
UST to one another

Here, **a man** means “a person.” The term **friend** would include family members and neighbors as well as social friends. Alternate translation: [to one another]
Support Reference: Idiom

ULT **and gifts to the needy**
UST Mordecai also {told them that} they should help the poor

In this culture as in many others, helping the poor was also a way of acknowledging a special occasion. The idea was that no one should miss out on the benefits of the wonderful thing that God had done. Alternate translation: [Mordecai also told them that they should help the poor on those days]
Support Reference: Symbolic Action

ULT **and gifts to the needy**
UST Mordecai also {told them that} they should help the poor

This is also something that Mordecai is telling the Jews to do in his letters. If it would be helpful in your language, you could say that here. Alternate translation: [Mordecai also told them that they should give gifts to the poor on those days]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Jews	Jews
enemies	enemies
month	month
joy	But then they became very happy after they were safe from all their enemies
mourning	They had been deeply distressed because their enemies were going to destroy them
good	But then they became very happy after they were safe from all their enemies
feasting	with joyful celebration
rejoicing	joyful
friend	to one another

Esther 9:23

ULT	UST
And the Jews accepted what they had begun to do and what Mordecai had written to them.	*The Jews were already celebrating those days that way. So they readily agreed to do what Mordecai had instructed them to do.*

ULT **And … accepted … what Mordecai had written to them**
UST So … readily agreed to do what Mordecai had instructed them to do

The implication seems to be that the Jews were glad to do what Mordecai had instructed, because they had already been doing it. You can add a word such as “readily” to indicate this.
Support Reference: Assumed Knowledge and Implicit Information

ULT **And … accepted**
UST So … readily agreed to do

Alternate translation: [agreed]

ULT **what they had begun to do**
UST were already celebrating those days that way

You can put this information first, to present the events in logical and chronological order.
Alternate translation: [the Jews were already celebrating those days that way]
Support Reference: Order of Events

TRANSLATION WORDS

ULT	UST
Jews	Jews
Mordecai	Mordecai

Esther 9:24

ULT	UST
For Haman, the son of Hammedatha, the Agagite, the adversary of all the Jews, had plotted concerning the Jews to annihilate them. And he had cast a Pur (which is "the lot") to vex them and to destroy them.	*They would celebrate those days to remember how Haman, the son of Hammedatha, the Agagite, the enemy of all the Jews, had tried to destroy them. He had thrown a Pur (that is, a lot) to find out what would be the best day to attack the Jews and destroy them completely.*

ULT **For**
UST They would celebrate those days to remember how

This introduces the reason for the events previously described. The story will now summarize everything that happened previously. The Jews were to celebrate because they were able to fight back when Haman plotted to destroy all of them. Alternate translation: [they would celebrate these days to remember]
Support Reference: Connect — Reason-and-Result Relationship

ULT **For**
UST They would celebrate those days to remember how

If it would be helpful in your language, you could say here what this reason is explaining. Alternate translation: [they would establish those days as a holiday in order to remember how]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the adversary of all the Jews**
UST the enemy of all the Jews

This phrase gives clarifying information about Haman. Alternate translation: [the enemy of all the Jews]
Support Reference: Distinguishing Versus Informing or Reminding

ULT **had plotted concerning the Jews to annihilate them**
UST had tried to destroy them … the Jews

Alternate translation: [had tried to carry out a plan that would destroy the Jews]

ULT **And he had cast a Pur (which is "the lot**
UST He had thrown a Pur (that is, a lot) to find out what would be the best day

You can say explicitly why Haman did this. Alternate translation: [he threw Pur (that is, he threw lots) to find out what would be the best day]
Support Reference: Assumed Knowledge and Implicit Information

ULT **a Pur (which is "the lot**
UST a Pur (that is, a lot

As in 3:7, the storyteller is giving both the Persian and the Hebrew name because this is the story behind the Festival of Purim, which takes its name from "Pur." So this is not repetition for emphasis. You can put in the Persian name and then the name for "lot" in your own language to show that the storyteller is doing this. Alternate translation: [a Pur (that is, a lot)]
Support Reference: How to Translate Names

> ULT **to vex them and to destroy them**
> UST to attack … and destroy them completely

The terms **vex** and **destroy** mean basically the same thing. They are used together to emphasize the degree to which Haman's deadly plans were distressing to the Jews. If it would be helpful in your language, you could combine the terms and express the emphasis with a word like "completely." Alternate translation: [and completely destroy them]

Support Reference: Hendiadys

TRANSLATION WORDS

ULT	UST
adversary	enemy
Jews	Jews
Jews	Jews
annihilate	destroy
lot	lot
destroy	destroy

Esther 9:25

ULT	UST
But when she came to the face of the king, he said with the letter, "Let his evil plot that he plotted concerning the Jews return on his head, and let them hang him and his sons on the pole."	*They would also remember how Esther dared to come before the king even though he did not summon her. Then the king allowed Mordecai to send a letter throughout the empire saying that the king would make Haman's evil plan to destroy the Jews happen to Haman instead. The king also ordered his servants to hang Haman on a wooden pole. When the Jews in Susa killed his ten sons, the king had his servants hang their bodies, as well.*

ULT **But when she came to the face of the king**
UST They would also remember how Esther dared to come before the king even though he did not summon her

In this summary, many details are communicated implicitly. **She** means Esther. Also, this verse continues the account of what this celebration is commemorating. If it would be helpful in your language, you could make these things explicit. Alternate translation: [the celebration also commemorated how Esther dared to come into the king's presence without being summoned, and she won his favor]
Support Reference: Assumed Knowledge and Implicit Information

ULT **to the face of the king**
UST before the king even though he did not summon her

Here, **face** is a metonym meaning the presence of a person. This phrase means that Esther came into the king's presence. Alternate translation: [into the king's presence] or [before the king]
Support Reference: Metonymy

ULT **he said with the letter**
UST Then the king {allowed Mordecai to} send a letter {throughout the empire} saying that

Once again, there is much information that is implicit here. If it would be helpful in your language, you could make it explicit. Alternate translation: [the king gave Mordecai the authority to send a letter throughout the empire saying that the Jews could defend themselves against their enemies]
Support Reference: Assumed Knowledge and Implicit Information

ULT **Let his evil plot that he plotted concerning the Jews return on his head**
UST the king would make Haman's evil plan to destroy the Jews happen to Haman instead

His, **he**, and **him** in this sentence refer to Haman. **Return on his head** is an idiom that means that what a person was planning to do to someone else happened to that person instead. Use an idiom with that meaning in your language. Alternate translation: [the wicked plan that Haman developed against the Jews will be done to him]
Support Reference: Idiom

> ULT **and let them hang him and his sons on the pole**
> UST The king also ordered his servants to hang Haman on a wooden pole. When the Jews in Susa killed his ten sons, the king had his servants hang their bodies, as well

The letter itself did not say this. The story is summarizing the events in compressed form. It is speaking of the letter as if it were a person who could take action and give commands like this, but it was the king who gave the command. Alternate translation: [the king also ordered his servants to hang (or impale) Haman on a wooden pole (or hang Haman on a gallows). When the Jews in Susa killed his ten sons, the king had their bodies hanged (or impaled) as well]

Support Reference: Personification

> ULT **the pole**
> UST a wooden pole

See how you translated this in 2:23. Review the note there if that would be helpful.

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
king	king
evil	evil
Jews	Jews
hang	hang

Esther 9:26

ULT	UST
Therefore, they called these days "Purim," on account of the name of Pur. Therefore, on account of all the words of this letter and what they had seen concerning this and what had come upon them,	*The Persian word for "lot" is "Pur." That is why the Jews gave the name Purim to this celebration. Because of all of the amazing things that they had just experienced and because Mordecai then wrote to them to tell them to observe this holiday,*

ULT **Therefore**
UST That is why

This introduces the reason why the Jews gave the name "Purim" to this celebration. Alternate translation: [for that reason] or [that is why]
Support Reference: Connect — Reason-and-Result Relationship

ULT **they called these days "Purim**
UST the Jews gave the name Purim to this celebration … this holiday

They means the Jews. Alternate translation: [the Jews called these days Purim, like the word Pur]
Support Reference: Assumed Knowledge and Implicit Information

ULT **Purim**
UST Purim

This is the name of the festival that commemorates the salvation of the Jewish people in ancient Persia from Haman's plot to destroy and kill all the Jews in a single day.
Support Reference: How to Translate Names

ULT **on account of the name of Pur**
UST The {Persian} word {for "lot"} is "Pur

This is information that the original audience needed to understand how this celebration got its name. You can put this first in the verse because it explains what comes next. Alternate translation: [because the Persian word for "lot" is "Pur."]
Support Reference: Background Information

ULT **the name of Pur**
UST The {Persian} word {for "lot"} is "Pur

It can be stated clearly what "Pur" means. Alternate translation: [the word "Pur," which means "lot."]
Support Reference: Assumed Knowledge and Implicit Information

ULT **Therefore**
UST Because

The story has just given the reason why the holiday is called Purim. Now it is going to give another reason. It will be explaining why the Jews added this holiday to their calendar, in addition to the festivals that were commanded in the Law of Moses. The next verse describes them adding the holiday. This verse gives the reasons why they did that. Alternate translation: [because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **on account of all the words of this letter**
UST and because {Mordecai then} wrote to them to tell them to observe

This is a reference to the letter that Mordecai wrote, as described in verses 20–22. Alternate translation: [because Mordecai wrote to them to tell them to observe this holiday]

ULT **and what they had seen concerning this and what had come upon them**
UST of all of the amazing things that they had just experienced

These two phrases mean similar things. The repetition is used to emphasize what a vivid experience it was to live through the events that this story describes. If it would be helpful in your language, you could combine the phrases and express the emphasis with a word like "amazing." Alternate translation: [the amazing things that had happened to them]

Support Reference: Parallelism

ULT **and what they had seen concerning this and what had come upon them**
UST of all of the amazing things that they had just experienced

These phrases say generally "this" and "what," but they are referring to the specific events the story has related. If it would be helpful in your language, you could describe these things specifically. Alternate translation: [because the Jews had been able to destroy the enemies who had wanted to destroy them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and what they had seen concerning this and what had come upon them**
UST of all of the amazing things that they had just experienced

You can put this first, before the information about Mordecai's letter, because it happened first. You can say "then" when you tell about the letter.

Support Reference: Order of Events

ULT **and what had come upon them**
UST of all of the amazing things that they had just experienced

This expression means "what had happened to them."

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
called	the Jews gave the name … to

Esther 9:27

ULT	UST
the Jews set up and accepted for themselves and for their seed and for all those who unite themselves to them (and it will not pass away) to be making these two days according to their writing and according to their appointed time every year by year.	*the Jews agreed to establish those two days as holidays and to observe them in the way that Mordecai had told them, on those specific days. They agreed that they and their descendants and everyone who became part of the Jewish people would celebrate this festival of Purim every year, forever.*

ULT **the Jews set up and accepted for themselves and for their seed and for all those who unite themselves to them … to be making these two days**
UST the Jews agreed to establish those two days as holidays and to observe them … They agreed that they and their descendants and everyone who became part of the Jewish people would celebrate this festival of Purim

Alternate translation: [the Jews said that they would tell their descendants and those people who became Jews to be certain to celebrate this festival]

ULT **the Jews set up and accepted**
UST the Jews agreed to establish … as holidays … They agreed that

"Set up" and "accepted" mean basically the same thing. The repetition is used to emphasize that the Jews definitely agreed to do this. If it would be helpful in your language, you could combine these words. Alternate translation: [agreed to establish]
Support Reference: Doublet

ULT **and for their seed**
UST and their descendants

As in 6:13, **seed** means "descendants." Alternate translation: [and for their descendants]
Support Reference: Idiom

ULT **and it will not pass away**
UST forever

This expression means that the Jews would never stop celebrating the feast of Purim every year. you could put this last since it applies to the whole verse. Alternate translation: [always] or [forever]
Support Reference: Idiom

ULT **to be making these two days**
UST those two days … and to observe them … would celebrate this festival of Purim

To present things in chronological order, you can put this before the reference to Jewish descendants and converts to Judaism. Alternate translation: [to establish those two days as holidays and to observe them]
Support Reference: Order of Events

ULT **according to their writing**
UST in the way that {Mordecai} had told them

Alternate translation: [in the way that Mordecai had told them to do in the letter]

ULT **and according to their appointed time**
UST on those specific days

This means the fourteenth and fifteenth days of the month of Adar, as specified in 9:21.
Alternate translation: [on those exact days of the month of Adar]

ULT **every year by year**
UST every year

This expression means “each and every year.” Alternate translation: [every single year]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jews	Jews
set up	agreed to establish … as holidays … agreed that
seed	and their descendants
appointed	on those specific days
year	year
year	year

Esther 9:28

ULT	UST
And these days are remembered and are made in every generation by generation, family by family, province by province, and city by city. And these days of Purim will not pass away from the midst of the Jews, and their remembrance will not come to an end from their seed.	*So that is why every Jewish family in every generation since has celebrated these days as holidays, everywhere they have lived. The Jewish community and its descendants will always faithfully observe this festival of Purim.*

ULT **And these days are remembered and are made**
UST So that is why … has celebrated these days as holidays

This gives the result of the reasons described in verses 26 and 27. Alternate translation: [therefore] or [that is why]
Support Reference: Connect — Reason-and-Result Relationship

ULT **And these days are remembered and are made**
UST So that is why … has celebrated these days as holidays

Remembered and **made** mean basically the same thing here. The repetition is used to emphasize that the Jews have been faithful in doing this. If it would be helpful in your language, you could express the general meaning by saying something like "So the Jews have celebrated these days." Alternate translation: [therefore they said that they would remember and celebrate on those two days]
Support Reference: Doublet

ULT **And these days are remembered and are made**
UST So that is why … has celebrated these days as holidays

This expression uses two passive forms, but you could say the same thing using active forms. Alternate translation: [so the Jews have celebrated and observed these days]
Support Reference: Active or Passive

ULT **in every generation by generation**
UST in every generation since

This expression means "in each and every generation." Alternate translation: [in every single generation]
Support Reference: Idiom

ULT **family by family**
UST every Jewish family

This expression means "every family." Alternate translation: [every Jewish family]
Support Reference: Idiom

ULT **province by province, and city by city**
UST everywhere they have lived

This could be a figure of speech that refers to something by speaking of two extreme parts of it in order to include everything in between those parts. Generally speaking, a province would be the largest division of the empire that would identify a person's location, and a city would be the smallest. Particularly, since the Jews would continue to celebrate Purim after the Persian empire and its provinces no longer exist, you might choose to express the meaning of this figure of speech in a more general way. Alternate translation: [everywhere they have lived]
Support Reference: Merism

ULT **province by province**
UST everywhere they have lived

This expression means "every province." Alternate translation: [in every single province]
Support Reference: Idiom

ULT **and city by city**
UST everywhere they have lived

This expression means "every city." Alternate translation: [in every single city]
Support Reference: Idiom

ULT **And these days of Purim will not pass away from the midst of the Jews, and their remembrance will not come to an end from their seed**
UST The Jewish community and its descendants will always faithfully observe this festival of Purim

As in verse 27, this expression means that the Jews will never stop celebrating the feast of Purim. You can say this positively. Alternate translation: [will always observe the Festival of Purim faithfully]
Support Reference: Double Negatives

ULT **And these days of Purim will not pass away from the midst of the Jews, and their remembrance will not come to an end from their seed**
UST The Jewish community and its descendants will always faithfully observe this festival of Purim

These two phrases mean similar things. The repetition is used to emphasize that the Jews will definitely not stop celebrating Purim each year. If it would be helpful in your language, you could combine the phrases and express the emphasis with a word like "definitely" or "certainly" or "always." Alternate translation: [the Jews and their descendants will certainly always continue to celebrate this festival of Purim]
Support Reference: Parallelism

ULT **from the midst of the Jews**
UST The Jewish community

Alternate translation: [within the Jewish community]

ULT **and their remembrance will not come to an end**
UST will always faithfully observe

Alternate translation: [will always observe]

ULT **from their seed**
UST and its descendants

As in verse 27, **seed** means “descendants.” Alternate translation: [and for their descendants]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
days	days
generation	generation
generation	generation
family	family
family	family
province	everywhere they have lived
province	everywhere they have lived
Jews	Jewish
seed	and its descendants

Esther 9:29

ULT	UST
And Esther the queen, the daughter of Abihail, and Mordecai the Jew wrote with all power to set up this second letter of Purim.	*Then Queen Esther, the daughter of Abihail, with help from Mordecai the Jew, wrote a second letter about Purim. Because Esther was the queen, she was able to command the Jews to obey what Mordecai had written about Purim in his letter.*

ULT **the daughter of Abihail**
UST the daughter of Abihail

This information reminds the reader who Esther was.
Support Reference: Distinguishing Versus Informing or Reminding

ULT **Abihail**
UST Abihail

This man was Esther's father and Mordecai's uncle. See how you translated his name in 2:15.
Support Reference: How to Translate Names

ULT **and Mordecai**
UST with {help from} Mordecai

Since the Hebrew verb wrote is feminine singular, it means that the letter was from Esther. The mention of **Mordecai** here probably means that Mordecai helped her to write the letter.
Alternate translation: [with Mordecai]

ULT **the Jew**
UST the Jew

This phrase gives information about Mordecai to remind the reader.
Support Reference: Distinguishing Versus Informing or Reminding

ULT **And … wrote with all power**
UST Then … wrote … Because … was the queen, she was able to command the Jews to obey

Alternate translation: [using her royal authority] or [using the authority that she had as queen]

ULT **to set up this second letter of Purim**
UST a second letter about Purim … what Mordecai had written about Purim in his letter

This **second letter of Purim** could refer to: (1) this letter that Esther is writing, which is the second letter that the Jews will receive about the festival of Purim. Alternate translation: [an additional letter about Purim with her authority]; or (2) the second letter that Mordecai wrote (See: verses 20–22), creating the festival of Purim. Alternate translation: [to confirm what Mordecai had written about Purim in his second letter] In either case, this letter from Esther is to add her royal authority to what Mordecai had already written.
Support Reference: Numbers

TRANSLATION WORDS

ULT	UST
Esther	Esther
queen	Queen
Mordecai	Mordecai
Jew	Jew

Esther 9:30

ULT	UST
And he sent letters to all the Jews, to 127 provinces, the kingdom of Ahasuerus, words of peace and truth	*They sent copies of this second letter to all the Jews throughout the entire empire of Ahasuerus. It encouraged them that their situation was now peaceful and secure.*

ULT **And he sent letters**
UST They sent {copies of this second} letter

While this says "**he**," in context it refers to the letter that Esther wrote with Mordecai's help. Alternate translation: [they sent copies of this second letter] or [Mordecai ordered messengers to take copies of the letter]
Support Reference: When Masculine Words Include Women

ULT **to all the Jews, to 127 provinces, the kingdom of Ahasuerus**
UST to all the Jews throughout the entire empire of Ahasuerus

These three phrases all mean the same thing. The repetition emphasizes that Esther and Mordecai sent this second letter out comprehensively throughout the empire. Alternate translation: [to all the Jews throughout the entire empire of Ahasuerus]
Support Reference: Parallelism

ULT **127 provinces**
UST throughout the entire

The letter was not sent to the provinces as geographical territories, but to the Jews who lived in them. The Jews are being described by something associated with them, the places where they lived.
Support Reference: Metonymy

ULT **127 provinces**
UST throughout the entire

Alternate translation: [one hundred and twenty-seven provinces]
Support Reference: Numbers

ULT **words of peace and truth**
UST It encouraged them that {their situation was now} peaceful and secure

The abstract nouns **peace** and **truth** can be expressed in other ways. Alternate translation: [encouraging the Jews that they are now safe and can live peacefully]
Support Reference: Abstract Nouns

ULT **words of peace and truth**
UST It encouraged them that {their situation was now} peaceful and secure

The Hebrew word translated as **truth** here also refers to things that are "sure" or "secure." When "peace" and "truth" are paired together, they can refer to a peaceful, stable political environment, as in 2 Kings 20:19 and Jeremiah 33:6. Alternate translation: [with a message that assured them of their peaceful and stable situation]

TRANSLATION WORDS

ULT	UST
Jews	Jews
provinces	throughout the entire
kingdom	empire of
Ahasuerus	Ahasuerus
peace	peaceful

Esther 9:31

ULT	UST
to set up these days of Purim at their appointed times according to what Mordecai the Jew and Esther the queen had set up for them and according to what they had set up concerning their lives and concerning their seed, the matters of the fasts and their outcry.	*In this second letter, Mordecai the Jew and Queen Esther confirmed that Purim should be celebrated on the fourteenth and fifteenth days of the month of Adar. They also confirmed that the Jews should continue the times of fasting and mourning that the Jews had established for themselves and their descendants.*

ULT **to set up these days of Purim at their appointed times according to what Mordecai the Jew and Esther the queen had set up for them**

UST In this second letter, Mordecai the Jew and Queen Esther confirmed that Purim should be celebrated on the {fourteenth and fifteenth} days of the month of Adar

Alternate translation: [in this second letter, Mordecai the Jew and Queen Esther confirmed that Purim should be celebrated on the fourteenth and fifteenth days of the month of Adar]

ULT **the Jew**

UST the Jew

This phrase gives clarifying information about Mordecai.

Support Reference: Distinguishing Versus Informing or Reminding

ULT **and according to what they had set up concerning their lives and concerning their seed, the matters of the fasts and their outcry**

UST They also confirmed that the Jews should continue the times of fasting and mourning that the Jews had established for themselves and their descendants

This is referring to background information that the original audience would have known. They would have known what the fasting was about. It could be either: (1) fasting as a part of Purim. We know that some Jews fasted on the 13th day of the month of Adar to commemorate the day that Haman intended to destroy them, or (2) other times of fasting. Ever since the destruction of Jerusalem, the Jews had been fasting and mourning in the fifth month of the year to show their sorrow over what had happened. (The story refers to the Babylonian conquest of Jerusalem in 2:6.) You could put this information in a footnote if it would help your readers to understand this.

ULT **and concerning their seed**

UST and their descendants

Here, **seed** is a metaphor meaning the offspring or descendants of the Jews. Alternate translation: [and for their descendants] or [and for their offspring]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
set up	should be celebrated
appointed	on the {fourteenth and fifteenth} days of the month of Adar
Mordecai	Mordecai
Jew	Jew
Esther	Esther
queen	Queen
seed	their descendants
fasts	fasting
outcry	the Jews should continue the times of fasting and mourning

Esther 9:32

ULT	UST
And the decree of Esther set up these matters of Purim, and it was written in the book.	*Esther issued a decree establishing Purim as a holiday for the Jews, and the royal scribes wrote it down in the book of laws.*

ULT **and it was written in the book**

UST and the {royal scribes} wrote it down in the book of laws

You can say this with an active form, and you can say who did the action. Alternate translation: [and the royal scribes made an official record of it]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
decree	decree
Esther	Esther
set up	establishing

Esther 10

Esther 10 Introduction

Esther 10 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Mordecai’s new position

Through the power of Yahweh, Mordecai was given a new position in the Persian Empire. Mordecai was now the second in command in the kingdom of Persia and he used his position to help other Jews.

Esther 10:1

ULT	UST
And the king Ahasuerus set a tribute on the land and the islands of the sea.	*Then King Ahasuerus imposed a tax on everyone throughout his empire, even on those living on the islands of the sea.*

ULT **And the king Ahasuerus set**
UST Then King Ahasuerus imposed

This introduces a new event in the story. Use a natural way to introduce a new event in your language.
Support Reference: Introduction of a New Event

ULT **And … set a tribute**
UST Then … imposed a tax

Alternate translation: [Then … levied a tax]

ULT **on the land and the islands of the sea**
UST on everyone throughout his empire, even {on those living} on the islands of the sea

The purpose of this chapter is to describe the greatness of Mordecai. It does that by showing that he was second in command to a very powerful emperor. Referring to both the land and the sea is a way to include everything that lives in a very large area of the earth. If it would be helpful in your language, you could express the general meaning by saying something like "everyone throughout his empire." Alternate translation: [on all the people in the empire … even the people who lived on the islands in the Mediterranean Sea] or [on everyone throughout the land and even the far-away islands]
Support Reference: Merism

ULT **and the islands of the sea**
UST everyone throughout his empire, even {on those living} on the islands of the sea

The phrase **the islands of the sea** likely refers to the fact that the Persian kings had conquered territories reaching all the way to the Mediterranean Sea. If it would be helpful in your language, you could say that explicitly. Alternate translation: [which reached all the way to the Mediterranean Sea.]
Support Reference: Assumed Knowledge and Implicit Information

ULT **on the land and the islands of the sea**
UST on everyone throughout his empire, even {on those living} on the islands of the sea

These geographic features were not expected to pay the tax. The land and coastlands represent the people living there. The story is describing those people by reference to something associated with them, the places where they live.
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
king	King
Ahasuerus	Ahasuerus
tribute	tax
land	everyone throughout his empire, even {on those living} on the islands of the sea
the sea	the sea

Esther 10:2

ULT	UST
And all the deeds of his power and his might, with the full account of the greatness of Mordecai to which the king had made him great, are they not written in the book of the events of days for the kings of Media and Persia?	*The king's scribes made a record in the royal chronicles of Media and Persia of all the great things that King Ahasuerus accomplished because he was so powerful. They also wrote there in a complete way the great things that Mordecai did because the king had promoted him to a very important position.*

ULT **And all the deeds of his power and his might**
UST of all the great things that King Ahasuerus accomplished because he was so powerful

Power and **might** mean essentially the same thing. They are used together to emphasize how powerful King Ahasuerus was. If it is more natural in your language, you can use one word with that meaning, with another word that gives it emphasis. Alternate translation: [all that he achieved because of how very powerful he was] or [all the great things that he did because of his great power]
Support Reference: Doublet

ULT **his power and his might**
UST because he was so powerful

The abstract nouns **power** and **might** can be translated with an adjective. See the UST.
Support Reference: Abstract Nouns

ULT **with the full account of**
UST They also {wrote} there in a complete way

Alternate translation: [They also wrote a full account]

ULT **the greatness of Mordecai**
UST the great {things that} Mordecai did

Alternate translation: [of how important Mordecai was] or [of how the king had honored Mordecai for the great things he had done]

ULT **had made him great**
UST had promoted him to a very important position

See how you translated this phrase in 3:1 and 5:11. Alternate translation: [had promoted him]

ULT **are they not written in the book of the events of days for the kings of Media and Persia**
UST The king's scribes made a record in the royal chronicles of Media and Persia

This is actually a statement. The question form is used to emphasize the certainty of the statement. If questions are not used this way in your language, then use a statement instead, as in the UST.
Support Reference: Rhetorical Question

> ULT **are they not written**
> UST The king's scribes made a record

You can say this with an active form, and you can say who did the action. Alternate translation: [The king's scribes made a record …]
Support Reference: Active or Passive

> ULT **are they not written**
> UST The king's scribes made a record

Because it comes first logically, you can put this first in the verse, if it would be helpful in your language.

> ULT **the book of the events of days for the kings of Media and Persia**
> UST the royal chronicles of Media and Persia

See how you translated this in 2:23. Alternate translation: [the royal record books of Media and Persia]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
might	because he was so powerful
Mordecai	Mordecai
king	king
kings	royal
Media	Media
Persia	Persia

Esther 10:3

ULT	UST
For Mordecai the Jew was second to the king Ahasuerus, and great among the Jews, and favored by the multitude of his brothers, seeking good for his people and speaking peace to all its seed.	*Mordecai the Jew was able to do so much because he was the most powerful person in the empire after King Ahasuerus. He was also a leader among his own people. All of his fellow Jews respected him. He worked hard to make sure that the Jews would always prosper.*

ULT **For**
UST was able to do so much because

This word indicates that this verse will give the reason why the scribes made a record about Mordecai.
Support Reference: Connect — Reason-and-Result Relationship

ULT **the Jew**
UST the Jew

This phrase gives clarifying information about Mordecai.
Support Reference: Distinguishing Versus Informing or Reminding

ULT **was second to the king Ahasuerus**
UST he was the most powerful person in the empire after King Ahasuerus

Alternate translation: [was the second most important person after King Ahasuerus himself]

ULT **and great among the Jews**
UST He was also a leader among his own people

Alternate translation: [and a great leader of the Jews]

ULT **his brothers**
UST his fellow Jews

Here, **brothers** is a figurative way of describing fellow members of the same people group.
Alternate translation: [fellow Jews]
Support Reference: When Masculine Words Include Women

ULT **seeking good for his people and speaking peace to all its seed**
UST He worked {hard} to make sure that the Jews would always prosper

These two phrases basically mean the same thing. The repetition is used to emphasize how hard Mordecai worked for the good of his people. If it would be helpful in your language, you could combine these phrases and say something like, “He worked hard so his people and their descendants would prosper.”
Support Reference: Parallelism

ULT **seeking good for his people and speaking peace to all its seed**
UST He worked {hard} to make sure that the Jews would always prosper

The abstract nouns **good** and **peace** refer in this context to prosperity and security. You could translate these ideas with verbs, for example, you could say, “He worked hard to make sure that his people would prosper and their descendants would be secure.”
Support Reference: Abstract Nouns

ULT **seeking good for his people**
UST He worked {hard} to make sure that the Jews would always prosper

Seeking is a figurative way to describe actively trying to do something or work hard for something.
Support Reference: Metaphor

ULT **and speaking peace to all its seed**
UST He worked {hard} to make sure that the Jews would always prosper

Speaking peace is a figurative way of describing actions that benefit the general welfare of others.
Support Reference: Idiom

ULT **to all its seed**
UST He worked {hard} to make sure that the Jews would always prosper

As in verses 27 and 28, **seed** means “descendants.” **seed** means “descendants.” Even if you combine the two parallel phrases, you can still convey the idea of “down through the generations” with a word such as “always.” Alternate translation: [to all of their descendants]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Mordecai	Mordecai
Jew	Jew
king	King
Ahasuerus	Ahasuerus
Jews	among his own people
favored	respected him
seeking	He worked {hard} to make sure that the Jews would always prosper
good	He worked {hard} to make sure that the Jews would always prosper
peace	He worked {hard} to make sure that the Jews would always prosper
seed	He worked {hard} to make sure that the Jews would always prosper

Appendix: Translation Academy

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.

Esther References:

Esther 1:16 Esther 1:19 Esther 1:19 Esther 1:19 Esther 1:19 Esther 1:20 Esther 1:20 Esther 2:2 Esther 2:3 Esther 2:3 Esther 2:4 Esther 3:8 Esther 3:8 Esther 3:9 Esther 3:9 Esther 5:4 Esther 5:4 Esther 5:4 Esther 5:8 Esther 5:8 Esther 5:8 Esther 6:6 Esther 6:7 Esther 6:8 Esther 6:8 Esther 6:9 Esther 6:9 Esther 6:10 Esther 7:4 Esther 7:9 Esther 8:5 Esther 8:8 Esther 8:8

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**.

Esther References:

Esther 1:2 Esther 1:3 Esther 1:4 Esther 1:4 Esther 1:7 Esther 1:7 Esther 1:8 Esther 1:9 Esther 1:11 Esther 1:19 Esther 1:19 Esther 2:16 Esther 2:17 Esther 3:1 Esther 3:15 Esther 5:1 Esther 5:1 Esther 5:6 Esther 5:7 Esther 5:11 Esther 6:8 Esther 6:8 Esther 7:2 Esther 7:3 Esther 7:3 Esther 7:4 Esther 7:7 Esther 8:6 Esther 8:6 Esther 9:2 Esther 9:12 Esther 9:22 Esther 9:30 Esther 10:2 Esther 10:3

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.

Esther References:

Esther 1:5 Esther 1:19 Esther 1:20 Esther 2:1 Esther 2:6 Esther 2:8 Esther 2:8 Esther 2:8 Esther 2:13 Esther 2:14 Esther 2:16 Esther 2:19 Esther 2:22 Esther 2:23 Esther 2:23 Esther 2:23 Esther 3:6 Esther 3:7 Esther 3:9 Esther 3:11 Esther 3:12 Esther 3:12 Esther 3:12 Esther 3:13 Esther 3:14 Esther 3:14 Esther 3:15 Esther 4:4 Esther 4:8 Esther 4:11 Esther 4:16 Esther 5:3 Esther 5:6 Esther 5:12 Esther 6:1 Esther 6:2 Esther 6:3 Esther 6:3 Esther 6:8 Esther 6:9 Esther 7:2 Esther 7:3 Esther 7:4 Esther 7:7 Esther 8:5 Esther 8:9 Esther 8:9 Esther 8:13 Esther 8:13 Esther 8:14 Esther 8:14 Esther 9:11 Esther 9:12 Esther 9:13 Esther 9:14 Esther 9:14 Esther 9:28 Esther 9:32 Esther 10:2

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)
>
> > **Because idols 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 when she 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.

Esther References:

Esther 2:15 Esther 2:15 Esther 3:10 Esther 5:13 Esther 8:1 Esther 9:10 Esther 9:24 Esther 9:29 Esther 9:29 Esther 9:31 Esther 10:3

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

Esther References:

Esther 2:15 Esther 5:12 Esther 6:10 Esther 9:28

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!"

Esther References:

Esther 1:4 Esther 1:4 Esther 2:10 Esther 2:17 Esther 2:20 Esther 3:1 Esther 3:2 Esther 3:2 Esther 3:6 Esther 3:8 Esther 3:13 Esther 4:1 Esther 4:3 Esther 4:3 Esther 4:8 Esther 4:14 Esther 5:7 Esther 5:8 Esther 5:9 Esther 7:4 Esther 7:6 Esther 8:11 Esther 8:14 Esther 8:16 Esther 8:16 Esther 8:17 Esther 8:17 Esther 9:5 Esther 9:6 Esther 9:12 Esther 9:27 Esther 9:28 Esther 10:2

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.

Esther References:

Esther 7:3

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."

Esther References:

Esther 7:8

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals

that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)
(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)
>
> > 20 But then Herod … had John locked up in prison. 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)
>
> > Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 8,10 Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets…
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)
>
> > Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

Esther References:

Esther 1:12 Esther 1:15 Esther 6:2 Esther 7:8 Esther 8:1 Esther 8:2 Esther 8:7 Esther 8:14 Esther 8:17 Esther 9:23 Esther 9:26 Esther 9:27

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!"

Esther References:

Esther 5:12

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.

Esther References:

Esther 1:4 Esther 1:4 Esther 1:5 Esther 1:6 Esther 1:7 Esther 1:8 Esther 1:11 Esther 1:11 Esther 1:12 Esther 1:15 Esther 1:17 Esther 1:18 Esther 1:18 Esther 1:19 Esther 1:20 Esther 1:22 Esther 2:1 Esther 2:2 Esther 2:6 Esther 2:8 Esther 2:8 Esther 2:12 Esther 2:12 Esther 2:13 Esther 2:13 Esther 2:14 Esther 2:14 Esther 2:14 Esther 2:15 Esther 2:17 Esther 2:18 Esther 2:19 Esther 2:21 Esther 3:1 Esther 3:2 Esther 3:2 Esther 3:2 Esther 3:2 Esther 3:3 Esther 3:4 Esther 3:4 Esther 3:6 Esther 3:7 Esther 3:7 Esther 3:8 Esther 3:10 Esther 3:12 Esther 3:13 Esther 3:15 Esther 3:15 Esther 4 Introduction Esther 4:1 Esther 4:1 Esther 4:3 Esther 4:4 Esther 4:4 Esther 4:6 Esther 4:11 Esther 4:11 Esther 4:17 Esther 5 Introduction Esther 5:1 Esther 5:2 Esther 5:2 Esther 5:5 Esther 5:6 Esther 5:9 Esther 5:9 Esther 5:11 Esther 5:11 Esther 5:13 Esther 5:14 Esther 5:14 Esther 5:14 Esther 5:14 Esther 6:1 Esther 6:2 Esther 6:4 Esther 6:5 Esther 6:5 Esther 6:8 Esther 6:8 Esther 6:9 Esther 6:10 Esther 6:13 Esther 6:13 Esther 6:13 Esther 6:14 Esther 7 Introduction Esther 7:2 Esther 7:7 Esther 7:8 Esther 7:8 Esther 7:8 Esther 7:9 Esther 8:1 Esther 8:1 Esther 8:2 Esther 8:2 Esther 8:3 Esther 8:8 Esther 8:9 Esther 8:9 Esther 8:10 Esther 8:12 Esther 8:12 Esther 8:15 Esther 8:15 Esther 8:16 Esther 8:17 Esther 9:1 Esther 9:2 Esther 9:4 Esther 9:7 Esther 9:13 Esther 9:14 Esther 9:14 Esther 9:16 Esther 9:18 Esther 9:18 Esther 9:19 Esther 9:22 Esther 9:22 Esther 9:22 Esther 9:23 Esther 9:24 Esther 9:24 Esther 9:25 Esther 9:25 Esther 9:26 Esther 9:26 Esther 9:26 Esther 10:1

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, **his brother** must marry **his** wife and have children for **his brother**.' (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."

Esther References:

Esther 2:15 Esther 5:11 Esther 9:30 Esther 10:3

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouth and 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 mouth and 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**.

Esther References:

Esther 5:7 Esther 6:3 Esther 8:15 Esther 9:17 Esther 9:18 Esther 9:19 Esther 9:22 Esther 9:24

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.

Esther References:

Esther 1:16 Esther 1:17 Esther 3:9 Esther 5:3 Esther 7:2 Esther 7:4

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**

Esther References:

Esther 1:1 Esther 1:5 Esther 1:8 Esther 1:10 Esther 1:11 Esther 1:14 Esther 1:19 Esther 1:21 Esther 1:22 Esther 1:22 Esther 2:2 Esther 2:3 Esther 2:11 Esther 2:12 Esther 2:15 Esther 2:17 Esther 2:19 Esther 2:21 Esther 2:21 Esther 2:22 Esther 2:23 Esther 3:1 Esther 3:4 Esther 3:4 Esther 3:4 Esther 3:6 Esther 3:9 Esther 3:9 Esther 3:12 Esther 3:12 Esther 3:12 Esther 3:12 Esther 3:14 Esther 4:3 Esther 5:2 Esther 5:4 Esther 5:8 Esther 5:8 Esther 6:2 Esther 6:6 Esther 6:7 Esther 6:9 Esther 6:9 Esther 6:10 Esther 6:11 Esther 6:13 Esther 7:3 Esther 7:3 Esther 7:7 Esther 7:8 Esther 7:8 Esther 7:9 Esther 8:3 Esther 8:3 Esther 8:5 Esther 8:5 Esther 8:5 Esther 8:6 Esther 8:7 Esther 8:9 Esther 8:9 Esther 8:11 Esther 8:13 Esther 8:13 Esther 8:17 Esther 8:17 Esther 8:17 Esther 8:17 Esther 9:1 Esther 9:1 Esther 9:2 Esther 9:2 Esther 9:4 Esther 9:5 Esther 9:5 Esther 9:5 Esther 9:10 Esther 9:13 Esther 9:15 Esther 9:19 Esther 9:19 Esther 9:21 Esther 9:21 Esther 9:22 Esther 9:25 Esther 9:26 Esther 9:27 Esther 9:27 Esther 9:27 Esther 9:28 Esther 9:28 Esther 9:28 Esther 9:28 Esther 9:31 Esther 10:2 Esther 10:3

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**.

Esther References:

Esther 1:5 Esther 1:20 Esther 3:13 Esther 4:11 Esther 4:11 Esther 9:20 Esther 9:28 Esther 10:1

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.

Esther References:

Esther 1:12 Esther 1:14 Esther 1:17 Esther 1:21 Esther 2:3 Esther 2:4 Esther 2:4 Esther 2:8 Esther 2:8 Esther 2:14 Esther 2:15 Esther 2:21 Esther 3:1 Esther 3:5 Esther 3:5 Esther 3:6 Esther 3:6 Esther 3:11 Esther 3:12 Esther 3:13 Esther 5:2 Esther 5:8 Esther 5:9 Esther 5:9 Esther 5:11 Esther 5:13 Esther 6:2 Esther 6:6 Esther 6:9 Esther 6:10 Esther 6:13 Esther 6:13 Esther 6:13 Esther 7:4 Esther 7:5 Esther 7:7 Esther 7:7 Esther 7:10 Esther 8:2 Esther 8:5 Esther 8:7 Esther 8:8 Esther 8:8 Esther 8:10 Esther 8:10 Esther 8:11 Esther 8:16 Esther 8:17 Esther 9:1 Esther 9:2 Esther 9:2 Esther 9:3 Esther 9:3 Esther 9:16 Esther 9:16 Esther 9:18 Esther 9:22 Esther 9:22 Esther 9:28 Esther 10:3 Esther 10:3

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.

Esther References:

Esther 1:2 Esther 1:3 Esther 1:7 Esther 1:10 Esther 1:11 Esther 1:12 Esther 1:13 Esther 1:14 Esther 1:15 Esther 1:16 Esther 1:17 Esther 1:19 Esther 1:19 Esther 1:22 Esther 1:22 Esther 2:9 Esther 2:9 Esther 2:11 Esther 2:17 Esther 2:18 Esther 2:23 Esther 3:7 Esther 3:12 Esther 3:13 Esther 3:15 Esther 4:2 Esther 4:5 Esther 4:6 Esther 4:6 Esther 4:8 Esther 5:2 Esther 5:14 Esther 6:1 Esther 6:9 Esther 6:11 Esther 6:13 Esther 6:13 Esther 7:3 Esther 7:6 Esther 7:9 Esther 8:1 Esther 8:2 Esther 8:3 Esther 8:3 Esther 8:4 Esther 8:5 Esther 8:7 Esther 8:9 Esther 8:10 Esther 8:11 Esther 8:15 Esther 8:15 Esther 9:2 Esther 9:4 Esther 9:11 Esther 9:25 Esther 9:30 Esther 10:1

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.

Esther References:

Esther 1:12 Esther 2:7 Esther 2:11 Esther 2:17 Esther 3:5 Esther 4:5 Esther 4:8 Esther 5:3 Esther 5:6 Esther 7:2 Esther 7:3 Esther 7:5 Esther 7:8 Esther 8:5 Esther 8:5 Esther 8:6 Esther 9:12 Esther 9:19 Esther 9:22 Esther 9:26 Esther 9:28 Esther 9:30 Esther 10:3

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.

Esther References:

Esther 4:14 Esther 6:1 Esther 8:17 Esther 9:1 Esther 9:4 Esther 9:11 Esther 9:25

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?

Esther References:

Esther 4:14 Esther 6:6 Esther 7:8 Esther 8:6 Esther 9:12 Esther 10:2

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)
>
> > **A representative 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

Esther References:

Esther 1:3 Esther 3:15 Esther 4:7 Esther 7:1 Esther 8:1 Esther 9:5 Esther 9:17

Forms of 'You' — Dual/Plural

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. Some languages also have a dual form of "you" for when the word "you" refers to only two people. 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 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 person. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word "you" refers to, we need to look at the context to see how many people the speaker was speaking to.

Reasons This Is a Translation Issue

- Translators who speak a language that has distinct singular, dual, 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 how many people the speaker was addressing.

Examples From the Bible

> Then **James and John**, the sons of Zebedee, came up to him, saying to him, "Teacher, we desire that you to do for us whatever we ask you." 36 So he said to them, "What do **you** want me to do for **you**?" (Mark 10:35-36 ULT)

Jesus is asking the two, James and John, what they want him to do for them. If the target language has a dual form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

> Jesus sent out two of his disciples and said to them, "Go into the village opposite us. As soon as **you** enter it, **you** will find a colt tied there, on which no one has yet sat. Untie it and bring it to me." (Mark 11:1b-2 ULT)

The context makes it clear that Jesus is addressing two people. If the target language has a dual form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Greetings. Consider it all joy, my brothers, when **you** experience various troubles. You know that the testing of **your** faith produces endurance. (James 1:1-3 ULT)

James wrote this letter to many people, so the word "you" refers to many people. If the target language has a plural form of "you," it would be best to use it here.

Strategies for finding out how many people "you" refers to

(1) Look at the translationNotes 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 who the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_youdual.

Esther References:

Esther 5:8

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.

Esther References:

Esther 5:4

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.

Esther References:

Esther 2:15 Esther 3:15 Esther 4:11 Esther 5:10 Esther 6:13

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.

Esther References:

Esther 1:8 Esther 1:11 Esther 1:13 Esther 1:17 Esther 1:17 Esther 2:10 Esther 2:11 Esther 3:2 Esther 3:4 Esther 3:7 Esther 4:2 Esther 5:14 Esther 8:6 Esther 8:8 Esther 8:9 Esther 9:4 Esther 9:19 Esther 9:22 Esther 9:24 Esther 9:26 Esther 9:26 Esther 9:28 Esther 10:3

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.

Esther References:

Esther 6:4 Esther 6:14 Esther 7:8

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.

Esther References:

Esther 2:19 Esther 2:23 Esther 3:1 Esther 5:2

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as "while," "as," and "during." Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

> Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

> But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word "**during**" tells us clearly that two things happened at the same time, but one event did not cause the other.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector "**and**" indicates this.

> **While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words "**while**" and "**as**" tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

(1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
(2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
(3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

> **While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

Esther References:

Esther 1:9 Esther 2:6 Esther 2:8 Esther 2:8 Esther 2:19 Esther 2:21

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

Esther References:

Esther 5:14 Esther 7:9

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.

Esther References:

Esther 3:9

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.”

Esther References:

Esther 2:16 Esther 3:7 Esther 3:7 Esther 3:12 Esther 3:13 Esther 8:9 Esther 8:12 Esther 9:1 Esther 9:15 Esther 9:17 Esther 9:19 Esther 9:21

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.

Esther References:

Esther 1:1 Esther 1:2 Esther 1:9 Esther 1:10 Esther 1:14 Esther 1:16 Esther 1:21 Esther 2:3 Esther 2:5 Esther 2:5 Esther 2:6 Esther 2:6 Esther 2:7 Esther 2:7 Esther 2:14 Esther 2:15 Esther 2:18 Esther 2:21 Esther 3:1 Esther 3:1 Esther 3:7 Esther 4:5 Esther 5:10 Esther 6:2 Esther 7:9 Esther 8:3 Esther 9:7 Esther 9:8 Esther 9:9 Esther 9:24 Esther 9:26 Esther 9:29

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)

Esther References:

Esther 1:1 Esther 1:4 Esther 1:5 Esther 3:8 Esther 3:13 Esther 4:11 Esther 4:16 Esther 8:9 Esther 9:6 Esther 9:10 Esther 9:12 Esther 9:12 Esther 9:13 Esther 9:14 Esther 9:15 Esther 9:16 Esther 9:29 Esther 9:30

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.

Esther References:

Esther 1:3 Esther 1:10 Esther 2:14 Esther 2:16 Esther 2:16 Esther 3:7 Esther 3:7 Esther 3:7 Esther 3:13 Esther 3:13 Esther 7:2 Esther 8:9 Esther 8:9 Esther 8:12 Esther 8:12 Esther 9:1 Esther 9:1 Esther 9:15 Esther 9:17 Esther 9:17 Esther 9:18 Esther 9:18 Esther 9:18 Esther 9:19 Esther 9:21 Esther 9:21

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.

Esther References:

Esther 2:17 Esther 3:2 Esther 3:10 Esther 4:1 Esther 4:3 Esther 4:4 Esther 4:4 Esther 4:11 Esther 4:11 Esther 4:16 Esther 5:2 Esther 5:2 Esther 5:11 Esther 6:12 Esther 7:8 Esther 8:2 Esther 8:3 Esther 8:4 Esther 9:13 Esther 9:19 Esther 9:22

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**

Esther References:

Esther 1:2 Esther 1:5 Esther 1:6 Esther 1:6 Esther 1:6 Esther 1:6 Esther 1:6 Esther 1:6 Esther 1:10 Esther 1:12 Esther 1:15 Esther 2:2 Esther 2:3 Esther 2:3 Esther 2:3 Esther 2:3 Esther 2:5 Esther 2:8 Esther 2:9 Esther 2:12 Esther 2:12 Esther 2:14 Esther 2:15 Esther 2:16 Esther 2:18 Esther 2:21 Esther 2:23 Esther 3:7 Esther 3:7 Esther 3:10 Esther 3:12 Esther 3:15 Esther 4:4 Esther 4:5 Esther 4:11 Esther 5:14 Esther 5:14 Esther 6:2 Esther 6:4 Esther 6:14 Esther 7:9 Esther 7:9 Esther 7:10 Esther 8:2 Esther 8:4 Esther 8:7 Esther 8:8 Esther 9:13 Esther 9:25

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."

Esther References:

Esther 1:1 Esther 1:1 Esther 1:1 Esther 1:10 Esther 1:11 Esther 1:13 Esther 2:6 Esther 2:6 Esther 2:7 Esther 2:8 Esther 2:12 Esther 2:12 Esther 4:5 Esther 9:26

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 the Pharisees 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 the Pharisees 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**.

Esther References:

Esther 1:1 Esther 2:1 Esther 2:8 Esther 3:1 Esther 5:1 Esther 6:1 Esther 8:1 Esther 8:3 Esther 8:15 Esther 9:1 Esther 10:1

Introduction of New and Old Participants

Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** … **This man** came to Jesus at night … Jesus replied and said to **him** … (John 3:1, 2a, 3a)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as "This man" and "him" when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as "There was a man," as in the example below. The phrase "There was" tells us that this man existed. The word "a" in "a man" tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife." This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she."

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her … (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth … (Acts 4:36-37 ULT)
> — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.” (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who “he” refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.”

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph’s master took Joseph and put him in prison, in the place where all the king’s prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.
>
> > Joseph’s master took **him** and put **him** in prison, in the place where all the king’s prisoners were put, and **he** stayed there in the prison.

Esther References:

Esther 1:9 Esther 2:2 Esther 2:5 Esther 4:1

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 the Pharisees 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.

Esther References:

Esther 3:6

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**.

Esther References:

Esther 7:3 Esther 7:5

Appendix: Translation Words

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

Esther References:

Esther 2:3 Esther 9:27 Esther 9:31

authority

Definition:

The term “authority” usually refers to a position of influence, responsibility, or rule over another person.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as “responsible to obey” or “having to obey others’ commands.”

(See also: dominion, king, ruler, power)

Bible References:

- Colossians 2:10
- Esther 9:29
- Genesis 41:35
- Jonah 3:6-7
- Luke 12:5
- Luke 20:1-2
- Mark 1:22
- Matthew 8:9
- Matthew 28:19
- Titus 3:1

Word Data:

- Strong’s: H8633, G08310, G14130, G18490, G18500, G20030, G27150, G52470

Esther References:

Esther 3:1

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

Esther References:

Esther 6:1 Esther 6:11

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

Esther References:

Esther 9:26

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

Esther References:

Esther 2:14 Esther 3:12 Esther 4:5 Esther 4:11 Esther 4:11 Esther 5:12 Esther 8:9

eunuch

Definition:

Usually the term “eunuch” refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

- Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
- In ancient times, eunuchs were often kings’ servants who were set as guards over the women’s quarters.
- Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: Philip)

Bible References:

- Acts 8:27
- Acts 8:36
- Acts 8:39
- Isaiah 39:7-8
- Jeremiah 34:17-19
- Matthew 19:12

Word Data:

- Strong’s: H5631, G21340, G21350

Esther References:

Esther 1:10 Esther 1:12 Esther 1:15 Esther 2:3 Esther 2:14 Esther 2:15 Esther 2:21 Esther 4:4 Esther 4:5 Esther 6:2 Esther 6:14 Esther 7:9

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

Esther References:

Esther 7:6 Esther 7:7 Esther 8:3 Esther 8:6 Esther 9:2 Esther 9:25

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

Esther References:

Esther 2:15 Esther 2:17 Esther 4:8 Esther 5:2 Esther 5:8 Esther 7:3 Esther 8:3 Esther 8:5 Esther 10:3

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

Esther References:

Esther 4:4 Esther 8:17 Esther 9:2 Esther 9:3

fulfill, fulfilled, carried out

Definition:

The term "fulfill" means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, "fulfill" could be translated as "accomplish" or "complete" or "cause to happen" or "obey" or "perform."
- The phrase "has been fulfilled" could also be translated as "has come true" or "has happened" or "has taken place."
- Ways to translate "fulfill," as in "fulfill your ministry," could include "complete" or "perform" or "practice" or "serve other people as God has called you to do."

(See also: prophet, Christ, minister, call)

Bible References:

- 1 Kings 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, "See I send my messenger ahead of you, who will prepare your way."
- **40:3** The soldiers gambled for Jesus' clothing. When they did this, they **fulfilled** a prophecy that said, "They divided my garments among them, and gambled for my clothing."

- **42:7** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **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.’”
- **44:5** “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong’s: H1214, H5487, G10960, G41380

Esther References:

Esther 1:5 Esther 2:12

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

Esther References:

Esther 1:4 Esther 5:11

good, right, pleasant, better, best, goodness

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: righteous, prosper, evil)

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- **1:4** God saw that what he had created was **good**.
- **1:11** God planted the tree of the knowledge of **good** and evil.
- **1:12** Then God said, “It is not **good** for man to be alone.”
- **2:4** “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- **8:12** “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- **14:15** Joshua was a **good** leader because he trusted and obeyed God.
- **18:13** Some of these kings were **good** men who ruled justly and worshiped God.
- **28:1** “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

Esther References:

Esther 1:11 Esther 1:19 Esther 1:19 Esther 1:21 Esther 2:2 Esther 2:3 Esther 2:7 Esther 2:9 Esther 3:9 Esther 3:11 Esther 5:4 Esther 5:8 Esther 7:3 Esther 7:9 Esther 8:5 Esther 8:5 Esther 8:8 Esther 8:17 Esther 9:13 Esther 9:19 Esther 9:22 Esther 10:3

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

Esther References:

Esther 1:20 Esther 6:3 Esther 6:6 Esther 6:6 Esther 6:7 Esther 6:9 Esther 6:9 Esther 6:11 Esther 8:16

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

Esther References:

Esther 9:1

Jew, Jewish

Definition:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.

(See also: Abraham, Jacob, Israel, Babylon, Jewish leaders)

Bible References:

- Acts 2:5
- Acts 10:28
- Acts 14:5-7
- Colossians 3:11
- John 2:14
- Matthew 28:15

Examples from the Bible stories:

- **20:11** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **20:12** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **37:10** Many of the **Jews** believed in Jesus because of this miracle.
- **37:11** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **40:2** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **46:6** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G24500, G24510, G24520, G24530, G24540

Esther References:

Esther 2:5 Esther 3:4 Esther 3:6 Esther 3:10 Esther 3:13 Esther 4:3 Esther 4:7 Esther 4:13 Esther 4:14 Esther 4:16 Esther 5:13 Esther 6:10 Esther 6:13 Esther 8:1 Esther 8:3 Esther 8:5 Esther 8:7 Esther 8:7 Esther 8:8 Esther 8:9 Esther 8:9 Esther 8:11 Esther 8:13 Esther 8:16 Esther 8:17 Esther 8:17 Esther 8:17 Esther 9:1 Esther 9:1 Esther 9:2 Esther 9:3 Esther 9:5 Esther 9:6 Esther 9:10 Esther 9:12 Esther 9:13 Esther 9:15 Esther 9:16 Esther 9:18 Esther 9:19 Esther 9:20 Esther 9:22 Esther 9:23 Esther 9:24 Esther 9:24 Esther 9:25 Esther 9:27 Esther 9:28 Esther 9:29 Esther 9:30 Esther 9:31 Esther 10:3 Esther 10:3

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: decree, judge, judgment day, just, law, law)

Bible References:

- 1 John 4:17
- 1 Kings 3:9
- Acts 10:42-43
- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- **19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- **21:8** A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- **39:4** The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- **50:14** But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

Esther References:

Esther 1:13

lament, lamentation

Definition:

The terms "lament" and "lamentation" refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term to "lament" could be translated as to "deeply mourn" or to "wail in grief" or to "be sorrowful."
- A "lamentation" (or a "lament") could be translated as "loud wailing and weeping" or "deep sorrow" or "sorrowful sobbing" or "mournful moaning."

Bible References:

- Amos 8:9-10
- Ezekiel 32:1-2
- Jeremiah 22:18
- Job 27:15-17
- Lamentations 2:5
- Lamentations 2:8
- Micah 2:4
- Psalm 102:1-2
- Zechariah 11:2

Word Data:

- Strong's: H0056, H0421, H0578, H0592, H1058, H4553, H5091, H5092, H5594, H6088, H6969, H7015, H8567, G23540, G23550, G28700, G28750

Esther References:

Esther 4:3

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

Esther References:

Esther 3:8

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

Esther References:

Esther 2:17

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: frankincense, learned men)

Bible References:

- Exodus 30:22-25
- Genesis 37:25-26
- John 11:1-2
- Mark 15:23
- Matthew 2:11-12

Word Data:

- Strong's: H3910, H4753, G34640, G46660, G46690

Esther References:

Esther 2:12

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

Esther References:

Esther 4:14 Esther 4:16 Esther 4:16

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

Esther References:

Esther 1:14

scribe

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: law, Pharisee)

Bible References:

- Acts 4:5
- Luke 7:29-30
- Luke 20:47
- Mark 1:22
- Mark 2:16
- Matthew 5:19-20
- Matthew 7:28
- Matthew 12:38
- Matthew 13:52

Word Data:

- Strong’s: H5608, H5613, H7083, G11220

Esther References:

Esther 3:12 Esther 8:9

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

Esther References:

Esther 1:6

trespass

Definition:

The term “trespass” means to cross a line or to violate a boundary. This term is often used figuratively, meaning to break a law or to violate the rights of another person.

- This term is very similar to the word “transgression,” but is generally used more often to describe violations against other people than against God.
- A trespass can be a violation of a moral law or a civil law.
- A trespass can also be a sin committed against another person.
- This term is related to the terms “sin” and “transgress,” especially as it relates to disobeying God. All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, to “trespass against” could be translated as to “sin against” or to “break the rule.”
- Some languages may have an expression like “cross the line” that could be used to translate “trespass.”
- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as “transgress” and “sin.”

(See also: disobey, iniquity, sin, transgress)

Bible References:

- 1 Samuel 25:28
- 2 Chronicles 26:16-18
- Colossians 2:13
- Ephesians 2:1
- Ezekiel 15:7-8
- Romans 5:17
- Romans 5:20-21

Word Data:

- Strong’s: H0816, H0817, H0819, H2398, H4603, H4604, H6586, H6588, G02640, G39000

Esther References:

Esther 3:3

prostrate, bow down, worship

Definition:

To "prostrate" oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to "worship," referring to the actions of honoring, praising, and obeying God.

- This term often means literally "bow down" or "prostrate oneself" to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

Translation Suggestions:

- The term "worship" could be translated as "bow down to" or "honor and serve" or "honor and obey."
- In some contexts, it could also be translated as "humbly praise" or "give honor and praise."

(See also: bow, fear, sacrifice, praise, honor)

Bible References:

- Colossians 2:18-19
- Deuteronomy 29:18
- Exodus 3:11-12
- Luke 4:7
- Matthew 2:2
- Matthew 2:8

Examples from the Bible stories:

- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods."
- **14:2** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **17:6** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- **18:12** All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- **25:7** Jesus replied, "Get away from me, Satan! In God's word he commands his people, '**Worship** only the Lord your God and only serve him.'"
- **26:2** On the Sabbath, he (Jesus) went to the place of **worship**.
- **47:1** There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- **49:18** God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H5457, H5647, H6087, H7812, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

Esther References:

Esther 3:2 Esther 3:2 Esther 3:5

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

Esther References:

Esther 1:12 Esther 1:18

Ahasuerus

Definition:

Ahasuerus was a king who ruled over the ancient kingdom of Persia for twenty years.

- This was during the time the exiled Jews were living in Babylonia, which had come under Persian rule.
- Another name for this king may have been Xerxes.
- After sending away his queen in a fit of anger, King Ahasuerus later chose a Jewish woman named Esther to be his new wife and queen.

(Translation suggestions: Translate Names)

(See also: Babylon, Esther, Ethiopia, exile, Persia)

Bible References:

- Daniel 9:1
- Esther 10:1-2
- Ezra 4:7-8

Word Data:

- Strong's: H0325

Esther References:

Esther 1:1 Esther 1:1 Esther 1:2 Esther 1:9 Esther 1:10 Esther 1:15 Esther 1:16 Esther 1:17 Esther 1:19 Esther 2:1 Esther 2:12 Esther 2:16 Esther 2:21 Esther 3:1 Esther 3:6 Esther 3:7 Esther 3:8 Esther 3:12 Esther 6:2 Esther 7:5 Esther 8:1 Esther 8:7 Esther 8:10 Esther 8:12 Esther 9:2 Esther 9:20 Esther 9:30 Esther 10:1 Esther 10:3

Babylon, Babylonia, Babylonian

Definition:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: synecdoche)

(See also: Babel, Chaldea, Judah, Nebuchadnezzar)

Bible References:

- 1 Chronicles 9:1
- 2 Kings 17:24-26
- Acts 7:43
- Daniel 1:2
- Ezekiel 12:13
- Matthew 1:11
- Matthew 1:17

Examples from the Bible stories:

- **20:6** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the **Babylonians**, to attack the kingdom of Judah. **Babylon** was a powerful empire.
- **20:7** But after a few years, the king of Judah rebelled against **Babylon**. So, the **Babylonians** came back and attacked the kingdom of Judah. They captured the city of Jerusalem, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:9** Nebuchadnezzar and his army took almost all of the people of the kingdom of Judah to **Babylon**, leaving only the poorest people behind to plant the fields.
- **20:11** About seventy years later, Cyrus, the king of the Persians, defeated **Babylon**.

Word Data:

- Strong's: H3778, H3779, H8152, H0894, H0895, H0896, G08970

Esther References:

Esther 2:6

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.
- The phrase "the land of Benjamin" refers to the territory that Yahweh gave to the descendants of Benjamin to live in.
- 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

Esther References:

Esther 2:5

Esther, Hadassah

Definition:

Esther was a Jewish woman who became queen of the Persian kingdom after the Israelites were taken to Babylon as captives. "Esther" was her Persian name, and her Hebrew name was "Hadassah."

- The book of Esther tells the story of how Esther became the wife of the Persian King Ahasuerus and how God used her to save her people.
- Esther was an orphan who was raised by her godly older cousin, Mordecai.
- Her obedience to her adoptive father helped her to be obedient to God.
- Esther obeyed God and risked her life in order to save her people, the Jews.
- The story of Esther illustrates God's sovereign control over the events of history, especially how he protects his people and works through those who obey him.

(Translation suggestions: Translate Names)

(See also: Ahasuerus, Mordecai, Persia)

Bible References:

- Esther 2:7
- Esther 2:15
- Esther 7:1
- Esther 8:2

Word Data:

- Strong's: H0635

Esther References:

Esther 2:7 Esther 2:7 Esther 2:8 Esther 2:10 Esther 2:11 Esther 2:15 Esther 2:15 Esther 2:16 Esther 2:17 Esther 2:18 Esther 2:20 Esther 2:20 Esther 2:22 Esther 2:22 Esther 4:4 Esther 4:5 Esther 4:8 Esther 4:10 Esther 4:12 Esther 4:13 Esther 4:17 Esther 5:1 Esther 5:2 Esther 5:2 Esther 5:2 Esther 5:3 Esther 5:4 Esther 5:5 Esther 5:5 Esther 5:6 Esther 5:7 Esther 5:12 Esther 6:14 Esther 7:1 Esther 7:2 Esther 7:2 Esther 7:3 Esther 7:5 Esther 7:6 Esther 7:7 Esther 7:8 Esther 8:1 Esther 8:1 Esther 8:2 Esther 8:3 Esther 8:4 Esther 8:4 Esther 8:7 Esther 8:7 Esther 9:12 Esther 9:13 Esther 9:29 Esther 9:31 Esther 9:32

Ethiopia, Ethiopian

Definition:

Ethiopia is a country in Africa located just south of Egypt, bordered by the Nile River to the west and by the Red Sea to the east. A person from Ethiopia is an “Ethiopian.”

- Ancient Ethiopia was located south of Egypt and included land that is now part of several modern-day African countries, such as Sudan, modern Ethiopia, Somalia, Kenya, Uganda, Central African Republic, and Chad.
- In the Bible, Ethiopia is sometimes called “Cush” or “Nubia.”
- The countries of Ethiopia (“Cush”) and Egypt are often mentioned together in the Bible, perhaps because they were located next to each other and their people may have had some of the same ancestors.
- God sent Philip the evangelist to a desert where he shared the good news about Jesus with an Ethiopian eunuch.

(Translation suggestions: How to Translate Names)

(See also: Cush, Egypt, eunuch, Philip)

Bible References:

- Acts 8:27
- Acts 8:30
- Acts 8:32-33
- Acts 8:36-38
- Isaiah 18:1-2
- Nahum 3:9
- Zephaniah 3:9-11

Word Data:

- Strong’s: G01280

Esther References:

Esther 1:1 Esther 8:9

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

Esther References:

Esther 2:6

Judah, kingdom of Judah

Definition:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: Judah, Salt Sea)

Bible References:

- 1 Samuel 30:26-28
- 2 Samuel 12:8
- Hosea 5:14
- Jeremiah 7:33
- Judges 1:16-17

Examples from the Bible stories:

- **18:7** Only two tribes remained faithful to him (Rehoboam). These two tribes became the **kingdom of Judah**.
- **18:10** The **kingdoms of Judah** and Israel became enemies and often fought against each other.
- **18:13** The **kings of Judah** were descendants of David. Some of these kings were good men who ruled justly and worshiped God. But most of **Judah's** kings were evil, corrupt, and they worshiped idols.
- **20:1** The **kingdoms of Israel and Judah** both sinned against God.
- **20:5** The people in the **kingdom of Judah** saw how God had punished the people of the kingdom of Israel for not believing and obeying him. But they still worshiped idols, including the gods of the Canaanites.
- **20:6** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the Babylonians, to attack the **kingdom of Judah**.
- **20:9** Nebuchadnezzar and his army took almost all of the people of **the kingdom of Judah** to Babylon, leaving only the poorest people behind to plant the fields.

Word Data:

- Strong's: H4438, H3063

Esther References:

Esther 2:6

Mede, Medes, Media

Definition:

Media was an ancient empire located east of Assyria and Babylonia, and north of Elam and Persia. The people who lived in the empire of Media were called “Medes.”

- The Media empire covered parts of what are present-day Turkey, Iran, Syria, Iraq and Afghanistan.
- The Medes were closely associated with the Persians and the two empires joined forces to conquer the Babylonian empire.
- Babylonia was invaded by Darius the Mede during the time that the prophet Daniel was living there.

(Translation suggestions: How to Translate Names)

(See also: Assyria, Babylon, Cyrus, Daniel, Darius, Elam, Persia)

Bible References:

- 2 Kings 17:6
- Acts 2:9
- Daniel 5:28
- Esther 1:3-4
- Ezra 6:1-2

Word Data:

- Strong’s: H4074, H4075, H4076, H4077, G33700

Esther References:

Esther 1:3 Esther 1:14 Esther 1:18 Esther 1:19 Esther 10:2

Mordecai

Definition:

Mordecai was a Jewish man living in the country of Persia. He was the guardian of his cousin Esther, who later became the wife of the Persian king, Ahasuerus.

- While working at the royal palace, Mordecai overheard men plotting together to kill King Ahasuerus. He reported this and the king’s life was saved.
- Some time later, Mordecai also found out about a plan to kill all the Jews in the kingdom of Persia. He advised Esther to appeal to the king to save her people.

(Translation suggestions: Translate Names)

(See also: Ahasuerus, Babylon, Esther, Persia)

Bible References:

- Esther 2:6
- Esther 3:6
- Esther 8:2
- Esther 10:2

Word Data:

- Strong’s: H4782

Esther References:

Esther 2:5 Esther 2:7 Esther 2:10 Esther 2:15 Esther 2:19 Esther 2:20 Esther 2:20 Esther 2:21 Esther 2:22 Esther 2:22 Esther 3:2 Esther 3:3 Esther 3:4 Esther 3:5 Esther 3:6 Esther 3:6 Esther 3:6 Esther 4:1 Esther 4:1 Esther 4:4 Esther 4:5 Esther 4:6 Esther 4:7 Esther 4:10 Esther 4:12 Esther 4:13 Esther 4:17 Esther 5:9 Esther 5:9 Esther 5:13 Esther 5:14 Esther 6:2 Esther 6:3 Esther 6:4 Esther 6:10 Esther 6:11 Esther 6:12 Esther 6:13 Esther 7:9 Esther 7:10 Esther 8:1 Esther 8:2 Esther 8:2 Esther 8:7 Esther 8:9 Esther 8:15 Esther 9:3 Esther 9:4 Esther 9:4 Esther 9:20 Esther 9:23 Esther 9:29 Esther 9:31 Esther 10:2 Esther 10:3

Nebuchadnezzar

Definition:

Nebuchadnezzar was a king of the Babylonian Empire whose powerful army conquered many people groups and nations.

- Under Nebuchadnezzar's leadership, the Babylonian army attacked and conquered the kingdom of Judah, and took most of the people of Judah to Babylon as captives. The captives were forced to live there for a period of 70 years known as the "Babylonian Exile."
- One of the exiles, Daniel, interpreted some of King Nebuchadnezzar's dreams.
- Three other captured Israelites, Hananiah, Mishael, and Azariah, were thrown into a fiery furnace when they refused to bow down to a gigantic gold statue that Nebuchadnezzar had made.
- King Nebuchadnezzar was very arrogant and worshiped false gods. When he conquered Judah, he stole many gold and silver objects from the temple in Jerusalem.
- Because Nebuchadnezzar was proud and refused to turn away from worshiping false gods, Yahweh caused him to be destitute for seven years, living like an animal. After the seven years, God restored Nebuchadnezzar when he humbled himself and praised the one true God, Yahweh.

(Translation suggestions: How to Translate Names)

(See also: arrogant, Azariah, Babylon, Hananiah, Mishael)

Bible References:

- 1 Chronicles 6:15
- 2 Kings 25:1-3
- Daniel 1:2
- Daniel 4:4
- Ezekiel 26:8

Examples from the Bible stories:

- **20:6** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent **Nebuchadnezzar**, king of the Babylonians, to attack the kingdom of Judah.
- **20:6** The king of Judah agreed to be **Nebuchadnezzar's** servant and pay him a lot of money every year.
- **20:8** To punish the king of Judah for rebelling, **Nebuchadnezzar's** soldiers killed the king's sons in front of him and then made him blind.
- **20:9** **Nebuchadnezzar** and his army took almost all of the people of the kingdom of Judah to Babylon, leaving only the poorest people behind to plant the fields.

Word Data:

- Strong's: H5019, H5020

Esther References:

Esther 2:6

Persia, Persians

Definition:

Persia was a country that also became a powerful empire founded by Cyrus the Great in 550 BC. The country of Persia was located southeast of Babylonia and Assyria in a region that is now the modern-day country of Iran.

- The people of Persia were called "Persians."
- Under King Cyrus' decree, the Jews were freed from their captivity in Babylon and allowed to go home, and the temple in Jerusalem was rebuilt, with funds provided by the Persian Empire.
- King Artaxerxes was the ruler of the Persian Empire when Ezra and Nehemiah went back to Jerusalem to rebuild the walls of Jerusalem.
- Esther became a queen of the Persian empire when she married King Ahasuerus.

(See also: Ahasuerus, Artaxerxes, Assyria, Babylon, Cyrus, Esther, Ezra, Nehemiah)

Bible References:

- 2 Chronicles 36:20
- Daniel 10:13
- Esther 1:3-4
- Ezekiel 27:10

Word Data:

- Strong's: H6539, H6540, H6542, H6543

Esther References:

Esther 1:3 Esther 1:14 Esther 1:18 Esther 1:19 Esther 10:2

Tarshish

Definition:

In biblical times, Tarshish was a port city situated on the Mediterranean Sea. The specific location of the city is unknown. Also, the Old Testament mentions two different men named Tarshish.

- The city of Tarshish was a prosperous port city with ships that carried products to buy, sell, or trade. The Bible states that King Solomon kept a fleet of ships stationed at Tarshish.
- The Old Testament prophet Jonah boarded a ship bound for the city of Tarshish instead of obeying God's command to go preach to Nineveh.
- One of Japheth's grandsons was named Tarshish.
- Tarshish was also the name of one of the wise men of King Ahashuerus.

(Translation suggestions: How to Translate Names)

(See also: Esther, Japheth, Jonah, Nineveh, Phoenicia, wise men)

Bible References:

- Genesis 10:2-5
- Isaiah 2:16
- Jeremiah 10:9
- Jonah 1:3
- Psalms 48:7

Word Data:

- Strong's: H8659

Esther References:

Esther 1:14

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

Esther References:

Esther 10:1

Vashti

Definition:

In the Old Testament book of Esther, Vashti was the wife of Ahasuerus, king of Persia.

- King Ahasuerus sent Queen Vashti away when she refused to obey his order to come to his dinner party and show off her beauty to his drunken guests.
- As a result, a search went out for a new queen and eventually Esther was chosen to be the king's new wife.

(Translation suggestions: Translate Names)

(See also: Ahasuerus, Esther, Persia)

Bible References:

- Esther 1:9-11
- Esther 2:1-2
- Esther 2:17-18

Word Data:

- Strong's: H2060

Esther References:

Esther 1:9 Esther 1:11 Esther 1:12 Esther 1:15 Esther 1:16 Esther 1:17 Esther 1:19 Esther 2:1 Esther 2:4 Esther 2:17

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

Esther References:

Esther 3:10 Esther 7:6 Esther 7:6 Esther 8:1 Esther 8:13 Esther 9:1 Esther 9:5 Esther 9:10 Esther 9:16 Esther 9:22 Esther 9:24

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

Esther References:

Esther 3:13

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

Esther References:

Esther 1:13

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

Esther References:

Esther 2:3 Esther 2:8 Esther 2:19 Esther 4:16 Esther 8:11 Esther 9:2 Esther 9:15 Esther 9:16 Esther 9:18

avenge, avenger, revenge, vengeance

Definition:

To "avenge" or "take revenge" or "execute vengeance" is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is "vengeance."

- Usually "avenge" implies an intent to see justice done or to right a wrong,
- When referring to people, the expression "take revenge" or "get revenge" usually involves wanting to get back at the person who did the harm.
- When God "takes vengeance" or "executes vengeance," he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to "avenge" could also be translated as to "right a wrong" or to "get justice for."
- When referring to human beings, to "take revenge" could be translated as "pay back" or "hurt in order to punish" or "get back at."
- Depending on the context, "vengeance" could be translated as "punishment" or "punishment of sin" or "payment for wrongs done." If a word meaning "retaliation" is used, this would apply to human beings only.
- When God says, "take my vengeance," this could be translated by "punish them for wrongs done against me" or "cause bad things to happen because they have sinned against me."
- When referring to God's vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, just, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 18:47
- Romans 12:19

Word Data:

- Strong's: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

Esther References:

Esther 8:13

banquet

Definition:

A banquet is large, formal meal that usually includes several food courses.

- In ancient times, kings often served banquet meals to entertain political leaders and other important guests.
- This could also be translated as "elaborate meal" or "important feast" or "multi-course meal."

Bible References:

- Daniel 5:10
- Isaiah 5:11-12
- Jeremiah 16:8
- Luke 5:29-32
- Song of Songs 2:3-4

Word Data:

- Strong's: H4960, H4961, H8354, G11730, G14030

Esther References:

Esther 5:4 Esther 5:5 Esther 5:6 Esther 5:8 Esther 5:12 Esther 5:14 Esther 6:14 Esther 7:2 Esther 7:7 Esther 7:8

bear, bears, bore, borne, bearer, bearing, carry

Definition:

Used in this sense, the term “bear” means to carry something.

- To “bear a burden” means to carry something heavy.
- The term “burden bearers” refers to men who carry heavy things and could be translated as “burden carriers” or “carriers.”
- The term “armor bearer” could be translated as “armor carrier.”
- The phrase “bearer of news” could be translated as “carrier of news.”
- Depending on context, this term could be translated as “carry” or “bring.”

(See also: strength)

Bible References:

Word Data:

- Strong’s: H5375

Esther References:

Esther 8:6 Esther 8:6

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

Esther References:

Esther 1:1 Esther 1:2 Esther 2:12 Esther 2:21 Esther 2:23 Esther 9:28

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

Esther References:

Esther 2:12 Esther 2:12 Esther 2:12 Esther 2:16 Esther 2:16 Esther 3:7 Esther 3:7 Esther 3:7 Esther 3:7 Esther 3:7 Esther 3:12 Esther 3:13 Esther 3:13 Esther 8:9 Esther 8:9 Esther 8:12 Esther 8:12 Esther 9:1 Esther 9:1 Esther 9:15 Esther 9:17 Esther 9:19 Esther 9:21 Esther 9:22

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

Esther References:

Esther 1:3 Esther 2:16 Esther 3:7 Esther 9:21 Esther 9:21 Esther 9:27 Esther 9:27

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

Esther References:

Esther 3:2 Esther 3:2 Esther 3:5

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

Esther References:

Esther 5:10 Esther 5:14 Esther 6:13 Esther 9:19 Esther 9:22

concubine

Definition:

A concubine is a woman who is a secondary wife for a man who already has a wife. Usually a concubine is not legally married to the man.

- In the Old Testament, concubines were often female slaves.
- A concubine could be acquired by purchase, through military conquest, or in payment of a debt.
- For a king, having many concubines was a sign of power.

Bible References:

- 2 Samuel 3:7
- Genesis 22:24
- Genesis 25:5-6
- Genesis 35:21-22
- Genesis 36:12
- Judges 19:1-2

Word Data:

- Strong's: H3904, H6370

Esther References:

Esther 2:14

contempt, contemptible, not worth listening to

Definition:

The term "contempt" refers to a deep disrespect and dishonor that is shown toward something or someone. Something that is greatly dishonorable is called "contemptible."

- A person or behavior that shows open disrespect for God is also called "contemptible" and could be translated as "greatly disrespectful" or "completely dishonorable" or "deserving scorn."
- To "hold in contempt" means to regard someone as having less value or to judge someone as less worthy than oneself.
- The following expressions have a similar meaning: "have contempt for" or "show contempt for" or "be in contempt of" or "treat with contempt." These all mean to "strongly disrespect" or "strongly dishonor" something or someone by what is said and done.
- When King David sinned by committing adultery and murder, God said that David had "shown contempt for" God. It means he had greatly disrespected and dishonored God by doing that.

(See also: dishonor)

Bible References:

- Daniel 12:1-2
- Proverbs 15:5-6
- Psalms 31:18

Word Data:

- Strong's: H0936, H0937, H0959, H0963, H1860, H7043, H7589, H5006, G18480

Esther References:

Esther 1:18

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

Esther References:

Esther 1:5 Esther 2:11 Esther 4:11 Esther 5:1
Esther 5:2 Esther 6:4 Esther 6:4 Esther 6:5

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

Esther References:

Esther 1:11 Esther 2:17 Esther 6:8 Esther 8:15

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

Esther References:

Esther 4:1 Esther 9:31

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

Esther References:

Esther 2:10 Esther 2:20 Esther 2:22 Esther 6:9

decree, decreed

Definition:

The term "decree" means to give an order that must be obeyed. The order itself can also be called a "decree."

- A "decree" is similar to a "law," but is generally used more often to refer to something spoken rather than written.
- The term "decree" could be translated as to "order" or to "command" or to "formally require" or to "publicly make a law."
- God's laws are also called decrees, statutes, or commandments.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.

(See also: command, declare, law)

Bible References:

- 1 Chronicles 15:13-15
- 1 Kings 8:57-58
- Acts 17:5-7
- Daniel 2:13
- Esther 1:22
- Luke 2:1

Word Data:

- Strong's: H0559, H0633, H1697, H5715, H1504, H1510, H1881, H1882, H1696, H2706, H2708, H2710, H2711, H2782, H2852, H2940, H2941, H2942, H3791, H3982, H4055, H4406, H4687, H4941, H5407, H5713, H6599, H6680, H7010, H8421, G13780

Esther References:

Esther 1:19 Esther 1:20 Esther 2:8 Esther 3:15 Esther 4:3 Esther 8:14 Esther 8:17 Esther 9:1 Esther 9:32

delight

Definition:

The term “delight” means great pleasure or great joy.

- To “delight in” something means to “to take pleasure in” or “take joy in” or “be happy about” it. If a person “delights in” something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called “delightful.”
- The expression “my delight is in the law of Yahweh” could be translated as “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as “I delight to do your will” could also be translated as “I enjoy doing your will” or “I am very happy when I obey you.”

Bible References:

- Proverbs 8:30
- Psalm 1:2
- Psalms 119:69-70
- Song of Songs 1:3

Word Data:

- Strong’s: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

Esther References:

Esther 2:14 Esther 6:6 Esther 6:6 Esther 6:7 Esther 6:9 Esther 6:9 Esther 6:11

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

Esther References:

Esther 4:14

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

Esther References:

Esther 3:6 Esther 3:9 Esther 3:13 Esther 3:13
Esther 4:7 Esther 4:8 Esther 7:4 Esther 7:4
Esther 8:5 Esther 8:6 Esther 8:11 Esther 8:11
Esther 9:5 Esther 9:6 Esther 9:12 Esther 9:24
Esther 9:24

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

Esther References:

Esther 3:8 Esther 3:8

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

Esther References:

Esther 10:1

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

Esther References:

Esther 7:4

exile, exiled

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian exile” (or “the exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to “exile” could also be translated as to “send away” or to “force out” or to “banish.”
- The term “the exile” could be translated with a word or phrase that means “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: Babylon, Judah)

Bible References:

- 2 Kings 24:14
- Daniel 2:25-26
- Ezekiel 1:1-3
- Isaiah 20:4
- Jeremiah 29:1-3

Word Data:

- Strong’s: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G39270

Esther References:

Esther 2:6 Esther 2:6 Esther 2:6 Esther 2:6

family, household

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. In the Bible, this term sometimes includes other close relatives such as grandparents, grandchildren, uncles and aunts.

- In biblical times, usually the oldest man was the major authority of a family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The New Testament often uses terms related to the concept of “family” to refer to the Church, meaning people who believe in Jesus.

(See also: clan, ancestor, house)

Bible References:

- 1 Kings 8:1-2
- 1 Samuel 18:18
- Exodus 1:21
- Joshua 2:12-13
- Luke 2:4

Word Data:

- Strong’s: H0001, H0251, H0272, H0504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G10850, G36140, G36240, G39650

Esther References:

Esther 9:28 Esther 9:28

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

Esther References:

Esther 4:3 Esther 4:16 Esther 4:16 Esther 9:31

feast, feasting

Definition:

The term "feast" is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called "feasts."
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to "feast" could also be translated as to "eat lavishly" or to "celebrate by eating lots of food" or to "eat a special, large meal."
- Depending on the context, "feast" could be translated as "celebrating together with a large meal" or "a meal with a lot of food" or "a celebration meal."

(See also: festival, banquet)

Bible References:

- 2 Peter 2:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 1:12-13
- Luke 2:43
- Luke 14:7-9
- Matthew 22:1

Word Data:

- Strong's: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

Esther References:

Esther 1:3 Esther 1:5 Esther 1:9 Esther 2:18 Esther 2:18 Esther 8:17 Esther 9:17 Esther 9:18 Esther 9:19 Esther 9:22

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

Esther References:

Esther 2:19 Esther 2:21 Esther 3:2 Esther 3:3 Esther 4:2 Esther 4:2 Esther 4:6 Esther 5:9 Esther 5:13 Esther 6:10 Esther 6:12

generation

Definition:

The term “generation” in this sense refers to a period of time approximately equal to the lifetime of a person. This could be as long as 100 years. This period of time also came to be measured by the time between the adulthood of one person and the adulthood of his or her offspring, or a 30–40-year time span.

Translation Suggestions

- When referring to the past, “generations” could be translated as “during the times of our ancestors” or “when people lived before us.”
- When referring to the future, “generations” could be translated as “lifespans” or “times of people who will come afterwards” or “when our descendants are living.”
- The phrase “in his own generation” could be translated as “while he lived” or “during his time”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “from the time of people living now and for always” or “as long as people live on the earth” or “from now to all future time periods” or “for all time.”

(See also: descendant, ancestor)

Bible References:

Word Data:

- Strong’s: H1755, H8435, G01650, G10740

Esther References:

Esther 9:28 Esther 9:28

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

Esther References:

Esther 1:6 Esther 1:7 Esther 4:11 Esther 5:2 Esther 8:4 Esther 8:15

govern, governor, proconsul, Tirshatha

Definition:

A "governor" is a person who rules over a large area of land (such as a territory, region, or province) within a nation or empire.

- In the Old Testament, the term "Tirshatha" is a more specific title for a governor who ruled over a Persian province.
- In the New Testament, the term "proconsul" is a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A "government" consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word "governor" can also be translated as "ruler" or "overseer" or "regional leader" or "one who rules over a small territory."
- Depending on the context, the term "govern" could also be translated as "rule over" or "lead" or "manage" or "supervise."
- The term "governor" should be translated differently than the terms for "king" or "emperor", since a governor was a less powerful ruler who was under their authority.
- The term "proconsul" could also be translated as "Roman governor" or "Roman provincial ruler."

(See also: authority, king, power, province, Rome, ruler)

Bible References:

- Acts 7:9-10
- Acts 23:22

- Acts 26:30
- Mark 13:9-10
- Matthew 10:18
- Matthew 27:1-2

Word Data:

- Strong's: H0324, H1777, H2280, H4951, H5148, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G04450, G04460, G07460, G14810, G22320, G22330, G22300, G42320

Esther References:

Esther 3:12 Esther 8:9 Esther 9:3

hang, hung

Definition:

The term "hang" means to suspend something or someone above the ground.

- In modern times, death by hanging is usually done by tying a rope around a person's neck and suspending him from an elevated object until he dies. This elevated object can be any number of things, such as a tree or a gallows, that is, a platform built specifically for the purpose of hanging a person in order to kill him.
- In biblical times, however, ancient cultures may not have killed people by hanging in precisely the same way. For example, Jesus died while hanging on a wooden cross (sometimes called a "tree"), but there was nothing around his neck. The soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- Some ancient cultures "hung" a person by impaling him on a wooden pole in such a way that he was suspended above the ground so that he could not escape. The person would be left there until he died.
- For many references to death by "hanging" in the Bible, the specific means of death is unknown.

Bible References:

- 2 Samuel 17:23
- Acts 10:39
- Galatians 3:13
- Genesis 40:22
- Matthew 27:3-5

Word Data:

- Strong's: H2614, H3363, H8518, G05190

Esther References:

Esther 2:23 Esther 5:14 Esther 6:4 Esther 7:9 Esther 7:10 Esther 8:7 Esther 9:13 Esther 9:14 Esther 9:25

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

Esther References:

Esther 6:8 Esther 6:9 Esther 6:9 Esther 6:10 Esther 6:11 Esther 8:10 Esther 8:10 Esther 8:10 Esther 8:14

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

Esther References:

Esther 5:10 Esther 6:12 Esther 7:9

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: house dwelling structure, house descendants nation)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

Esther References:

Esther 1:8 Esther 1:22 Esther 2:3 Esther 2:9 Esther 2:9 Esther 2:11 Esther 2:13 Esther 2:14 Esther 4:14 Esther 5:1 Esther 7:8 Esther 7:8 Esther 8:1 Esther 8:2 Esther 8:7

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”

- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10
- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- **33:7** “The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- **34:4** “The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- **41:7** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong’s: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

Esther References:

Esther 5:9 Esther 5:14 Esther 8:15 Esther 8:16 Esther 8:16 Esther 8:17 Esther 8:17 Esther 9:17 Esther 9:18 Esther 9:19 Esther 9:22 Esther 9:22

kin, kinfolk, kindred, kinsman

Definition:

The term “kin” refers to a person’s blood relatives, considered as a group. The word “kinsman” refers specifically to a male relative.

- “Kin” can only refer to a person’s close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a “kinsman-redeemer.”
- This term “kin” could also be translated as “relative” or “family member.”

Bible References:

- Romans 16:9-11
- Ruth 2:20
- Ruth 3:9

Word Data:

- Strong’s: H0251, H1350, H4129, H4130, H7138, H7607, G47730

Esther References:

Esther 8:6

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

Esther References:

Esther 1:2 Esther 1:5 Esther 1:5 Esther 1:7 Esther 1:8 Esther 1:9 Esther 1:10 Esther 1:10 Esther 1:11 Esther 1:12 Esther 1:12 Esther 1:13 Esther 1:13 Esther 1:14 Esther 1:15 Esther 1:16 Esther 1:16 Esther 1:16 Esther 1:17 Esther 1:18 Esther 1:19 Esther 1:19 Esther 1:19 Esther 1:20 Esther 1:21 Esther 1:21 Esther 1:22 Esther 2:1 Esther 2:2 Esther 2:2 Esther 2:3 Esther 2:3 Esther 2:4 Esther 2:4 Esther 2:6 Esther 2:6 Esther 2:8 Esther 2:8 Esther 2:9 Esther 2:12 Esther 2:13 Esther 2:13 Esther 2:14 Esther 2:14 Esther 2:14 Esther 2:15 Esther 2:15 Esther 2:16 Esther 2:17 Esther 2:18 Esther 2:18 Esther 2:19 Esther 2:21 Esther 2:21 Esther 2:21 Esther 2:22 Esther 2:23 Esther 3:1 Esther 3:2 Esther 3:2 Esther 3:2 Esther 3:3 Esther 3:3 Esther 3:3 Esther 3:7 Esther 3:8 Esther 3:8 Esther 3:8 Esther 3:9 Esther 3:9 Esther 3:10 Esther 3:11 Esther 3:12 Esther 3:12 Esther 3:12 Esther 3:12 Esther 3:13 Esther 3:15 Esther 3:15 Esther 4:2 Esther 4:2 Esther 4:3 Esther 4:5 Esther 4:6 Esther 4:7 Esther 4:8 Esther 4:11 Esther 4:11 Esther 4:11 Esther 4:11 Esther 4:11 Esther 4:13 Esther 4:16 Esther 5:1 Esther 5:1 Esther 5:1 Esther 5:2 Esther 5:2 Esther 5:3 Esther 5:4 Esther 5:4 Esther 5:5 Esther 5:5 Esther 5:6 Esther 5:8 Esther 5:8 Esther 5:8 Esther 5:8 Esther 5:9 Esther 5:11 Esther 5:11 Esther 5:12 Esther 5:12 Esther 5:13 Esther 5:14 Esther 5:14 Esther 6:1 Esther 6:1 Esther 6:2 Esther 6:2 Esther 6:3 Esther 6:3 Esther 6:4 Esther 6:4 Esther 6:4 Esther 6:5 Esther 6:5 Esther 6:6 Esther 6:6 Esther 6:6 Esther 6:7 Esther 6:7 Esther 6:8 Esther 6:8 Esther 6:9 Esther 6:9 Esther 6:9 Esther 6:10 Esther 6:10 Esther 6:11 Esther 6:12 Esther 6:14 Esther 7:1 Esther 7:2 Esther 7:3 Esther 7:3 Esther 7:4 Esther 7:5 Esther 7:6 Esther 7:7 Esther 7:7 Esther 7:8 Esther 7:8 Esther 7:8 Esther 7:9 Esther 7:9 Esther 7:9 Esther 7:10 Esther 8:1 Esther 8:1 Esther 8:2 Esther 8:3 Esther 8:4 Esther 8:4 Esther 8:5 Esther 8:5 Esther 8:5 Esther 8:7 Esther 8:8 Esther 8:8 Esther 8:8 Esther 8:8 Esther 8:9 Esther 8:10 Esther 8:10 Esther 8:11 Esther 8:12 Esther 8:14 Esther 8:15 Esther 8:17 Esther 9:1 Esther 9:2 Esther 9:3 Esther 9:4 Esther 9:11 Esther 9:12 Esther 9:12 Esther 9:13 Esther 9:14 Esther 9:16 Esther 9:20 Esther 9:25 Esther 10:1 Esther 10:2 Esther 10:2 Esther 10:3

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term "kingdom" can also refer to a spiritual reign or authority, as in the term "kingdom of God."
- God is the ruler of all creation, but the term "kingdom of God" especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a "kingdom" in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as "darkness."

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term "kingdom" could be translated as "country (ruled by a king)" or "king's territory" or "region ruled by a king."
- In a spiritual sense, "kingdom" could be translated as "ruling" or "reigning" or "controlling" or "governing."
- One way to translate "kingdom of priests" might be "spiritual priests who are ruled by God."
- The phrase "kingdom of light" could be translated as "God's reign that is good like light" or "when God, who is light, rules people" or "the light and goodness of God's kingdom." It is best to keep the word "light" in this expression since that is a very important term in the Bible.
- Note that the term "kingdom" is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

Bible References:

- 1 Thessalonians 2:12
- 2 Timothy 4:17-18
- Colossians 1:13-14
- John 18:36
- Mark 3:24
- Matthew 4:7-9
- Matthew 13:19
- Matthew 16:28
- Revelation 1:9

Examples from the Bible stories:

- **13:2** God said to Moses and the people of Israel, "If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation."
- **18:4** God was angry with Solomon and, as a punishment for Solomon's unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon's death.
- **18:7** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- **18:8** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- **21:8** A king is someone who rules over a **kingdom** and judges the people.

Word Data:

- Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G09320

Esther References:

Esther 1:4 Esther 1:14 Esther 1:20 Esther 2:3 Esther 3:6 Esther 3:8 Esther 5:3 Esther 5:6 Esther 7:2 Esther 9:30

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

Esther References:

Esther 1:13 Esther 1:13 Esther 2:11 Esther 2:22 Esther 4:1 Esther 4:5 Esther 4:11 Esther 4:14

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

Esther References:

Esther 3:9 Esther 9:3

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior, and is usually not written down or enforced. However, sometimes the term “law” is used to mean a “principle.”

- A “law” is similar to a “decree,” but the term “law” is generally used to refer to something written rather than spoken.
- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term “law of Moses,” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: law of Moses, decree, command, declare)

Bible References:

- Deuteronomy 4:2
- Esther 3:8-9
- Exodus 12:12-14
- Genesis 26:5
- John 18:31
- Romans 7:1

Word Data:

- Strong’s: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H6310, H7560, H8451, G17850, G35480, G35510, G47470

Esther References:

Esther 1:8 Esther 1:13 Esther 1:15 Esther 1:19 Esther 2:8 Esther 2:12 Esther 3:8 Esther 3:14 Esther 3:15 Esther 4:3 Esther 4:8 Esther 4:11 Esther 4:16 Esther 8:13 Esther 8:14 Esther 8:17 Esther 9:1 Esther 9:13 Esther 9:14

lots, casting lots

Definition:

In the Bible, a "lot" is a marked object(s) used as a way of making a fair and/or random decision, usually for the purpose of selecting a specific person within a group. "Casting lots" refers to the process of using "lots" to make a fair and/or random decision.

- In modern times, some cultures "draw" or "pull out" lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- In biblical times, the objects cast (the "lots") were probably small marked stones. It is unknown how the "lots" actually indicated a decision, but it probably involved dropping or throwing marked stones on the ground.
- The phrase "casting lots" can be translated as "tossing lots" or "throwing lots" or "rolling lots." The translation of "cast" should not sound like the lots were being thrown a long distance.
- If a decision is made "by lot," this could be translated as "by casting lots" or "by throwing lots," etc.

(See also: Elizabeth, priest, Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 1:7
- Luke 1:8-10
- Luke 23:34
- Mark 15:22
- Matthew 27:35-37
- Psalms 22:18-19

Word Data:

- Strong's: H1486, H5307, G28190, G29750

Esther References:

Esther 3:7 Esther 9:24

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

Esther References:

Esther 10:2

mourn, mourner, weeping

Definition:

The terms "mourn" and "mourning" refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about "mourning" because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: sackcloth, sin)

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 1:11
- Genesis 23:2
- Luke 7:31-32
- Matthew 11:17

Word Data:

- Strong's: H0056, H0057, H0060, H0205, H0578, H0584, H0585, H1058, H1065, H1068, H1671, H1897, H1899, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H8386, G23540, G28750, G36020, G39960, G39970

Esther References:

Esther 4:3 Esther 4:3 Esther 6:12 Esther 9:22

noble, nobleman, royal official

Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a high political or social class. A man “of noble birth” is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer.”

Bible References:

- 2 Chronicles 23:20-21
- Daniel 4:36
- Ecclesiastes 10:17
- Luke 19:12
- Psalm 16:1-3

Word Data:

- Strong’s: H0117, H1419, H2715, H3358, H3513, H5057, H5081, H6440, H6579, H7261, H8282, H8269, G09370, G21040

Esther References:

Esther 1:3 Esther 6:9

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 1:21
- Exodus 29:2
- Leviticus 5:11
- Leviticus 8:1-3
- Mark 6:12-13
- Matthew 25:7-9

Word Data:

- Strong’s: H2091, H3323, H4887, H6671, H7246, H8081, G16370, G34640

Esther References:

Esther 2:12

ordain, ordained, ordination, planned long ago, set up, prepared

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to “ordain” could be translated as to “assign” or to “appoint” or to “command” or to “make a rule” or to “institute.”

(See also: command, covenant, decree, law, law, priest)

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 3:3
- Psalms 111:7-9

Word Data:

- Strong’s: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G12990, G25250, G42700, G42820

Esther References:

Esther 9:21 Esther 9:27 Esther 9:31 Esther 9:32

oversee, overseer, keeper

Definition:

The term “overseer” refers to a person who is in charge of the work and welfare of other people. In the Bible, often the term “keeper” means “overseer.”

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, this term is used to describe leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his “flock.”
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms “overseers,” “elders,” and “shepherds/ pastors” are different ways of referring to the same spiritual leaders.

Translation Suggestions

- Other ways to translate this term could be “supervisor” or “caretaker” or “manager.”
- When referring to a leader of a local group of God’s people, this term could be translated with a word or phrase that means “spiritual supervisor” or “someone who takes care of the spiritual needs of a group of believers” or “person who oversees the spiritual needs of the Church.”

(See also: church, elder, pastor, shepherd)

Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 3:2
- Acts 20:28
- Genesis 41:33-34
- Philippians 1:1

Word Data:

- Strong's: H5329, H6485, H6496, H7860, H8104, G19830, G19840, G19850

Esther References:

Esther 1:8 Esther 2:3 Esther 2:8 Esther 2:14 Esther 2:15

palace, house

Definition:

The term "palace" refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: courtyard, high priest, king)

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 5:5-6
- Matthew 26:3-5
- Psalms 45:8

Word Data:

- Strong's: H0759, H1002, H1004, H1055, H1406, H1964, H1965, G08330, G09330, G42320

Esther References:

Esther 1:5 Esther 1:9 Esther 2:8 Esther 2:13 Esther 2:16 Esther 4:13 Esther 5:1 Esther 5:1 Esther 5:1 Esther 6:4 Esther 7:7 Esther 7:8 Esther 9:4

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

Esther References:

Esther 9:30 Esther 10:3

column, pillar

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: foundation, false god, image)

Bible References:

- 2 Kings 18:4
- Exodus 13:21
- Exodus 33:9
- Genesis 31:45
- Proverbs 9:1-2

Word Data:

- Strong’s: H0352, H0547, H2106, H2553, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G47690

Esther References:

Esther 1:6

plea, plead, please, beg, implore

Definition:

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

- 2 Corinthians 8:3-5
- Judges 6:31
- Luke 4:39
- Proverbs 18:17

Word Data:

- Strong’s: H1777, H2603, H3198, H4941, H4994, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G11890, G17930, G20650, G38700

Esther References:

Esther 4:8 Esther 8:3

plunder, plundered, spoil, spoils

Definition:

The terms “spoil” and “plunder,” when used as a noun, refer to things that are taken by force from a person or place, normally during a time of war. The verb “plunder” means to take things from a person or place, normally by force and during a time of war.

- When translating the verb “plunder” in the context of war you should use a different word than “steal” as “to steal” normally implies wrong doing and to “plunder”” something in war is not necessarily sinful.
- You could translate the verb “plunder” with a word such as “pillage” or with a descriptive phrase “take the goods of.”
- You could translate the term “spoil” with a descriptive phrase such as “plundered goods” or “plundered things.”
- Depending on context, you could translate the term “plunder” with a descriptive phrase such as “captured goods” or with some other descriptive phrase or with a term such as “spoil” or “spoils.”
- Your language may have a word for things that are taken by force and/or in a time of war.

Bible References:

Word Data:

- Strong’s: H0957, H0962, H7998

Esther References:

Esther 3:13 Esther 3:13 Esther 8:11 Esther 8:11 Esther 9:10 Esther 9:15 Esther 9:16

profit, profits, profited, profitable

Definition:

Used in this sense, the terms “profit” and “profitable” refer to gaining some material thing through doing certain actions or behaviors. Something is “profitable” to someone if it enables them to earn or attain good material things.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they cause material things to be gained for people.

(See also: worthy,profit-spiritual)

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- Depending on context, the term “profits” could be translated as “earnings” when referring to wages earned by working.
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- The term “profited” could be translated as “gained.”
- To “profit from” something could be translated as “benefit from” or “gain money from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

Word Data:

- Strong’s: H1215, H3276, H4195, G12810, G20390, G27700, G27710, G36850, G37860, G48510, G48525, G55390, G56220, G56230, G56240

Esther References:

Esther 3:8

province, provincial

Definition:

The term “province” refers to a large area into which a nation or empire might be divided for the purposes of government. The term “provincial” describes something that is related to a province, such as a provincial governor.

- For example, the ancient Persian Empire was divided up into provinces such as Media, Persia, Syria, and Egypt.
- During the time of the New Testament, the Roman Empire was divided up into provinces such as Macedonia, Asia, Syria, Judea, Samaria, Galilee, and Galatia.
- Each province had its own ruling authority, who was subject to the king or ruler of the empire. This ruler was sometimes called a “provincial official” or “provincial governor.”
- The terms “province” and “provincial” could also be translated as “region” and “regional.”

(See also: Asia, Egypt, Esther, Galatia, Galilee, Judea, Macedonia, Medes, Rome, Samaria, Syria)

Bible References:

- Acts 19:30
- Daniel 3:2
- Daniel 6:2
- Ecclesiastes 2:8

Word Data:

- Strong’s: H4082, H4083, H5675, H5676, G18850

Esther References:

Esther 1:1 Esther 1:3 Esther 1:16 Esther 1:22 Esther 1:22 Esther 1:22 Esther 2:3 Esther 2:18 Esther 3:8 Esther 3:12 Esther 3:12 Esther 3:12 Esther 3:12 Esther 3:13 Esther 3:14 Esther 3:14 Esther 4:3 Esther 4:3 Esther 4:11 Esther 8:5 Esther 8:9 Esther 8:9 Esther 8:9 Esther 8:9 Esther 8:11 Esther 8:12 Esther 8:13 Esther 8:13 Esther 8:17 Esther 8:17 Esther 9:2 Esther 9:3 Esther 9:4 Esther 9:12 Esther 9:16 Esther 9:20 Esther 9:28 Esther 9:28 Esther 9:30

purple

Definition:

The term “purple” is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(Translation suggestions: Translate Names)

(See also: ephod, Philippi, royal, tabernacle, temple)

Bible References:

- 2 Chronicles 2:13-14
- Daniel 5:7
- Daniel 5:29-31
- Proverbs 31:22-23

Word Data:

- Strong’s: H0710, H0711, H0713, G42090, G42100, G42110

Esther References:

Esther 1:6 Esther 8:15

queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Ahasuerus.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as "queen mother" usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: Ahasuerus, Athaliah, Esther, king. Persia ruler, Sheba)

Bible References:

- 1 Kings 10:10
- 1 Kings 11:18-19
- 2 Kings 10:12-14
- Acts 8:27
- Esther 1:17
- Luke 11:31
- Matthew 12:42

Word Data:

- Strong's: H1404, H1377, H4410, H4427, H4433, H4436, H4438, H4446, H7694, H8282, G09380

Esther References:

Esther 1:9 Esther 1:11 Esther 1:12 Esther 1:15 Esther 1:16 Esther 1:17 Esther 1:17 Esther 1:18 Esther 2:4 Esther 2:17 Esther 2:22 Esther 4:4 Esther 5:2 Esther 5:3 Esther 5:12 Esther 7:1 Esther 7:2 Esther 7:3 Esther 7:5 Esther 7:6 Esther 7:7 Esther 7:8 Esther 8:1 Esther 8:7 Esther 9:12 Esther 9:29 Esther 9:31

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

Esther References:

Esther 1:12 Esther 2:1 Esther 3:5 Esther 5:9 Esther 7:7 Esther 7:10

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

Esther References:

Esther 1:3 Esther 2:16

report, reported, tell, reputation

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Do not talk about this with anyone” or “Do not tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- Acts 5:22-23
- John 12:38
- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

Esther References:

Esther 2:10 Esther 4:4 Esther 4:7 Esther 9:4 Esther 9:11

robe, robed

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: royal, tunic)

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- Luke 15:22
- Luke 20:46
- Matthew 27:27-29

Word Data:

- Strong's: H0145, H0155, H0899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G17460, G20670, G24400, G47490, G40160, G55110

Esther References:

Esther 8:15

royal, royalty, king's, queen's

Definition:

The term "royal" describes people and things associated with a king or queen.

- Examples of things that could be called "royal" include a king's (or queen's) position, clothing, palace, throne, and crown.
- A king or queen usually lived in a royal palace.
- A king wore special clothing, sometimes called "royal robes." Often a king's robes were purple, this color could only be produced by a rare and expensive type of dye.
- In the New Testament, believers in Jesus were called a "royal priesthood." Other ways to translate this could include "priests who serve God the King" or "called to be priests for God the King."
- The term "royal" could also be translated as "kingly" or "belonging to a king."

(See also: king. palace, priest, purple, queen, robe)

Bible References:

- 1 Kings 10:13
- 2 Chronicles 18:28-30
- Amos 7:13
- Genesis 49:19-21

Word Data:

- Strong's: H0643, H1921, H1935, H4410, H4428, H4430, H4437, H4438, H4467, H4468, H7985, G09330, G09340, G09370

Esther References:

Esther 1:2 Esther 1:7 Esther 1:9 Esther 1:11 Esther 1:19 Esther 1:19 Esther 2:16 Esther 2:17 Esther 4:14 Esther 5:1 Esther 5:1 Esther 5:1 Esther 6:8 Esther 6:8 Esther 8:10 Esther 8:14 Esther 8:15

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

Esther References:

Esther 1:1 Esther 1:3 Esther 1:3 Esther 1:11 Esther 1:14 Esther 1:16 Esther 1:16 Esther 1:18 Esther 1:21 Esther 1:22 Esther 2:18 Esther 3:1 Esther 3:12 Esther 5:11 Esther 6:9 Esther 8:9 Esther 9:3

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: How to Translate Unknowns)

(See also: ash, camel, goat, humble, mourn, repent, sign)

Bible References:

- 2 Samuel 3:31
- Genesis 37:34
- Joel 1:8-10
- Jonah 3:5
- Luke 10:13
- Matthew 11:21

Word Data:

- Strong’s: H8242, G45260

Esther References:

Esther 4:1 Esther 4:2 Esther 4:3 Esther 4:4

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

Esther References:

Esther 4:11 Esther 5:2 Esther 5:2 Esther 8:4

seal, sealed, unsealed

Definition:

When referring to an action, the term “seal” means to close an object with something (usually called a “seal”) that makes the object impossible to open without breaking the seal. When referring to an object, the term “seal” refers to something that was made of wood or metal or stone that was formed into a design so that it could be used to stamp something (make an imprint on it).

- A seal was marked with a design to show who it belonged to.
- Seals were used to mark different objects for the purpose of showing that the thing belonged to the owner or had come from the owner or was approved by the owner.
- Seals were used to indicate the authenticity of something as deriving from the owner or being approved by the owner or belonging to the owner in some way.
- Sometimes a seal was put on the top of a ring so that the owner of the ring could press the seal down into something and make an imprint on it.
- Sometimes seals were attached to a string or cord and worn around the neck.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
- A seal was put on the stone in front of Jesus’ grave in order to keep anyone from moving the stone.

(See also: Holy Spirit, tomb)

Bible References:

- Exodus 2:3
- Isaiah 29:11
- John 6:27
- Matthew 27:66
- Revelation 5:2

Word Data:

- Strong’s: H2368, H2560, H2856, H2857, H2858, H5640, G26960, G49720, G49730

Esther References:

Esther 3:12 Esther 8:8 Esther 8:8 Esther 8:10

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

Esther References:

Esther 6:13 Esther 9:27 Esther 9:28 Esther 9:31 Esther 10:3

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: just, true)

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong’s: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

Esther References:

Esther 2:2 Esther 2:15 Esther 2:21 Esther 3:6 Esther 4:8 Esther 6:2 Esther 7:7 Esther 9:2 Esther 10:3

seize, seizure, capture

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: euphemism)

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

Esther References:

Esther 4:4

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

Esther References:

Esther 1:7 Esther 1:10 Esther 2:2 Esther 2:9 Esther 2:9 Esther 2:18 Esther 3:2 Esther 3:3 Esther 4:4 Esther 4:11 Esther 4:16 Esther 6:3 Esther 6:3 Esther 6:5 Esther 7:4

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

Esther References:

Esther 1:6 Esther 1:6 Esther 3:9 Esther 3:11 Esther 4:7

slay, slain, slaughter, kill, murder

Definition:

To “slay” a person or animal means to kill it. Often it means to kill it in a forceful or violent way. If a man has killed an animal he has “slain” it.

- When referring to an animal or to a large number of people, the term “slaughter” is another term that is often used.
- An act of slaughtering is also called a “slaughter.”
- The phrase “the slain” could also be translated as “the slain people” or “the people who were killed.”

(See also: slaughter)

Bible References:

- Ezekiel 28:23
- Isaiah 26:21

Word Data:

- Strong’s: H2026, H2076, H2491, H2717, H2763, H2873, H2874, H4191, H4194, H5221, H6991, H6992, H7523, H7819, G03370, G06150, G13150, G23800, G26950, G49680, G49690, G54070

Esther References:

Esther 9:11 Esther 9:15

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

Esther References:

Esther 3:13 Esther 7:4 Esther 8:11 Esther 9:5 Esther 9:6 Esther 9:10 Esther 9:12 Esther 9:16

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

Esther References:

Esther 1:4

stronghold, fortification, fortress, citadel

Definition:

The terms “stronghold” and “fortress” both refer to places that are well protected against an attack by enemy soldiers. A “citadel” is a fortress inside a city. The term “fortified” describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
- People fortified strongholds by building thick walls or other structures that made it difficult for an enemy to break through.
- “Stronghold” or “fortress” could be translated as “securely strong place” or “strongly protected place.”
- The term “fortified city” could be translated as “securely protected city” or “strongly built city.”
- Another figurative meaning for the term “stronghold” referred to something that someone wrongly trusted in for security, such as a false god or other thing that was worshiped instead of Yahweh. This could be translated as “false strongholds.”
- This term should be translated differently from “refuge,” which emphasizes safety more than the concept of being fortified.

(See also: false god, false god, refuge, Yahweh)

Bible References:

- 2 Corinthians 10:4
- 2 Kings 8:10-12
- 2 Samuel 5:8-10
- Acts 21:35
- Habakkuk 1:10-11

Word Data:

- Strong's: H0490, H0553, H0759, H1001, H1002, H1003, H1219, H1225, H2388, H4013, H4026, H4581, H4526, H4679, H4685, H4686, H4692, H4694, H4869, H5794, H5797, H5800, H6438, H6877, H7682, G37940, G39250

Esther References:

Esther 1:2 Esther 1:5 Esther 2:3 Esther 2:5 Esther 2:8 Esther 3:15 Esther 8:14 Esther 9:6 Esther 9:11 Esther 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

Esther References:

Esther 9:5

tax, tribute, taxation, taxpayer, tax collector

Definition:

The terms "tax" and "taxes" refer to money or goods that people pay to a government that is in authority over them. A "tax collector" was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person's property is worth.
- In the time of Jesus and and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term "tax" could also be translated as "required payment" or "government money" or "temple money," depending on the context.
- To "pay taxes" could also be translated as to "pay money to the government" or "receive money for the government" or "make the required payment." To "collect taxes" could be translated as to "receive money for the government."
- A "tax collector" is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.

- The phrase, “tax collectors and sinners” was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: Jew, Rome, sin)

Strong’s for Tax: H2670, H4060, H4371, H4522, H4864, H6186, G13230, G27780, G50550, G54110

Strong’s for Tax Collector: H5065, H5674, G50570, G50580

Bible References:

- Luke 20:21-22
- Mark 2:13-14
- Matthew 9:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 3:12-13
- Luke 5:27-28
- Matthew 5:46-48
- Matthew 9:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Examples from the Bible stories:

- **34:6** He said, “Two men went to the Temple to pray. One of them was a tax collector, and the other was a religious leader.”
- **34:7** “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that tax collector.’”
- **34:9** “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be merciful to me because I am a sinner.’”
- **34:10** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous.”
- **35:1** One day, Jesus was teaching many tax collectors and other sinners who had gathered to hear him.

Word Data:

- Strong’s: H2670, H4060, H4371, H4522, H4864, H6186, G13230, H5065, H5674, G27780, G50550, G54110, G50570, G50580

Esther References:

Esther 10:1

threshold, doorway

Definition:

The term “threshold” refers to the bottom part of a doorway or the part of a building that is just inside the door.

- Sometimes a threshold is a strip of wood or stone that must be stepped over in order to enter a room or building.
- Both a gate and the opening to a tent can also have a threshold.
- This term should be translated with a term in the project language that refers to the place at the very entrance to a home that a person steps across.
- If there is no term for this, “threshold” could also be translated as “doorway” or “opening” or “entranceway,” depending on the context.

(See also: gate, tent)

Bible References:

- 1 Chronicles 9:17-19
- Ezekiel 9:3
- Isaiah 6:4
- Proverbs 17:19

Word Data:

- Strong’s: H4670, H5592

Esther References:

Esther 2:21 Esther 6:2

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

Esther References:

Esther 1:2 Esther 5:1

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

Esther References:

Esther 1:22 Esther 1:22 Esther 3:12 Esther 8:9 Esther 8:9

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

Esther References:

Esther 5:9

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

Esther References:

Esther 7:4

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

Esther References:

Esther 2:2 Esther 2:3 Esther 2:17 Esther 2:19

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

Esther References:

Esther 2:21

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

Esther References:

Esther 1:7 Esther 1:10 Esther 5:6 Esther 7:2 Esther 7:7 Esther 7:8

wise men, advisor

Definition:

In the Bible, the term "wise men" is often a technical term referring to men with unusual knowledge and abilities who served in a king's royal court as advisors to the king or other high officials.

Old Testament

- The "wise men" who served pharaohs or other kings were often scholars who studied the stars, especially looking for special meanings for the patterns that the stars made in their positions in the sky. Sometimes "wise men" also practiced divination of performed acts of magic, probably by the power of evil spirits.
- Often wise men were expected to explain the meanings of dreams. For example, King Nebuchadnezzar demanded that his wise men describe his dreams and tell him what they meant, but none of them was able to do this, except Daniel who had received this knowledge from God.

New Testament

- The group of men who came from eastern regions to worship Jesus were called "magi," which is often translated as "wise men," since this probably refers to scholars who served a ruler of an eastern country.

Translation Suggestions:

- Depending on the context, the term "wise men" could be translated using the term "wise" or with a phrase such as "gifted men" or "educated men" or some other term that refers to men who have an important job working for a ruler.

(See also: Babylon, Daniel, divination, magic, Nebuchadnezzar, ruler, wise)

Bible References:

- 1 Chronicles 27:32-34
- Daniel 2:1-2
- Daniel 2:10-11

Word Data:

- Strong's: H2445, H2450, H3778, H3779, G46800

Esther References:

Esther 1:13 Esther 6:13

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To "wrong" someone means to treat that person unjustly and dishonestly.

- The term "mistreat" means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term "hurt" is more general and means to "cause someone harm in some way." It often has the meaning of "physically injure."
- Depending on the context, these terms could also be translated as "do wrong to" or "treat unjustly" or "cause harm to" or "treat in a harmful way" or "injure."

Bible References:

- Acts 7:26
- Exodus 22:21
- Genesis 16:5
- Luke 6:28
- Matthew 20:13-14
- Psalms 71:13

Word Data:

- Strong's: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

Esther References:

Esther 1:16