

unfoldingWord® Translation Notes

v92

Lamentations

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**
- Lamentations 6
  - Lamentations Introduction 6
  - Lamentations 1 8
  - Lamentations 2 33
  - Lamentations 3 68
  - Lamentations 4 135
  - Lamentations 5 159

Appendix: Translation Academy **180**
- Abstract Nouns 180
- Active or Passive 182
- Apostrophe 184
- Doublet 185
- Ellipsis 187
- Euphemism 189
- Exclamations 190
- Exclusive and Inclusive ‘We’ 192
- Assumed Knowledge and Implicit Information 193
- When Masculine Words Include Women 195
- Generic Noun Phrases 197
- Hyperbole 198
- Idiom 201
- Imperatives — Other Uses 203
- Third-Person Imperatives 205
- Information Structure 207
- Irony 209
- Merism 211
- Metaphor 212
- Metonymy 217
- Parallelism 218
- Personification 221
- Possession 222
- Direct and Indirect Quotations 225
- Quotes within Quotes 226
- Reduplication 228
- Reflexive Pronouns 230
- Rhetorical Question 232
- Simile 235
- Synecdoche 237
- Connect — Hypothetical Conditions 238
- Connect — Contrast Relationship 239
- Connect — Goal (Purpose) Relationship 241
- Connect — Reason-and-Result Relationship 243
- Connect — Sequential Time Relationship 245
- Symbolic Action 246
- Textual Variants 248
- Translate Unknowns 249
- Poetry 251
- Pronouns — When to Use Them 254

Appendix: Translation Words **256**
- altar 256
- anoint, anointed, anointing 257
- appoint, appointed 258
- believe, believer, belief, unbeliever, unbelief 259
- bind, bond, bound 261
- call, called, call out, called out 262
- call, called 262
- call, called 263
- compassion, compassionate 264
- covenant faithfulness, covenant loyalty, covenant love 264
- curse, cursed, cursing 265
- eternity, everlasting, eternal, forever 266
- evil, wicked, wickedness, unpleasant 267
- faithful, faithfulness, trustworthy 268
- fear, afraid, frighten 269
- forgive, forgiven, forgiveness, pardon, pardoned 270
- fulfill, fulfilled, carried out 271
- God 272
- good, right, pleasant, better, best, goodness 274
- grace, gracious 275
- heaven, sky, heavens, heavenly 276

holy, holiness, unholy, sacred 277
honor 278
hope, hoped 279
house of God, your house, his house, Yahweh's house, a house for my name, the house for my name, the house, a house, a house of Yahweh 280
inherit, inheritance, heir 281
iniquity 282
Israel, Israelites 283
judge, judgment 284
just, justice, unjust, injustice, justify, justification 285
lord, Lord, master, sir 286
love, beloved 288
majesty 289
Most High 290
Nazirite, Nazirite vow 290
perish 291
pray, prayer 292
priest, priesthood 293
prophet, prophecy, prophesy, seer, prophetess 294
redeem, redeemer, redemption 296
restore, restoration 297
righteous, righteousness, unrighteous, unrighteousness, upright, uprightness 297
Sabbath 299
sanctuary 300
save, saved, safe, salvation, rescue 301
sin, sinful, sinner, sinning 303
soul, self 304
stone, stoning 305
testimony, testify, witness, eyewitness, evidence 306
transgress, transgression 308
woe 308
world, worldly 309
wrath, fury 310
Yahweh, Yah 311
Zion, Mount Zion 312
Assyria, Assyrian, Assyrian Empire 313
Edom, Edomite, Idumea 314
Egypt, Egyptian 314
Jacob, Israel 315
Jerusalem 316
Judah 317
Judea, Judah 318
Sodom 318
adversary, enemy 319
afflict, affliction, distress 319
age, aged, old, old age, years old 320
assembly, assemble, congregation, meeting, gather, community 321
avenge, avenger, revenge, vengeance 322
bear, bears, bore, borne, bearer, bearing, carry 323
bear 323
betray, betrayer 324
watch (biblical time) 325
bow, bow down, kneel, bend, bend the knee 325
bow and arrow, a bow 326
bread 327
captive, captivate, captivity, catch 328
companion, fellow worker, friend 329
consume, devour 329
crown, crowned 330
cry, cry out, outcry 331
deceive, lie, deception, illusion 332
declare, proclaim, announce 333
deer, doe, fawn, roebuck, stag 334
defile, defiled, desecrate 334
delight 335
deliver, hand over, turn over, release 336
desert, wilderness 336
desolate, desolated, desolation, deserted, desolator 337
destroy, destruction, annihilate 338
drunk, drunkard 339
eagle 339
earth, land 340
elder 341
endure, endurance 341

exile, exiled 342
famine 343
feast, feasting 343
festival, feast, celebrate 344
footstool 344
alien, foreigner, sojourn 345
forsake, forsaken, leave 345
foundation, founder, founded 346
fruit, fruitful, unfruitful 347
gate, gate bar, gatekeeper, gatepost, gateway 348
gold, golden 348
grain, grainfields 349
hang, hung 349
horn, horned, shofar 350
house 350
joy, joyful, rejoice, glad 351
king, kingship 352
kingdom 353
labor, labors, labored, laboring, laborer, work, hard work 354
law, principle 355
lion, lioness 355
might, mighty, mighty works 356
mock, mocker, mockery, ridicule, scoff at, laughingstock 357
mourn, mourner, weeping 358
multiply, multiplied, multiplication 358
nation 359
palace, house 360
peace, peaceful, peacemaker 360
perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion 361
pit, pitfall, trench, cistern 362
plea, plead, please, beg, implore 363
prince, princess, governor, provincial governor, official, nobleman, noblemen, nobility 363
profane, profaned 364
prosper, prosperity, prosperous 365
province, provincial 366
rebel, rebellion, rebellious, rebelliousness 366
reign, rule 367
reject, rejected, rejection 368
rod 369
sackcloth 369
seek, search, look for 370
servant, serve, maidservant, young man, young women 370
shame, ashamed, disgrace, humiliate, reproach 372
silver 373
slay, slain, slaughter, kill, murder 374
slaughter, slaughtered 374
snow 375
splendor 375
stronghold, fortification, fortress, citadel 376
stumble, reeling 377
sword, swordsmen 378
tent, tentmaker 379
terror, terrorize, terrify, dread, panic 379
throne, enthroned 380
tremble, shake, shaken, quake 380
tribulation, distress, distresses, trouble 381
trouble, disturb, stir up, distress, hardship, calamity 381
virgin, virginity 382
vision, envision 383
wine, wineskin, new wine 383
winepress 384
wrong, wronged, wrongdoer, mistreat, hurt, hurtful 385
yoke, yoked, tied 385

unfoldingWord® Translation Notes

Lamentations

Lamentations Introduction

Introduction to Lamentations

Part 1: General Introduction

Outline of Lamentations

1. First poem: Lament over the desolation of Jerusalem (1:1–22)
2. Second poem: Yahweh has punished Zion (2:1–22)
3. Third poem: Suffering and hope in Yahweh's faithfulness (3:1–66)
4. Fourth poem: The destruction of Jerusalem's people and leaders (4:1–22)
5. Fifth poem: A communal prayer for restoration (5:1–22)

What is the book of Lamentations about?

The Babylonians destroyed Jerusalem in 586 B.C., burned the temple, and took most of the people into exile. Lamentations is a collection of five poems responding to this catastrophe. The poems express deep grief over the loss of the city and its people, confess that the destruction came as divine judgment for sin, and close with a prayer for Yahweh to restore his people. Central to the book is the declaration in chapter 3 that Yahweh's covenant faithfulness never ends.

Who wrote the book of Lamentations?

The book does not name its author. The traditional view, held by Jewish and early Christian interpreters, is that the prophet Jeremiah wrote it. The writer appears to have been an eyewitness to the fall of Jerusalem, and the tone of mourning resembles portions of the book of Jeremiah. However, the book itself does not make this claim. Translators may follow the traditional attribution or leave the authorship unspecified.

How should the title of this book be translated?

This book is traditionally called "Lamentations." Translators may use a descriptive title such as "Poems of Grief" or "Songs of Mourning." If translators follow the tradition that Jeremiah wrote it, a title like "The Laments of Jeremiah" is also possible.

Part 2: Important Religious and Cultural Concepts

Did God abandon his people?

The poems often describe Yahweh as having rejected or abandoned Jerusalem. This is part of the honest expression of suffering under divine judgment, not a final theological conclusion. The author also affirms that Yahweh's covenant faithfulness never ends and is renewed each morning (3:22–23). Unlike the gods of other ancient Near Eastern nations, who were thought to abandon their cities because they were too weak to protect them, Yahweh abandoned Jerusalem because his people sinned against him.

What is a lament?

A lament is a poem or song of grief and mourning. In the ancient Near East, people composed laments after the destruction of cities. The five poems in Lamentations are in this tradition, but they address Yahweh directly, confess sin, and express hope for restoration. Some scholars think the slow heavy rhythm of the Hebrew verse in this book reflects the weight of mourning.

Part 3: Important Translation Issues

The acrostic structure

Four of the five poems in Lamentations use an acrostic pattern based on the Hebrew alphabet of 22 letters. In chapters 1, 2, and 4 each verse begins with a successive letter of the Hebrew alphabet. In chapter 3, groups of three consecutive verses share each letter, creating 66 verses in total. Chapter 5 has 22 verses matching the alphabet count but does not follow alphabetic order. This structure cannot be reproduced in most languages. Translators do not need to create an equivalent; a brief explanatory note may help readers appreciate the literary craftsmanship of the original.

The personification of Jerusalem as a woman

Throughout Lamentations, the city of Jerusalem is addressed and described as a woman — a widow, a grieving mother, a disgraced princess. Neighboring nations are addressed the same way (for example, "the daughter of Edom" in 4:21). This literary technique helps readers feel the personal anguish of destruction. Translators should use feminine pronouns consistently when the text addresses the city in this way.

"let" and "may"

The ULT uses the English helping verbs "let" and "may" to show that a speaker is expressing a desire that something happen or that someone do something. It uses the verb "let" for more assertive expressions, and it uses the verb "may" for more deferential expressions. For example, when Jeremiah says in 3:28, "Let him sit alone and be silent," he means "I want him to sit alone and be silent." Languages that do not have a volitional form might say "He ought to sit alone and be silent," or they might use an imperative, "Sit alone and be silent!" Translate this volitional form in the most natural way in your language to indicate that the speaker is expressing what he wants someone to do or what he wishes someone would do.

Lamentations 1

Lamentations 1 Introduction

Lamentations 1 Chapter Introduction

Structure and Formatting

This chapter is a lament over the destruction of Jerusalem and the exile of Judah's people to Babylon. The narrator and personified Jerusalem alternate as speakers, mourning her desolation.

Religious and Cultural Concepts in This Chapter

Jerusalem personified as a woman

Throughout this chapter, Jerusalem is addressed as a woman — a widow, a princess, a grieving mother. Translators should use feminine pronouns consistently for the city.

Translation Issues in This Chapter

Acrostic structure

Each of the 22 verses begins with a successive letter of the Hebrew alphabet. Most languages cannot reproduce this pattern; a brief footnote may inform readers of this literary feature.

Lamentations 1:1

ULT	UST
How she sits alone, the city that was great with people! She has become like a widow who was great among the nations. The princess among the provinces has become a forced laborer. BETH	*Jerusalem, the city that was once so full of people, is now empty and deserted. It was once the greatest city among all the nations, but now it is like a widow—alone and without protection. It was once honored among the provinces like a princess, but now her people are forced to do slave labor. BETH*

ULT **How she sits alone, the city that was great with people**

UST Jerusalem, the city that was once so full of people, is now empty and deserted

The author is speaking of the city of Jerusalem as if it were a woman who could **sit alone** in mourning. If it would be helpful in your language, you could state the meaning plainly. See the Introduction to Lamentations for further discussion of the term and how to translate it here and throughout this book. Alternate translation: [How the city that was great with people is now deserted]

Support Reference: Personification

ULT **She has become like a widow who was great among the nations**

UST It was once the greatest city among all the nations, but now it is like a widow—alone and without protection

The point of this comparison is that just as **a widow** is alone, unprotected, and grieving, so is Jerusalem now without allies or support. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [She has become alone and unprotected, though she was once great among the nations]

Support Reference: Simile

ULT **The princess among the provinces has become a forced laborer**

UST It was once honored among the provinces like a princess, but now her people are forced to do slave labor

Here the author is speaking as if Jerusalem were a **princess** who has been reduced to slavery. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [The city that once ruled over the provinces now serves them]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
nations	nations
princess	princess
provinces	provinces
laborer	labor

Lamentations 1:2

ULT	UST
She weeps bitterly in the night, and her tears are on her cheeks. She has no comforter from all those who love her. All her companions have betrayed her; they have become enemies to her. GIMEL	*Jerusalem's inhabitants weep and cry bitterly all through the night; tears run down their cheeks. None of the nations that loved them have come to comfort them. All their allies have turned against them; they have all become their enemies. GIMEL*

ULT **She weeps bitterly in the night, and her tears are on her cheeks**
UST Jerusalem's inhabitants weep and cry bitterly all through the night; tears run down their cheeks

The author is speaking of the city of Jerusalem as if it were a woman who **weeps** and has **tears on her cheeks**. See the note on verse one. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The people of Jerusalem weep bitterly in the night, and their tears are on their cheeks]
Support Reference: Personification

ULT **All her companions have betrayed her; they have become enemies to her**
UST All their allies have turned against them; they have all become their enemies

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and you may want to show this to your readers by including both phrases in your translation. If it is helpful, you could connect the phrases in a way that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [All her companions have betrayed her; yes, they have become her enemies]
Support Reference: Parallelism

TRANSLATION WORDS

ULT	UST
love	loved
companions	All their allies have turned against them
betrayed	All their allies have turned against them
enemies	enemies

Lamentations 1:3

ULT	UST
Judah has gone into exile from affliction and from the greatness of forced labor. She herself has settled among the nations; she has not found a resting place. All her pursuers have overtaken her between the narrow passes. DALETH	*Enemies drove the people of Judah out to other countries, and made them suffer greatly as slaves. They live among foreign nations, where they find no peace or rest. Their enemies caught up with them; they were trapped and could not escape. DALETH*

ULT **from affliction and from the greatness of forced labor**
UST and made them suffer greatly as slaves

If your language does not use abstract nouns for the ideas of **affliction** and **greatness**, you could express the same ideas in other ways. Alternate translation: [where she suffers greatly under forced labor]
Support Reference: Abstract Nouns

ULT **she has not found a resting place**
UST where they find no peace or rest

The author is speaking of having a secure and peaceful home as if it were a **resting place** that Judah could find. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [she finds no safe place to rest] or [she has found no peace and security]
Support Reference: Metaphor

ULT **between the narrow passes**
UST they were trapped and could not escape

Here the author is speaking as if being trapped with no escape were being caught **between the narrow passes** of a mountain gorge. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [in a place where they were trapped]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Judah	Judah
exile	Enemies drove the people of Judah out to other countries
affliction	and made them suffer greatly as slaves
labor	and made them suffer greatly as slaves
nations	nations

Lamentations 1:4

ULT	UST
The roads of Zion are mourning because no one is coming to the appointed feast. All her gates are desolate; her priests are groaning. Her young women are grieving, and it is bitter to her. HE	*No one comes to Zion anymore for the sacred festivals, so the roads to the city are silent and empty. The city gates stand deserted; the priests groan in sorrow. The young women of the city are grieving, and the whole city is filled with bitterness. HE*

ULT **The roads of Zion are mourning**
UST Zion … so the roads to the city are silent and empty

The author is speaking of **the roads of Zion** as if they were a person who could mourn. He means that the roads are empty and unused. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The roads of Zion are empty and unused]
Support Reference: Personification

TRANSLATION WORDS

ULT	UST
Zion	Zion
mourning	so the roads to the city are silent and empty
feast	No one comes to … anymore for the sacred festivals
gates	gates
desolate	deserted
priests	priests

Lamentations 1:5

ULT	UST
Her adversaries have become the head; her enemies are prospering, for Yahweh has afflicted her over the greatness of her transgressions. Her children have gone away as captives before the adversary. WAW	*Jerusalem's enemies have become rulers over it; its adversaries are doing well. Yahweh has caused it to suffer greatly, because of all the ways its people sinned against him. Its children have been taken captive and marched away before the enemy. WAW*

ULT **Her adversaries have become the head; her enemies are prospering**
UST Jerusalem's enemies have become rulers over it; its adversaries are doing well

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and you may want to show this to your readers by including both phrases in your translation. If it is helpful, you could connect the phrases in a way that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [Her adversaries have become the head and are prospering]

Support Reference: Parallelism

ULT **over the greatness of her transgressions**
UST because of all the ways its people sinned against him

If your language does not use abstract nouns for the ideas of **greatness** and **transgressions**, you could express the same ideas in other ways. Alternate translation: [because she transgressed so greatly against him]

Support Reference: Abstract Nouns

ULT **Her children have gone away as captives before the adversary**
UST Its children have been taken captive and marched away before the enemy

The expression **Her children have gone away as captives** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is the adversary. Alternate translation: [The adversary has taken her children away as captives]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
adversaries	enemies
enemies	adversaries
prospering	its adversaries are doing well
Yahweh	Yahweh
afflicted	Yahweh has caused it to suffer greatly
transgressions	because of all the ways its people sinned against him
captives	captive

Lamentations 1:6

ULT	UST
And from the daughter of Zion all her majesty has departed. Her princes have become like deer that have found no pasture. And they have walked without strength before the pursuer. ZAYIN	*All the glory and beauty that Zion once had has left it completely. Its leaders are like deer that are starving because they cannot find any grass to eat. They stumble along weakly with the enemy chasing them. ZAYIN*

ULT **from the daughter of Zion**
UST Zion … has left it completely

The author is speaking of Jerusalem and its people as if the city were a **daughter**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [from Jerusalem] or [from the people of Zion]
Support Reference: Metaphor

ULT **all her majesty has departed**
UST All the glory and beauty that … once had

Here the author is speaking as if Jerusalem's **majesty** were a person or thing that could depart from her. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [all her honor has been lost]
Support Reference: Metaphor

ULT **all her majesty has departed**
UST All the glory and beauty that … once had

If your language does not use an abstract noun for the idea of **majesty**, you could express the same idea in another way. Alternate translation: [everything that made her majestic is gone]
Support Reference: Abstract Nouns

ULT **Her princes have become like deer that have found no pasture**
UST Its leaders are like deer that are starving because they cannot find any grass to eat

The point of this comparison is that just as **deer that have found no pasture** are weak and helpless, so are **Her princes** without strength or resources. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Her princes have become weak and helpless, like deer that have found no pasture]
Support Reference: Simile

ULT **without strength**
UST They stumble along weakly

If your language does not use an abstract noun for the idea of **strength**, you could express the same idea in another way. Alternate translation: [being completely weak]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Zion	Zion
majesty	All the glory and beauty that … once had
princes	Its leaders are like deer that are starving
deer	deer

Lamentations 1:7

ULT	UST
Jerusalem remembered in the days of her affliction and of her wanderings, all her precious things that were from the days of old. When her people fell into the hand of the adversary and there was no helper for her, the adversaries saw her; they laughed over her collapse. HETH	*Now as Jerusalem suffers in exile and misery, its people remember all the good things that they had in former times. When the enemy conquered the people, no one came to help them. Some enemies watched and laughed contemptuously as others destroyed the city. HETH*

ULT **in the days of her affliction and of her wanderings**
UST Now as … suffers in exile and misery

If your language does not use abstract nouns for the ideas of **affliction** and **wanderings**, you could express the same ideas in other ways. Alternate translation: [in the days when she was afflicted and displaced]
Support Reference: Abstract Nouns

ULT **When her people fell into the hand of the adversary**
UST When the enemy conquered the people

The author is using **fell into the hand of** as a common expression of the culture to mean "came under the power of." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [When her people came under the power of the adversary]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
affliction	Now as … suffers in exile and misery
adversary	enemy
adversaries	enemies

Lamentations 1:8

ULT	UST
Jerusalem has grievously sinned; therefore she has become an abhorrence. All who honored her have despised her, because they have seen her nakedness. And she herself has groaned and turned backward. TETH	*Jerusalem's people sinned so greatly that the city became something everyone treated as filthy and defiling. All those who had honored it now despise it, because they have seen how shamefully disgraced it has become. Now its people moan and humbly hide. TETH*

ULT **she has become an abhorrence**
UST that the city became something everyone treated as filthy and defiling

Here the author is speaking as if Jerusalem were an object of ritual **abhorrence**, something that people treat as defiling and avoid. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [she has become something people avoid]
Support Reference: Metaphor

ULT **her nakedness**
UST because they have seen how shamefully disgraced it has become

By **her nakedness**, the author means her naked body is being exposed to shame before her enemies. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [how shamefully exposed she is]
Support Reference: Assumed Knowledge and Implicit Information

ULT **and turned backward**
UST humbly hide

Turning backward was a symbolic action by which Jerusalem showed her shame and disgrace before those who saw her. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [and retreated in shame]
Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem's
sinned	sinned
honored	honored

Lamentations 1:9

ULT	UST
Her uncleanness is in her skirts; she did not remember her end. And she went down astonishingly; there is no comforter for her. "See, Yahweh, my affliction, for the enemy has magnified himself." YODH	*Everyone can see that the people in Jerusalem have made themselves impure by sinning, but its people never thought about what would happen to them as a result. The enemy devastated Jerusalem in a terrible way; no one has come to comfort its people. They cried out, "Yahweh, see how we are suffering! The enemy has triumphed over us!" YODH*

ULT **Her uncleanness is in her skirts**
UST Everyone can see that the people in Jerusalem have made themselves impure by sinning

The author is referring to menstrual impurity in a polite way by using the phrase **Her uncleanness is in her skirts**. He uses this image to characterize Jerusalem's profound defilement before God. Depending on what is helpful for your readers, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [She is as unclean as a woman in her menstrual impurity] or [She is deeply defiled by her sin]
Support Reference: Euphemism

ULT **Her uncleanness**
UST Everyone can see that the people in Jerusalem have made themselves impure by sinning

If your language does not use an abstract noun for the idea of **uncleanness**, you could express the same idea in another way. Alternate translation: [The way she has made herself impure]
Support Reference: Abstract Nouns

ULT **her end**
UST but its people never thought about what would happen to them as a result

If your language does not use an abstract noun for the idea of **her end**, you could express the same idea in another way. Alternate translation: [what would happen to her as a result]
Support Reference: Abstract Nouns

ULT **And she went down astonishingly**
UST The enemy devastated Jerusalem in a terrible way

The author is speaking of Jerusalem's ruin as if she were going **down** to a lower place. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [And she was brought to ruin in an astonishing way]
Support Reference: Metaphor

ULT **the enemy has magnified himself**
UST The enemy has triumphed over us

The word **himself** indicates that the object of the verb is the same as the subject of the verb. Use a way that is natural in your language to indicate that the enemy is the one doing the action to himself. Alternate translation: [the enemy has boasted greatly]
Support Reference: Reflexive Pronouns

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
affliction	how we are suffering
enemy	enemy

Lamentations 1:10

ULT	UST
The adversary has spread out his hand over all her precious things, for she has seen nations entering her sanctuary— those whom you commanded should not enter your assembly. KAPH	*The enemy took possession of all its precious treasures. Its people watched as foreign nations entered the temple— the nations that you, Yahweh, had commanded to stay out of your holy place. KAPH*

ULT **The adversary has spread out his hand over all her precious things**

UST The enemy took possession of all its precious treasures

The author is using **spread out his hand over** as a common expression of the culture to mean “seized and took possession of.” If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [The adversary has seized all her precious things]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
adversary	enemy
nations	nations
sanctuary	Its people watched as foreign nations entered the temple
assembly	to stay out of your holy place

Lamentations 1:11

ULT	UST
All her people are groaning, seeking bread. They have given their precious things for food to restore life. “See, Yahweh, and look, for I have become despised.” LAMEDH	*All the people groan and search for food. They have traded their precious things just to get something to eat so that they can stay alive. They cried out, “Yahweh, look at us! See how people treat us contemptuously!” LAMEDH*

ULT **seeking bread**
UST and search for food

The author is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [seeking food]
Support Reference: Synecdoche

ULT **to restore life**
UST so that they can stay alive

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [to keep themselves alive]
Support Reference: Abstract Nouns

ULT **See, Yahweh, and look, for I have become despised**
UST They cried out, “Yahweh, look at us! See how people treat us contemptuously

It would be good to present this as a direct quotation, if possible, to show that the city of Jerusalem is speaking to Yahweh.
Support Reference: Direct and Indirect Quotations

TRANSLATION WORDS

ULT	UST
seeking	search
bread	and search for food
restore	so that they can stay alive
Yahweh	Yahweh

Lamentations 1:12

ULT	UST
“Is it nothing to you, all you who pass along the way? Look and see if there is any pain like my pain that has been done to me, which Yahweh has inflicted on the day of his burning anger. MEM	*Jerusalem’s people cried out to those passing by the ruined city, “Do you not care at all about what has happened to us? Look around you and see— has anyone ever suffered as much as we have suffered? Yahweh inflicted this terrible pain on us on the day when he was fiercely angry. MEM*

ULT **Is it nothing to you, all you who pass along the way**
UST Jerusalem’s people cried out to those passing by the ruined city

Jerusalem is speaking to **all you who pass along the way**, people who are not in conversation with her. She is doing this to communicate to the people listening to her that she feels very strongly about her suffering. If it would be helpful in your language, you could translate these words as if she were speaking directly to the people about the passers–by. It would be good to present verse12 through verse16 as a direct quotation, if possible, to show that Jerusalem is speaking to the people. Alternate translation: [Is it nothing to all those who pass along the way]

Support Reference: Apostrophe

ULT **Is it nothing to you, all you who pass along the way**
UST Jerusalem’s people cried out to those passing by the ruined city

Jerusalem is using the question form to emphasize that the passers–by should pay attention to its suffering and that no one has ever suffered as it has. If a speaker of your language would not use the question form for that purpose, you could translate this question as a statement or as an exclamation. Alternate translation: [You who pass along the way should care deeply about what has happened to me.]

Support Reference: Rhetorical Question

ULT **on the day of his burning anger**
UST on the day when he was fiercely angry

The speaker is using **the day of his burning anger** as a common expression of the culture to mean the time when Yahweh expressed his fierce anger in judgment. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [at the time when he was fiercely angry]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Lamentations 1:13

ULT	UST
From on high he sent fire into my bones, and it ruled over them. He spread a net for my feet; he turned me back. He made me desolate, faint all the day. NUN	*He sent fire down from above that burned deep inside us. He set a trap that caught our feet and forced us to turn back. He left us devastated and abandoned, exhausted and miserable all day long. NUN*

ULT **From on high he sent fire into my bones, and it ruled over them**
UST He sent fire down from above that burned deep inside us

Jerusalem is speaking as if God's judgment were **fire** that **he sent** from heaven into her **bones** and that **ruled over them**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [From on high he sent suffering deep inside me, and it overwhelmed me]

Support Reference: Metaphor

ULT **He spread a net for my feet; he turned me back**
UST He set a trap that caught our feet and forced us to turn back

Here Jerusalem is speaking as if God were a hunter who **spread a net** to catch prey and **turned** her **back** so she could not escape. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [He trapped me and kept me from going forward]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
desolate	He left us devastated and abandoned

Lamentations 1:14

ULT	UST
The yoke of my transgressions was bound fast, they are intertwined by his hand; they have come up onto my neck. He has caused my strength to stumble; the Lord has given me into the hands of those I am not able to rise against. SAMEKH	*God tied our sins around our necks like a heavy yoke; they are twisted tightly together so that we cannot remove them. They are piled onto our necks and weigh us down, so that we have no strength left. The Lord handed us over to enemies we have no power to defeat. SAMEKH*

ULT **The yoke of my transgressions was bound fast, they are intertwined by his hand; they have come up onto my neck**

UST God tied our sins around our necks like a heavy yoke; they are twisted tightly together so that we cannot remove them. They are piled onto our necks and weigh us down

Here Jerusalem is speaking as if her sins were **a yoke** that was **bound fast** and **intertwined** and placed on her **neck**, like the wooden frame placed on the neck of a draft animal to control it. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [My sins have completely overpowered me] or [Yahweh has made my sins control me completely]

Support Reference: Metaphor

ULT **The yoke of my transgressions was bound fast**

UST God tied our sins around our necks like a heavy yoke

The expression **The yoke of my transgressions was bound fast** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is God. Alternate translation: [He bound fast the yoke of my transgressions]

Support Reference: Active or Passive

ULT **of my transgressions**

UST God tied our sins around our necks like a heavy yoke

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

Support Reference: Abstract Nouns

ULT **my strength to stumble**

UST so that we have no strength left

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

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
yoke	yoke
transgressions	God tied our sins around our necks like a heavy yoke
bound	God tied our sins around our necks like a heavy yoke
stumble	so that we have no strength left
Lord	Lord

Lamentations 1:15

ULT	UST
The Lord has rejected all the mighty men in my midst. He has called an appointed time against me to crush my young men. The Lord has trodden the winepress for the virgin daughter of Judah. AYIN	*The Lord has despised and rejected all our warriors. He called our enemies together at the right time to destroy our young men. The Lord has crushed the people of Judah like someone treading on grapes in a winepress. AYIN*

ULT **The Lord has trodden the winepress for the virgin daughter of Judah**
UST The Lord has crushed the people of Judah like someone treading on grapes in a winepress

Here Jerusalem is speaking as if the Lord were a person who has **trodden the winepress**, crushing grapes underfoot. She means that the Lord has crushed the people of Judah in judgment. If this image communicates well in your language, please use it. If not, you could express this as a comparison. Alternate translation: [The Lord has crushed the virgin daughter of Judah like grapes in a winepress]

Support Reference: Metaphor

ULT **for the virgin daughter of Judah**
UST the people of Judah

Jerusalem is speaking of the people of Judah as if they were a **virgin daughter**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [for the people of Judah]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Lord	Lord
rejected	rejected
mighty	The Lord has despised and rejected all our warriors
called	called
appointed	He called our enemies together at the right time
winepress	winepress
Judah	Judah

Lamentations 1:16

ULT	UST
Over these things I, I am weeping; my eye, my eye is running down with water, for a comforter who restores my life is far from me. My sons are desolate because the enemy has prevailed." PE	*These are the things we weep over, weeping without stopping; our eyes overflow with tears. There is no one near us to comfort us or to restore our strength. Our children have been left with nothing, because the enemy has overcome us." PE*

ULT **I, I am weeping; my eye, my eye is running down with water**
UST These are the things we weep over, weeping without stopping; our eyes overflow with tears

The repetition of the phrases, **I, I am weeping** and **my eye, my eye** is an emphatic form. Jerusalem is using the repetition for emphasis to express the intensity of her weeping. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [I am weeping; my eye is continually running down with water]
Support Reference: Doublet

ULT **my eye, my eye is running down with water**
UST our eyes overflow with tears

Here Jerusalem is speaking as if her **eye** were a stream of water **running down**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [my tears are flowing constantly]
Support Reference: Metaphor

ULT **a comforter**
UST There is no one near us to comfort us

Jerusalem is not referring to a specific **comforter**. She means anyone in general who could comfort. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [anyone to comfort me]
Support Reference: Generic Noun Phrases

ULT **who restores my life**
UST or to restore our strength

Jerusalem is speaking of her **life** as if it were something that could be restored and given back to her. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [who could revive my strength]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
weeping	weep
restores	restore
desolate	Our children have been left with nothing
enemy	enemy

Lamentations 1:17

ULT	UST
Zion has spread out her hands; there is no comforter for her. Yahweh has commanded against Jacob that his adversaries should be around him. Jerusalem has become an abhorrence among them. TSADHE	*Zion's people reach out their hands, pleading for help, but no one comes to comfort them. Yahweh ordered that all the nations surrounding Jacob would become his enemies. Jerusalem has become something all the neighboring nations treat as defiling and avoid. TSADHE*

ULT **Zion has spread out her hands**
UST Zion's people reach out their hands, pleading for help

The author is speaking of **Zion** as if it were a woman who could **spread out her hands** in a gesture of pleading. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The people of Zion plead for help]
Support Reference: Personification

ULT **Jerusalem has become an abhorrence among them**
UST Jerusalem has become something all the neighboring nations treat as defiling and avoid

Here the author is speaking as if Jerusalem were an object of ritual **abhorrence**, something that the surrounding nations treat as defiling and avoid. See the note on verse 8. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [Jerusalem has become something all the surrounding nations consider filthy]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Zion	Zion's
Yahweh	Yahweh
Jacob	Jacob
adversaries	enemies
Jerusalem	Jerusalem

Lamentations 1:18

ULT	UST
“Yahweh is righteous, for I have rebelled against his mouth. Hear, please, all peoples, and see my pain. My young women and my young men have gone into captivity. QOPH	*Jerusalem’s people said, “Yahweh is righteous, because we disobeyed his commands. Listen, all you peoples of the world, and see what great pain we are in. Our young women and young men have been taken away as captives. QOPH*

ULT **Yahweh {is} righteous, for I have rebelled against his mouth**

UST Jerusalem’s people said, “Yahweh is righteous, because we disobeyed his commands

It would be good to present verse18 through verse22 as a direct quotation, if possible, to show that the city of Jerusalem is speaking. In [verses18–19], Jerusalem speaks to passers–by, and in [20–22] she speaks directly to Yahweh.

Support Reference: Personification

ULT **for I have rebelled against his mouth**

UST because we disobeyed his commands

Here, **his mouth** represents his commands. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for I have rebelled against his commands]

Support Reference: Metonymy

ULT **all peoples**

UST Listen, all you peoples of the world

Jerusalem is speaking to **all peoples**. She is doing this to communicate to the people listening that she feels very strongly about her suffering. If it would be helpful in your language, you could translate these words as if she were speaking directly to the people as in the UST.

Support Reference: Apostrophe

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
righteous	righteous
rebelled	because we disobeyed his commands
captivity	captives

Lamentations 1:19

ULT	UST
I called to those who love me; they, they deceived me. My priests and my elders expired in the city, when they were seeking food for themselves to restore their life. RESH	*We called to our allies for help, but they completely betrayed us. Our priests and our elders died in the city, while they were desperately searching for food just to stay alive. RESH*

ULT **they, they deceived me**
UST but they completely betrayed us

The repetition of the pronoun **they, they** is an emphatic form. Jerusalem is using the repetition for emphasis to express the depth of betrayal. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [they completely deceived me]
Support Reference: Doublet

ULT **expired**
UST died in the city

Jerusalem is referring to death in a polite way by using the word **expired**. Depending on what is helpful for your readers, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [passed away] or [died]
Support Reference: Euphemism

TRANSLATION WORDS

ULT	UST
called	called
love	We called to our allies for help
deceived	but they completely betrayed us
priests	priests
elders	elders
seeking	searching
restore	just to stay alive

Lamentations 1:20

ULT	UST
See, Yahweh, for I am in distress; my inward parts are churning; my heart has been overturned within me, for I have bitterly rebelled. Outside the sword bereaves; inside it is like death. SIN	*Yahweh, look at how much we are suffering! Our stomachs churn with anguish; our hearts are completely devastated within us, because we have deeply and truly rebelled against you. In the streets, the sword kills people; inside the city, people are dying like a plague. SIN*

ULT **See, Yahweh, for I am in distress**
UST Yahweh, look at how much we are suffering

This is an imperative, but it communicates a polite request rather than a command. Jerusalem is urgently appealing to Yahweh to observe her suffering. If the imperative does not communicate a polite request for your readers, then use a form in your language that communicates a polite request. Alternate translation: [Please see, Yahweh, that I am in distress]
Support Reference: Imperatives — Other Uses

ULT **my inward parts are churning**
UST Our stomachs churn with anguish

Here, **my inward parts** represent deep emotions. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I am deeply distressed]
Support Reference: Metonymy

ULT **my heart has been overturned within me**
UST our hearts are completely devastated within us

Here Jerusalem is speaking as if her **heart** had been physically **overturned within** her. She means that she is in complete emotional anguish. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [I am in total anguish within myself]
Support Reference: Metaphor

ULT **my heart has been overturned within me**
UST our hearts are completely devastated within us

The expression **my heart has been overturned** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is God. Alternate translation: [God has overturned my heart within me]
Support Reference: Active or Passive

ULT **Outside the sword bereaves; inside {it} is like death**
UST In the streets, the sword kills people; inside the city, people are dying like a plague

Jerusalem is referring to all of the destruction by naming two extremes, **Outside** and **inside**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Everywhere there is death, both outside in the streets and inside the buildings]
Support Reference: Merism

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
distress	how much we are suffering
rebelled	rebelled
sword	sword

Lamentations 1:21

ULT	UST
They have heard that I am groaning; there is no comforter for me. All my enemies have heard of my calamity; they have rejoiced, because you have done it. You have brought the day you proclaimed, and let them be like me. TAW	*People have heard us groaning in misery, but no one has come to comfort us. All our enemies have heard about the disaster that came upon us; they are glad about it, because you are the one who brought it. Bring the day of punishment that you promised, when they will suffer as we have suffered! TAW*

ULT **there is no comforter for me**
UST but no one has come to comfort us

Jerusalem is not referring to a specific **comforter**. She means, in a general sense, someone who is willing or able to comfort her. See how you translated the same word in verse16. Alternate translation: [there is no one able to comfort me] or [there is no one willing to comfort me]

Support Reference: Generic Noun Phrases

ULT **my calamity**
UST All our enemies have heard about the disaster that came upon us

If your language does not use an abstract noun for the idea of **calamity**, you could express the same idea in another way. Alternate translation: [the tragic events that we have experienced]

Support Reference: Abstract Nouns

ULT **and let them be like me**
UST when they will suffer as we have suffered

When Jerusalem says **and let them be like me**, she is saying what she wants God to do. Alternate translation: [and I desire that our enemies will suffer as we have] or [and God, you should require our enemies to experience the same]

Support Reference: Third-Person Imperatives

TRANSLATION WORDS

ULT	UST
enemies	enemies
calamity	All our enemies have heard about the disaster that came upon us
rejoiced	glad
proclaimed	Bring the day of punishment that you promised

Lamentations 1:22

ULT	UST
Let all their evil come before you, and deal with them as you have dealt with me over all my transgressions, for my groaning is many and my heart is faint."	*Let all the evil things they have done come to your attention, and punish them for what they have done. Treat them the way you treated us for all the ways we sinned against you. We are constantly sighing and groaning, and we grieve greatly."*

ULT **my transgressions**
UST for all the ways we sinned against you

If your language does not use an abstract noun for the idea of **transgressions**, you could express the same idea in another way. Alternate translation: [the wrong actions I have done]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
evil	evil
transgressions	for all the ways we sinned against you

Lamentations 2

Lamentations 2 Introduction

Lamentations 2 Chapter Introduction

Structure and Formatting

Lamentations 2 is a 22–verse acrostic poem; each verse begins with a successive letter of the Hebrew alphabet. The poet portrays Yahweh himself as a warrior and enemy who has brought destruction on Jerusalem and her people.

Religious and Cultural Concepts in This Lament

The daughter of Zion

The phrase “daughter of Zion” is an idiom, a common expression in the original language for referring to a city and its inhabitants. Translators should render this in a way that is clear and natural in their language.

The footstool of God

The temple in Jerusalem was spoken of as the footstool of God, the place where his presence rested on earth. This image makes the destruction of the temple especially shocking.

Translation Issues in This Chapter

Acrostic structure

Each verse begins with a successive Hebrew letter (aleph through taw). Most languages cannot reproduce this pattern; a brief note explaining the acrostic to readers is sufficient.

Lamentations 2:1

ULT	UST
How the Lord has covered with a cloud the daughter of Zion in his nose! He has cast from heaven to earth the splendor of Israel, and he did not remember the footstool of his feet on the day of his nose. BETH	*The Lord was very angry with the people of Jerusalem, so he brought darkness and judgment on them. Jerusalem used to be a beautiful and glorious city, but he humiliated it and brought it down to nothing. When the day came for him to punish Israel, he did not even spare his own temple. BETH*

ULT **How the Lord has covered with a cloud the daughter of Zion in his nose**
UST The Lord was very angry with the people of Jerusalem, so he brought darkness and judgment on them

The exclamation **How** indicates that Jeremiah is expressing his grief and sorrow over what the Lord has done to Jerusalem. Your language may have its own way of expressing feelings of grief and sorrow. Alternate translation: [The Lord has covered with a cloud in his anger the daughter of Zion]
Support Reference: Exclamations

ULT **has covered with a cloud**
UST so he brought darkness and judgment on them

The writer is speaking of the Lord bringing judgment on Jerusalem as if the Lord **covered with a cloud** the city, that is, as if he brought darkness and gloom upon it. If your language has a comparable expression, you could use it. If not, you could state the meaning plainly. Alternate translation: [has darkened]
Support Reference: Metaphor

ULT **in his nose**
UST was very angry

The writer is using the phrase **in his nose** as a common expression of the culture to mean that the Lord is angry. If this phrase does not have that meaning for your readers, use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [in his wrath]
Support Reference: Idiom

ULT **the daughter of Zion**
UST with the people of Jerusalem

The writer is speaking of the people of Jerusalem as if they were a **daughter** of the city. This is a common expression in the original language for referring to a city and its inhabitants. If your language has a comparable expression, you could use it. If not, you could state the meaning plainly here and elsewhere in this lament. See the Lamentations 2 Introduction for more information. Alternate translation: [the people of Jerusalem]
Support Reference: Idiom

ULT **He has cast from heaven to earth the splendor of Israel**
UST Jerusalem used to be a beautiful and glorious city, but he humiliated it and brought it down to nothing … Israel

The writer is speaking of the Lord removing Israel's honor as if the Lord had **cast down from heaven to earth the splendor of Israel**. The image of heaven represents a high and honored position, while earth represents a low and disgraced position. If your language has a comparable expression, you could use it. If not, you could state the meaning plainly. Alternate translation: [He has taken away the honor of Israel and made it a disgrace]
Support Reference: Metaphor

ULT **the splendor of Israel**
UST Jerusalem used to be a beautiful and glorious city … Israel

If your language does not use an abstract noun for the idea of **splendor**, you could express the same idea in another way. Alternate translation: [everything that made Israel splendid]
Support Reference: Abstract Nouns

ULT **the footstool of his feet**
UST his own temple

Here, **the footstool of his feet** represents the temple in Jerusalem, since the temple was considered the place where God's presence rested on earth, as a king rests his feet on a footstool. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [his temple]
Support Reference: Metonymy

ULT **the footstool of his feet**
UST his own temple

The writer is using the possessive form to describe a **footstool** that belongs to God, that is, the place where God rests his feet. This refers to the temple or the ark of the covenant. If a speaker of your language would not use the possessive form for this, you could express the idea in another way. Alternate translation: [the footstool where he rests his feet]
Support Reference: Possession

ULT **on the day of his nose**
UST When the day came for him to punish

Here, **on the day of his nose** represents the time or occasion when God acted in judgment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on the occasion of his wrath]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Lord	Lord
Zion	with the people of Jerusalem
heaven	but he humiliated it and brought it down to nothing
earth	but he humiliated it and brought it down to nothing
splendor	Jerusalem used to be a beautiful and glorious city
Israel	Israel
footstool	his own temple

Lamentations 2:2

ULT	UST
The Lord has swallowed up; he did not spare all the pastures of Jacob. He has torn down in his wrath the fortifications of the daughter of Judah; he has brought them to the ground. He has profaned the kingdom and her princes. GIMEL	*The Lord completely destroyed all the homes of Jacob's descendants and was not merciful to them. Because he was furious, he tore the fortresses of the people of Judah down to the ground. He disgraced their kingdom and its rulers. GIMEL*

ULT **The Lord has swallowed up**
UST The Lord completely destroyed all the homes of

The writer is speaking of the Lord completely destroying the settlements of Jacob as if the Lord has **swallowed** them **up**, as a person might consume food. If your language has a comparable expression, you could use it. If not, you could state the meaning plainly. Alternate translation: [The Lord has completely destroyed]
Support Reference: Metaphor

ULT **all the pastures of Jacob**
UST completely destroyed all the homes of Jacob's descendants

Here, **all the pastures of Jacob** represents the dwelling places of the people of Israel, since pastures were the places where people lived and kept their flocks. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the dwelling places of the descendants of Jacob]
Support Reference: Metonymy

ULT **in his wrath**
UST Because he was furious

If your language does not use an abstract noun for the idea of **wrath**, you could express the same idea in another way. Alternate translation: [very angrily]
Support Reference: Abstract Nouns

ULT **he has brought {them} to the ground**
UST to the ground

The writer is speaking of the Lord destroying the fortifications as if **he has brought them to the ground**, that is, knocked them flat. If your language has a comparable expression, you could use it. If not, you could state the meaning plainly. Alternate translation: [he has completely destroyed them]
Support Reference: Metaphor

ULT **He has profaned the kingdom and her princes**
UST He disgraced their kingdom and its rulers

The writer is speaking of the Lord stripping the kingdom and its rulers of their honor and dignity as if they were sacred things that the Lord had made common and unclean. If your language has a comparable expression, you could use it. If not, you could state the meaning plainly. Alternate translation: [He has dishonored the kingdom and its princes]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Lord	Lord
Jacob	Jacob’s
wrath	Because he was furious
fortifications	fortresses
Judah	Judah
profaned	He disgraced
kingdom	kingdom
princes	and its rulers

Lamentations 2:3

ULT	UST
He has cut off in the burning of nose every horn of Israel. He has turned back his right hand from the face of the enemy, and he burned in Jacob like a fire of flame consuming all around. DALETH	*Because he was extremely angry, he took away all of Israel's power. He refused to protect his people when their enemies attacked them. He destroyed everything among Jacob's descendants like a raging fire that burns up everything around it. DALETH*

ULT **He has cut off in the burning of nose every horn of Israel**
UST Because he was extremely angry, he took away all of Israel's power

The writer is speaking of God removing the power of Israel as if God **cut off** every **horn**, since a horn represents the strength and power of an animal. If your language has a comparable expression, you could use it. If not, you could state the meaning plainly. Alternate translation: [He has destroyed in fierce anger all the power of Israel]
Support Reference: Metaphor

ULT **in the burning of nose**
UST Because he was extremely angry

Here, **nose** represents the emotion of wrath, since the nostrils flare when a person is angry. If it would be helpful in your language, you could use a comparable expression that has the same meaning or state the meaning plainly. Alternate translation: [in burning wrath] or [angrily]
Support Reference: Idiom

ULT **He has turned back his right hand**
UST He refused to protect his people

Here, **his right hand** represents God's power to help and protect his people, since the right hand was associated with strength and action. The writer says that God **turned back** this power, meaning he withdrew his protection. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [He has withdrawn his protective power]
Support Reference: Metonymy

ULT **from the face of the enemy**
UST when their enemies attacked them

Jeremiah is using **from the face of** as a common expression to mean "from before" or "away from the direction of." He means that God withdrew his right hand away from facing the enemy, leaving Israel unprotected. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language or state the meaning plainly. Alternate translation: [from before the enemy] or [from the enemy's advance]
Support Reference: Idiom

ULT **and he burned in Jacob like a fire of flame**

UST He destroyed everything among Jacob's descendants like a raging fire that burns up everything around it

The writer uses this comparison to say that God's judgment was as destructive to Israel as **a fire of flame** is to whatever it burns. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and he has destroyed Jacob with devastating force]

Support Reference: Simile

ULT **consuming all around**

UST like a raging fire that burns up everything around it

The writer is continuing the image of fire, speaking of God's judgment as a flame that destroys everything in its path. The word **consuming** pictures the fire burning to nothing everything it touches. If your language has a comparable expression, you could use it. If not, you could state the meaning plainly. Alternate translation: [destroying everything on every side]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
horn	he took away all of
Israel	Israel's
enemy	enemies
Jacob	Jacob's
consuming	like a raging fire that burns up everything around it

Lamentations 2:4

ULT	UST
He has bent his bow like an enemy; his right hand is stationed like an adversary, and he has slain all the delights of the eye. In the tent of the daughter of Zion, he has poured out his anger like fire. HE	*He got ready to shoot his bow at us, his own people, as though we were his enemies. He used his power to kill everyone we loved most among the people of Jerusalem. He was extremely angry with us; his anger burned like a fire. HE*

ULT **He has bent his bow like an enemy; his right hand is stationed like an adversary**
UST He got ready to shoot his bow at us, his own people, as though we were his enemies. He used his power

The writer uses comparisons to describe God's hostility toward his own people. He says that God **has bent his bow like an enemy; his right hand is stationed like an adversary**, meaning that God has prepared to attack his people the way an enemy would and has taken the stance of one ready to fight against them. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [He has prepared to attack us as an enemy would; he has positioned himself to fight against us like an adversary]
Support Reference: Simile

ULT **his right hand**
UST He used his power

Here, **his right hand** represents God's power and ability to act. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [his power]
Support Reference: Metonymy

ULT **all the delights of the eye**
UST to kill everyone we loved most

Here, **the eye** represents sight and what is pleasing to behold. The phrase **the delights of the eye** refers to everything people treasured and found beautiful. Some understand this as referring specifically to the fine young men of Judah. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [everything they treasured] or [all the finest young men]
Support Reference: Metonymy

ULT **In the tent of the daughter of Zion**
UST among the people of Jerusalem

The writer speaks of Zion as if it were a woman, calling it **the daughter of Zion**, and he describes the city as her **tent** or dwelling place. For more information, see the Lamentations 2 Introduction. If it would be helpful in your language, you could express this idea in another way here and in verse 18. Alternate translation: [In the city of Jerusalem]
Support Reference: Personification

ULT **he has poured out his anger like fire**
UST He was extremely angry with us; his anger burned like a fire

The writer uses a comparison to describe God's anger. He says that God **has poured out his anger like fire**, meaning that God's anger has been destructive and consuming. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [his anger has been as destructive as fire]
Support Reference: Simile

ULT **he has poured out his anger like fire**
UST He was extremely angry with us; his anger burned like a fire

If your language does not use an abstract noun for the idea of **anger**, you could express the same idea in another way. Alternate translation: [he has shown how angry he is by burning like fire]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
his bow	He got ready to shoot his bow at us, his own people
enemy	enemies
adversary	He used his power
slain	kill
delights	to kill everyone we loved most
tent	among the people of Jerusalem
Zion	among the people of Jerusalem
his anger	He was extremely angry with us; his anger burned like a fire

Lamentations 2:5

ULT	UST
The Lord has become like an enemy; he has swallowed up Israel. He has swallowed up all her citadels; he has destroyed his fortifications, and he has multiplied in the daughter of Judah mourning and groaning. WAW	*The Lord started treating us like an enemy; he destroyed Israel. He destroyed all of Jerusalem's palaces and turned its fortresses into ruins. He caused the people of Judah to grieve and weep even more. WAW*

ULT **The Lord has become like an enemy**
UST The Lord started treating us like an enemy

The writer uses a comparison to describe how God has treated his own people. He says that **The Lord has become like an enemy**, meaning that God has acted against his people as an enemy would. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [The Lord has acted as though he were an enemy]
Support Reference: Simile

ULT **he has swallowed up Israel. He has swallowed up all her citadels; he has destroyed his fortifications**
UST he destroyed Israel. He destroyed all of Jerusalem's palaces and turned its fortresses into ruins

These three phrases mean basically the same thing. Each one emphasizes the totality of God's destruction by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Another approach would be to connect the phrases with words that show that the second and third phrases are repeating the first one, not saying something additional. See how you as a team have decided to translate the parallel phrases in Lamentations, and follow that approach here and throughout this chapter. Alternate translation: [He has utterly destroyed Israel, all her citadels, and all his fortifications]
Support Reference: Parallelism

ULT **he has swallowed up Israel**
UST he destroyed Israel

The writer is speaking of God's destruction of Israel as if God had **swallowed** the nation like a beast consuming its prey. This emphasizes the completeness of the destruction. Your language may have a comparable expression you can use in your translation, or you could state the meaning plainly. Alternate translation: [he has completely destroyed Israel]
Support Reference: Metaphor

ULT **mourning and groaning**
UST to grieve and weep even more

The terms **mourning** and **groaning** mean similar things. The writer is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [great grief]
Support Reference: Doublet

> ULT **mourning and groaning**
> UST to grieve and weep even more

If your language does not use abstract nouns for the ideas of **mourning** and **groaning**, you could express the same ideas in another way. Alternate translation: [and caused people to mourn and lament greatly]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Lord	Lord
enemy	enemy
Israel	Israel
citadels	He destroyed all of Jerusalem's palaces
destroyed	and turned its fortresses into ruins
fortifications	fortresses
multiplied	He caused the people of Judah
Judah	Judah
mourning	weep

Lamentations 2:6

ULT	UST
And he has done violence like to his garden booth; he has destroyed his appointed place. Yahweh has caused people in Zion to forget appointed festival and Sabbath, and he has despised king and priest in the indignation of his nose. ZAYIN	*He wrecked his own temple as easily as someone tears down a garden hut; he destroyed the place where people gathered to worship him. Yahweh caused the people of Zion to stop celebrating their sacred festivals and Sabbath days. Because he was so furiously angry, he rejected both the king and the priest. ZAYIN*

ULT **And he has done violence like {to} his garden booth**
UST He wrecked his own temple as easily as someone tears down a garden hut

The writer is comparing God's destruction of his sanctuary to the tearing down of **his garden booth**, a temporary seasonal shelter. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [He violently tore down his sanctuary as if it were a temporary shelter]

Support Reference: Simile

ULT **appointed festival and Sabbath**
UST their sacred festivals and Sabbath days

The writer is referring to all of Israel's sacred worship occasions by naming two major components, **appointed festival** and **Sabbath**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all their sacred worship occasions]

Support Reference: Merism

ULT **in the indignation of his nose**
UST Because he was so furiously angry

If your language does not use an abstract noun for the idea of **indignation**, you could express the same idea in another way. Alternate translation: [because he was indignantly angry]

Support Reference: Abstract Nouns

ULT **king and priest**
UST the king and the priest

The writer is referring to all of Israel's leadership by naming two major components, **king** and **priest**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all their leaders]

Support Reference: Merism

TRANSLATION WORDS

ULT	UST
destroyed	destroyed
appointed	the place where people gathered to worship him
Yahweh	Yahweh
Zion	Zion
festival	festivals
Sabbath	Sabbath
king	king
priest	priest

Lamentations 2:7

ULT	UST
The Lord has rejected his altar; he has abhorred his sanctuary. He has delivered up into the hand of the enemy the walls of her palaces. They raised a shout in the house of Yahweh as on the day of an appointed festival. HETH	*The Lord turned away from his own altar; he abandoned his own holy place. He let the enemies have power over the walls of Jerusalem's palaces. Those enemies shouted triumphantly inside Yahweh's temple, as if they were celebrating one of the sacred festivals. HETH*

ULT **his altar**
UST his own altar

Here, **his altar** represents the entire sacrificial worship system of Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the Israelites' worship] or [the place where people offered sacrifices to him]
Support Reference: Metonymy

ULT **He has delivered up into the hand of the enemy the walls of her palaces**
UST He let the enemies have power over the walls of Jerusalem's palaces

Here, **the hand of the enemy** represents the power and control of the enemy. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [He has given the walls of her palaces over to the enemy's control]
Support Reference: Metonymy

ULT **They raised a shout in the house of Yahweh as on the day of an appointed festival**
UST Those enemies shouted triumphantly inside Yahweh's temple, as if they were celebrating one of the sacred festivals

The writer compares the shouts of the enemies in the house of Yahweh to the shouts of worshipers on **an appointed festival** day. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [They shouted in the house of Yahweh the way worshipers used to shout on a festival day]
Support Reference: Simile

TRANSLATION WORDS

ULT	UST
Lord	Lord
rejected	turned away from
altar	altar
sanctuary	his own holy place
delivered	He let
enemy	enemies
palaces	palaces
the house	inside Yahweh's temple
Yahweh	Yahweh's
appointed	one of the sacred festivals
festival	festivals

Lamentations 2:8

ULT	UST
Yahweh planned to destroy the wall of the daughter of Zion. He stretched out the measuring line; he did not turn back his hand from swallowing up. And he caused the rampart and wall to mourn; together they have languished. TETH	*Yahweh planned to destroy the wall of Jerusalem. He carefully measured it out for destruction and then he did not stop himself from devouring it. He made the outer wall and the inner wall fall into ruin; together they crumbled. TETH*

ULT **He stretched out the measuring line**
UST He carefully measured it out for destruction

The writer is speaking of God's careful planning for destruction as if God had **stretched out the measuring line** like a builder measuring before construction. However, God measured not to build but to tear down. If your language does not use this image, you could express the same idea in another way. Alternate translation: [He carefully planned the destruction]

Support Reference: Metaphor

ULT **he did not turn back his hand from swallowing up**
UST and then he did not stop himself from devouring it

The writer is speaking of God's destructive action as if God were **swallowing up** the city, consuming it completely. The phrase **his hand** represents God's active power. If your language does not use this image, you could express the same idea in another way. Alternate translation: [he did not hold back from completely destroying it]

Support Reference: Metaphor

ULT **And he caused the rampart and wall to mourn; together they have languished**
UST He made the outer wall and the inner wall fall into ruin; together they crumbled

The writer speaks of **the rampart** and **wall** as if they were people who could **mourn** and languish. He says this because they lie in ruins. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he caused the rampart and wall to fall into ruins]

Support Reference: Personification

ULT **the rampart and wall**
UST the outer wall and the inner wall fall into ruin

The writer is referring to all of Jerusalem's defensive structures by naming two major components, **the rampart** and the **wall**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all of Jerusalem's defenses]

Support Reference: Merism

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
destroy	destroy
Zion	of Jerusalem
mourn	He made

Lamentations 2:9

ULT	UST
Her gates have sunk into the ground; he has destroyed and shattered her bars. Her king and her princes are among the nations; there is no law. Also, her prophets do not find a vision from Yahweh. YODH	*Jerusalem's gates have sunk into the ground; Yahweh smashed the bars that held them shut. The enemy has taken the king and the officials away to foreign nations; no one teaches them God's instruction anymore. The prophets also no longer receive any messages from Yahweh. YODH*

ULT **Her gates have sunk into the ground**
UST Jerusalem's gates have sunk into the ground

The writer is speaking of the complete destruction of **Her gates** as if they had **sunk into the ground**. If your language does not use this image, you could express the same idea in another way. Alternate translation: [Her gates have been completely destroyed]
Support Reference: Metaphor

ULT **he has destroyed and shattered her bars**
UST Yahweh smashed the bars that held them shut

The terms **destroyed** and **shattered** mean similar things. The writer is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [he has completely destroyed the bars of her gates]
Support Reference: Doublet

ULT **there is no law**
UST no one teaches them God's instruction anymore

Here, **law** represents the entire instruction and guidance of God. Without their land and temple, the people have no access to God's teaching. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [No one teaches them God's law]
Support Reference: Metonymy

ULT **Also, her prophets do not find a vision from Yahweh**
UST The prophets also no longer receive any messages from Yahweh

The writer is speaking of receiving **a vision from Yahweh** as if it were something that could be found through searching. He means that Yahweh has ceased communicating with the prophets. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [Also, her prophets have received no vision from Yahweh]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
gates	gates
destroyed	Yahweh smashed
king	king
princes	officials
nations	nations
law	no one teaches them God’s instruction anymore
prophets	prophets
vision	messages
Yahweh	Yahweh

Lamentations 2:10

ULT	UST
They sit on the ground; the elders of the daughter of Zion are silent. They have thrown up dust on their heads; they have put on sackcloth. The virgins of Jerusalem have bowed their heads to the ground. KAPH	*The old men of Jerusalem sit on the ground and say nothing. They have thrown dust on their heads and put on rough sackcloth to show how deeply they grieve. The young women of Jerusalem bow their faces all the way down to the ground. KAPH*

> ULT **They sit on the ground; the elders of the daughter of Zion are silent. They have thrown up dust on their heads; they have put on sackcloth. The virgins of Jerusalem have bowed their heads to the ground**
>
> UST The old men of Jerusalem sit on the ground and say nothing. They have thrown dust on their heads and put on rough sackcloth {to show how deeply they grieve}. The young women of Jerusalem bow their faces all the way down to the ground

Sitting on **the ground** in **silence**, throwing up **dust on their heads**, and putting **on sackcloth** (rough goat-hair cloth) were mourning customs expressing grief too deep for words. Bowing the head **to the ground** was a symbolic action expressing utter humiliation and grief. If it would be helpful to your readers, you could explain the significance of these actions in the text of your translation or in a footnote. Alternate translation: [The elders of the daughter of Zion sit on the ground in silence to show that they are overwhelmed with grief. They have thrown up dust on their heads; they have put on sackcloth. The virgins of Jerusalem bowed their heads to the ground to show their utter humiliation and grief]

Support Reference: Symbolic Action

> ULT **the elders of the daughter of Zion are silent. They have thrown up dust on their heads; they have put on sackcloth. The virgins of Jerusalem have bowed their heads to the ground**
>
> UST The old men of Jerusalem … and say nothing. They have thrown dust on their heads and put on rough sackcloth {to show how deeply they grieve}. The young women of Jerusalem bow their faces all the way down to the ground

The writer is referring to all of the people of Jerusalem by naming two extremes, **the elders** (the oldest) and **The virgins** (the youngest women). If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Everyone in Jerusalem, both old and young, has silently thrown dust on their heads and put on sackcloth and bowed their heads to the ground]

Support Reference: Merism

TRANSLATION WORDS

ULT	UST
elders	The old men
Zion	of Jerusalem
sackcloth	sackcloth
virgins	The young women
Jerusalem	Jerusalem
bowed	bow

Lamentations 2:11

ULT	UST
My eyes have failed with tears; my inner parts churn. My liver is poured out to the ground over the destruction of the daughter of my people, when child and infant faint in the streets of the city. LAMEDH	*I have cried until my eyes can produce no more tears; my stomach is churning with anguish. I feel as if my insides are spilling out on the ground, because so many of my people have died. Even children and babies are fainting in the city streets because they have nothing to eat. LAMEDH*

ULT **My eyes have failed with tears**
UST I have cried until my eyes can produce no more tears

The writer is using the expression **My eyes have failed with tears** as a common expression of the culture to mean that one has wept so much that the eyes are exhausted and can no longer produce tears. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [I have cried until my eyes are exhausted]
Support Reference: Idiom

ULT **my inner parts churn**
UST my stomach is churning with anguish

Here, **my inner parts** represent deep emotional anguish. Jeremiah uses the internal organs as a way of referring to intense grief. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I am deeply troubled within]
Support Reference: Metonymy

ULT **My liver is poured out to the ground**
UST I feel as if my insides are spilling out on the ground

The writer is speaking of his emotional anguish as if his **liver** had been **poured out to the ground**, like liquid spilling from a container. He means that he is completely overwhelmed. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [I am completely overwhelmed with grief]
Support Reference: Metaphor

ULT **child and infant**
UST Even children and babies

The terms **child** and **infant** are paired to represent the very youngest and most vulnerable members of the community. If it would be clearer for your readers, you could express this with a single phrase. Alternate translation: [the young children]
Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
destruction	because so many

Lamentations 2:12

ULT	UST
To their mothers they say, "Where is grain and wine?" when they faint like the slain in the streets of the city, when their life is poured out in the lap of their mothers. MEM	*The children cry out to their mothers, "We need food and drink!" They collapse in the city streets like fatally wounded soldiers, and they die slowly in the arms of their mothers. MEM*

ULT **when they faint like the slain in the streets of the city**
UST They collapse in the city streets like fatally wounded soldiers

The writer compares the children to **the slain** collapsing in the streets, meaning the children fall as though they have been mortally wounded, but from hunger rather than the sword. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [when they collapse and die in the city streets]

Support Reference: Simile

ULT **when their life is poured out in the lap of their mothers**
UST and they die slowly in the arms of their mothers

The writer is speaking of the children's lives slowly draining away as if their souls were **poured out** like liquid from a container. He means that the children die slowly in their mothers' arms. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [as they slowly die while their mothers hold them]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
grain	food
wine	and drink
slain	like fatally wounded soldiers

Lamentations 2:13

ULT	UST
What can I testify to you? To what can I compare you, O daughter of Jerusalem? To what can I liken you, that I may comfort you, O virgin daughter of Zion? For your brokenness is as great as the sea; who can heal you? NUN	*People of Jerusalem, there is nothing I can say to help you. Nothing that has ever happened to anyone else compares to what has happened to you people who live on mount Zion; I do not know how to comfort you. The disaster that struck you is as vast as the sea; no one can restore you. NUN*

ULT **What can I testify to you? To what can I compare you, O daughter of Jerusalem? To what can I liken you, that I may comfort you, O virgin daughter of Zion**

UST People of Jerusalem, there is nothing I can say to help you. Nothing that has ever happened to anyone else compares to what has happened to you people who live on mount Zion; I do not know how to comfort you. The disaster that struck you

The writer uses a series of rhetorical questions to express the idea that he cannot find anything adequate to say about Jerusalem's suffering, to express the idea that nothing compares to her suffering, and that no comparison is adequate to bring comfort. If you would not use rhetorical questions for this purpose in your language, you could translate this as a statement. Alternate translation: [I do not know what I could say to you. Nothing can be compared to your suffering, O daughter of Jerusalem. There is nothing I can say to bring you comfort, O virgin daughter of Zion.]

Support Reference: Rhetorical Question

ULT **For your brokenness is as great as the sea**

UST The disaster that struck you is as vast as the sea

The writer uses a comparison to describe Jerusalem's destruction. He compares it to the greatness of **the sea**, meaning that the **brokenness** is immeasurable and overwhelming in its vastness. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Your destruction is as vast and deep as the ocean]

Support Reference: Simile

ULT **your brokenness**

UST The disaster that struck you

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

Support Reference: Abstract Nouns

ULT **who can heal you**

UST no one can restore you

The writer uses another rhetorical question to express the idea that no one can remedy Jerusalem's suffering. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement. Alternate translation: [no one can heal you.]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
testify	there is nothing I can say to help you
Jerusalem	Jerusalem
Zion	mount Zion

Lamentations 2:14

ULT	UST
Your prophets have seen for you falsehood and worthlessness, and they did not expose your iniquity to restore your fortunes. But they have seen for you oracles of falsehood and enticement. SAMEKH	*The prophets among you claimed to hear messages from Yahweh, but what they said was false and worthless. They did not rebuke you when you sinned so that you could have changed your ways and avoided disaster. Instead, the messages they told you were lies that caused you to do wrong things. SAMEKH*

ULT **falsehood and worthlessness**
UST but what they said was false and worthless

The terms **falsehood** and **worthlessness** mean similar things. The writer is using the two terms together to emphasize that what the prophets claimed to see had no truth or value. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [things that were completely misleading]
Support Reference: Doublet

ULT **your iniquity**
UST when you sinned

If your language does not use an abstract noun for the idea of **iniquity**, you could express the same idea in another way. Alternate translation: [the ways you sinned]
Support Reference: Abstract Nouns

ULT **oracles of falsehood and enticement**
UST Instead, the messages they told you were lies that caused you to do wrong things

The terms **falsehood** and **enticement** are paired to characterize the prophets' deceptive messages as both untrue and misleadingly appealing. If it would be clearer for your readers, you could express this with a single phrase. Alternate translation: [utterly false visions]
Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
prophets	prophets
iniquity	when you sinned
restore	so that you could have changed your ways and avoided disaster

Lamentations 2:15

ULT	UST
All those passing along the road clap their hands at you. They hiss and shake their heads at the daughter of Jerusalem: "Is this the city that they called 'the perfection of beauty, the joy of all the earth'?" AYIN	*Everyone who passes by on the road claps their hands to mock you. They hiss with contempt and shake their heads at Jerusalem: "Can this really be the city that people used to say was the perfectly beautiful city, the city that made all the earth rejoice?" AYIN*

ULT **clap {their} hands at you**
UST claps their hands to mock you

Clapping hands at someone was a symbolic action by which they showed scorn, mockery, and contempt. This is not applause. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [mock you by clapping their hands]
Support Reference: Symbolic Action

ULT **They hiss and shake their heads**
UST They hiss with contempt and shake their heads

Hissing and shaking the head were symbolic gestures of derision and scorn. If it would be helpful to your readers, you could add a short explanation. Alternate translation: [They express their contempt by hissing and shaking their heads]
Support Reference: Symbolic Action

ULT **Is this the city that they called 'the perfection of beauty, the joy of all the earth**
UST Can this really be the city that people used to say was the perfectly beautiful city, the city that made all the earth rejoice

The passers-by use a rhetorical question to express their disbelief that the once-glorious city has fallen to such ruin. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [This cannot be the city that people used to call the most beautiful, the joy of the entire earth!]
Support Reference: Rhetorical Question

ULT **Is this the city that they called 'the perfection of beauty, the joy of all the earth**
UST Can this really be the city that people used to say was the perfectly beautiful city, the city that made all the earth rejoice

This is a quotation within a quotation. The passers-by are quoting a title that others previously gave to Jerusalem. If your language does not allow quotations within quotations, you could express the inner quotation as indirect speech as in the UST.
Support Reference: Quotes within Quotes

ULT **the perfection of beauty, the joy of all the earth**
UST the perfectly beautiful city, the city that made all the earth rejoice

The expressions **the perfection of beauty** and **the joy of all the earth** are paired to express the former glory of Jerusalem. If it would be clearer for your readers, you could express this with a single phrase. Alternate translation: [the pride and joy of all the earth]
Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
Jerusalem	Jerusalem
called	that people used to say was
joy	rejoice
earth	earth

Lamentations 2:16

ULT	UST
All your enemies have opened their mouths against you. They hiss and gnash their teeth; they say, "We have swallowed her up! Surely this is the day we waited for; we have found it, we have seen it!" PE	*All your enemies open their mouths wide against you to mock you. They hiss with contempt and grind their teeth with hatred; they say, "We have devoured her! This is the very day we waited for; we have lived to see it!" PE*

ULT **have opened their mouths against you**
UST open their mouths wide against you to mock you

Opening the mouth wide against someone was a symbolic action by which someone showed hostility, scorn, and readiness to devour. If it would be helpful to your readers, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [mocked you openly]
Support Reference: Symbolic Action

ULT **They hiss and gnash {their} teeth**
UST They hiss with contempt and grind their teeth with hatred

Hissing and gnashing the teeth were symbolic gestures expressing hatred, rage, and contempt. If it would be helpful to your readers, you could add a short explanation.
Support Reference: Symbolic Action

ULT **We have swallowed {her} up**
UST We have devoured her

The enemies are speaking of their destruction of Jerusalem as if they had **swallowed her up** like an animal consuming its prey. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [We have completely destroyed her]
Support Reference: Metaphor

ULT **we have found it, we have seen it**
UST we have lived to see it

The expressions **we have found** and **we have seen** mean similar things. The enemies are using the two expressions together to express their satisfaction at finally witnessing the destruction they longed for. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [we have seen what we had been hoping to see]
Support Reference: Parallelism

TRANSLATION WORDS

ULT	UST
enemies	enemies

Lamentations 2:17

ULT	UST
Yahweh has done what he planned; he has fulfilled his word that he commanded from days of old. He has torn down and has not shown compassion, and he has made the enemy rejoice over you; he has lifted up the horn of your adversaries. TSADHE	*Yahweh has done what he planned to do; he has carried out the threat that he announced long ago. He has torn the city down and shown no mercy; he has let your enemies celebrate over you, and he has made those who attack you more powerful than ever. TSADHE*

ULT **shown compassion**
UST and shown no mercy

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: [spared them]
Support Reference: Abstract Nouns

ULT **he has lifted up the horn of your adversaries**
UST and he has made those who attack you more powerful than ever

The writer is speaking of God increasing the power of the enemies as if he had **lifted up** their **horn**, since a horn represents the strength of a powerful animal. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [he has made your enemies powerful]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
fulfilled	carried out
compassion	and shown no mercy
enemy	enemies
rejoice	he has let your enemies celebrate over you
horn	and he has made those who attack you more powerful than ever
adversaries	and he has made those who attack you more powerful than ever

Lamentations 2:18

ULT	UST
Their heart cried out to the Lord. O wall of the daughter of Zion, let tears flow down like a river day and night! Do not give yourself relief; do not let the daughter of your eye rest. QOPH	*The people of Jerusalem cried out to the Lord from deep within themselves. People of Jerusalem, let your tears flow like a river all day and all night! Do not stop weeping; do not let your eyes rest from crying. QOPH*

ULT **O wall of the daughter of Zion**
UST The people of Jerusalem … People of Jerusalem

The writer speaks of the **wall of the daughter of Zion** as if it were a person who could weep. He says this because the wall lies in ruins and he urges it to mourn. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Let the people of Zion cry out and weep]
Support Reference: Personification

ULT **let tears flow down like a river day and night**
UST let your tears flow like a river all day and all night

The writer uses a comparison to describe how abundant and continuous the weeping should be. He compares the flow of tears to **a river**, meaning the weeping should be constant and unceasing. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Let your tears flow abundantly and continuously, day and night without stopping]
Support Reference: Simile

ULT **day and night**
UST all day and all night

The writer is referring to all the time without stopping by naming two extremes, **day** and **night**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [continually without stopping]
Support Reference: Merism

ULT **the daughter of your eye**
UST do not let your eyes rest from crying

The expression **the daughter of your eye** was a common expression meaning the pupil of the eye. In this context it means that one should not let the eyes stop weeping. If it would be helpful to your readers, you could use a comparable expression or state the meaning plainly. Alternate translation: [the pupil of your eye] or [your eyes]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
cried out	cried out
Lord	Lord
Zion	The people of Jerusalem … People of Jerusalem

Lamentations 2:19

ULT	UST
Arise, cry out in the night, at the beginning of the night watches! Pour out your heart like water before the face of the Lord. Lift up your hands to him for the life of your children, who are fainting with hunger at the head of every street. RESH	*Get up and cry out during the night, right when the night watches begin! Tell the Lord everything that is in your heart, holding nothing back, like water pouring out. Raise your hands and pray to him for your children to survive, because they are fainting from hunger on every street corner. RESH*

ULT **at the beginning of the night watches**
UST right when the night watches begin

The writer assumes that his readers will know that the night watches were the periods into which the night was divided for keeping guard. You could say this explicitly if that would be helpful to your readers. Alternate translation: [at the start of each period of the night]
Support Reference: Assumed Knowledge and Implicit Information

ULT **Pour out your heart like water before the face of the Lord**
UST Tell the Lord everything that is in your heart, holding nothing back, like water pouring out

The writer uses a comparison to describe complete, unreserved prayer. He compares pouring out the heart to pouring out **water**, meaning one should hold nothing back and empty oneself completely before God. If it would be helpful in your language, you could express the comparison plainly. See how you translated the similar expressions in [2:4] and [2:11]. Alternate translation: [Open your heart completely to the Lord]
Support Reference: Simile

ULT **before the face of the Lord**
UST the Lord

Here, **the face of the Lord** represents God's presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of the Lord]
Support Reference: Metonymy

ULT **Lift up your hands to him**
UST Raise your hands and pray to him

Here, **lift up your hands** represents the act of praying and pleading with God. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Pray earnestly to him]
Support Reference: Metonymy

ULT **at the head of every street**
UST on every street corner

By the expression **at the head of every street**, the writer means that children are fainting from hunger everywhere. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [everywhere]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
cry out	cry out
watches	watches
Lord	Lord
with hunger	because they are fainting from hunger

Lamentations 2:20

ULT	UST
See, O Yahweh, and look! To whom have you dealt thus? Should women eat their fruit, children of their nursing? Should priest and prophet be slain in the sanctuary of the Lord? SIN	*Yahweh, look at what you have done and pay attention! Think about whom you have treated this way! Women should never have to eat their own children, the babies they lovingly cared for! No one should kill priests and prophets inside your own holy place! SIN*

ULT **See, O Yahweh, and look**
UST Yahweh, look at what you have done and pay attention

The imperatives **See** and **look** communicate a plea or request to God, not a command. If this does not communicate a polite request for your readers, you could use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [Please see this, Yahweh, and pay attention]

Support Reference: Imperatives — Other Uses

ULT **To whom have you dealt thus? Should women eat their fruit, children of {their} nursing? Should priest and prophet be slain in the sanctuary of the Lord**
UST Think about whom you have treated this way! Women should never have to eat their own children, the babies they lovingly cared for! No one should kill priests and prophets inside your own holy place

The writer uses rhetorical questions to express grief that God would allow his own people to suffer so terribly, to express outrage that women have been driven to eat their own children, and to express shock that religious leaders have been killed in the very place that was meant to be holy and safe. The expected answer to all these questions is "No!" If you would not use rhetorical questions for these purposes in your language, you could translate these as statements or exclamations. Alternate translation: [You have never dealt with anyone else this way! It is terrible that women are eating their own children! It is horrible that priests and prophets have been killed in the sanctuary of the Lord!]

Support Reference: Rhetorical Question

ULT **their fruit**
UST Women should never have to eat their own children

The expression **their fruit** was a common expression meaning their children or offspring. If this phrase does not have that meaning for your readers, use an equivalent expression or state the meaning plainly. Alternate translation: [their children]

Support Reference: Idiom

ULT **priest and prophet**
UST priests and prophets

The writer is referring to all of Israel's religious leaders by naming two representative roles, **priest** and **prophet**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all their religious leaders]

Support Reference: Merism

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
priest	priests
prophet	prophets
slain	kill
sanctuary	inside your own holy place
Lord	inside your own holy place

Lamentations 2:21

ULT	UST
Young and old lie down on the ground in the streets. My young women and my young men have fallen by the sword. You have slain on the day of your anger; you have slaughtered; you have not shown compassion. TAW	*People of every age lie dead on the ground in the streets. The enemy has killed all our youth. On the day you were angry, you let the enemy kill them; you let them slaughter them mercilessly. TAW*

ULT **Young and old**
UST People of every age

The writer is referring to people of every age by naming two extremes, **Young** and **old**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [People of all ages]
Support Reference: Merism

ULT **My young women and my young men**
UST all our youth

Jeremiah is referring to all the young people of the community by naming both groups, **my young women** and **my young men**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [All the young among my people]
Support Reference: Merism

ULT **have fallen by the sword**
UST The enemy has killed

The expression **have fallen by the sword** was a common expression meaning to be killed in battle. If this phrase does not have that meaning for your readers, you could use an equivalent expression or state the meaning plainly. Alternate translation: [have been killed in battle]
Support Reference: Idiom

ULT **on the day of your anger**
UST On the day you were angry

The writer is using the expression **on the day of your anger** to refer to the specific time when God executed judgment. If it would be helpful to your readers, you could use an equivalent expression or state the meaning plainly. Alternate translation: [when you were angry and judged us]
Support Reference: Metonymy

ULT **shown compassion**
UST mercilessly

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. See how you translated this phrase in [2:17]. Alternate translation: [spared anyone]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
old	age
sword	The enemy has killed
slain	kill
slaughtered	slaughter
compassion	mercilessly

Lamentations 2:22

ULT	UST
You have summoned, as on a day of an appointed festival, my terrors from all around, and there was not on the day of the anger of Yahweh an escapee or a survivor. Those whom I carried and multiplied, my enemy has consumed them.	*You called enemies to attack me from every direction, as if you were summoning guests to come to a feast. On the day Yahweh was angry, no one escaped and no one survived. The children I carried and raised, my enemy has destroyed them all.*

ULT **You have summoned, as on a day of an appointed festival, my terrors from all around**

UST You called enemies to attack me from every direction, as if you were summoning guests to come to a feast

The point of this comparison is that just as guests are invited to **an appointed festival**, so has God **summoned** numerous **terrors from all around**. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [You have invited terrors to attack me from all around, as if calling guests to a festival]

Support Reference: Simile

ULT **my terrors from all around**

UST enemies … from every direction

If your language does not use an abstract noun for the idea of **terrors**, you could express the same idea in another way. Alternate translation: [enemies who terrify me from every side]

Support Reference: Abstract Nouns

ULT **on the day of the anger of Yahweh**

UST On the day Yahweh was angry

The writer is using the expression **the day of the anger of Yahweh** to refer to the time of divine judgment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when Yahweh was angry and executed his judgment]

Support Reference: Metonymy

ULT **an escapee or a survivor**

UST no one escaped and no one survived

The terms **an escapee** and **a survivor** mean similar things. The writer is using the two terms together to emphasize that absolutely no one got away. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [any one at all who escaped]

Support Reference: Doublet

ULT **Those whom I carried and multiplied**

UST The children I carried and raised

The terms **carried** and **multiplied** are paired to express the full cycle of motherhood, both bearing and nurturing children. The writer speaks as a mother figure who carried and raised these people. If it would be clearer for your readers, you could express this with a single phrase. Alternate translation: [All those whom I lovingly reared]

Support Reference: Doublet

ULT **my enemy has consumed them**
UST my enemy has destroyed them all

The writer is speaking of the enemy's total destruction of the people as if the enemy had **consumed** them like food. Your language may have a comparable expression you can use in your translation, or you could state the meaning plainly. Alternate translation: [my enemy has completely destroyed them]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
You have summoned	called
appointed	to attack me … as if you were summoning guests to come to a feast
festival	feast
terrors	enemies
Yahweh	Yahweh
multiplied	The children I carried and raised
enemy	enemy
consumed	my enemy has destroyed them all

Lamentations 3

Lamentations 3 Introduction

Lamentations 3 Chapter Introduction

Structure and Formatting

This individual lament uses a triple acrostic: each Hebrew letter governs three verses (66 total), far more elaborate than the book's other poems. It moves from sustained suffering to hope in Yahweh's faithfulness, then to communal lament.

Religious and Cultural Concepts in This Chapter

Covenant faithfulness

Verses 22–23 form the theological center of the book, declaring that Yahweh's covenant faithfulness never ends and is renewed each morning. Translators should use a consistent term for this concept throughout Lamentations.

Lamentations 3:1

ULT	UST
I am the man seeing affliction by the rod of his wrath.	*I am a man who has suffered greatly because God punished me when he was very angry.*

ULT **affliction**
UST who has suffered greatly

If your language does not use an abstract noun for the idea of **affliction**, you could express the same idea in another way. Alternate translation: [how he has afflicted me]
Support Reference: Abstract Nouns

ULT **seeing affliction**
UST who has suffered greatly

The writer is speaking of the experience of **affliction** as if it were something he could see. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [experiencing affliction] or [suffering affliction]
Support Reference: Metaphor

ULT **by the rod of his wrath**
UST because God punished me when he was very angry

Here the writer is speaking of God's punishment as if it were a **rod** used to strike someone. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [by his angry punishment]
Support Reference: Metaphor

ULT **his wrath**
UST because God punished me when he was very angry

The pronoun **his** refers to God. It may be helpful to clarify this for your readers. Alternate translation: [God's wrath]
Support Reference: Pronouns — When to Use Them

ULT **his wrath**
UST because God punished me when he was very angry

If your language does not use an abstract noun for the idea of **wrath**, you could express the same idea in another way. Alternate translation: [his wrathful punishment]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
affliction	who has suffered greatly
rod	because God punished me when he was very angry
wrath	because God punished me when he was very angry

Lamentations 3:2

ULT	UST
He drove me and made me walk in darkness and not light.	*He sent me into a place where I only suffer and nothing good happens to me.*

ULT **He drove me**
UST He sent me

The pronoun **He** refers to God. It may be helpful to clarify this for your readers. Alternate translation: [God drove me]

Support Reference: Pronouns — When to Use Them

ULT **in darkness and not light**
UST into a place where I only suffer and nothing good happens to me

Here the writer is speaking of suffering as if it were **darkness** and of well-being as if it were **light**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [in suffering and not relief]

Support Reference: Metaphor

Lamentations 3:3

ULT	UST
Surely against me he turns; he turns his hand all the day. BETH	*He keeps acting against me again and again, all day long. BETH*

ULT **he turns his hand**
UST He keeps acting against me again and again

Here, **his hand** represents God's power and action. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [he directs his power against me]
Support Reference: Metonymy

ULT **all the day**
UST all day long

The writer is saying **all the day** as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [continually]
Support Reference: Hyperbole

Lamentations 3:4

ULT	UST
He wore out my flesh and my skin; he shattered my bones.	*He afflicted my body and broke my bones.*

> ULT **my flesh and my skin**
> UST He afflicted my body

The terms **my flesh** and **my skin** mean similar things. The writer is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [my whole body]

Support Reference: Doublet

Lamentations 3:5

ULT	UST
He built against me and surrounded me with poison and hardship.	*He attacked me on every side and caused me to suffer terribly.*

ULT **He built against me and surrounded me**
UST He attacked me on every side

Here the writer is speaking of God's opposition as if God built siege works **against** him and **surrounded** him like an army besieging a city. Your language may have comparable expressions that you can use in your translation, or you could state the meaning plainly. Alternate translation: [He set himself against me and hemmed me in]
Support Reference: Metaphor

ULT **with poison and hardship**
UST and caused me to suffer terribly

The terms **poison** and **hardship** mean similar things. The writer is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [with bitter suffering]
Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
hardship	and caused me to suffer terribly

Lamentations 3:6

ULT	UST
In dark places he made me dwell, like the dead of long ago. GIMEL	*He made me feel hopeless, like no one remembers me. GIMEL*

ULT **In dark places he made me dwell**
UST He made me feel hopeless

Here the writer is speaking as if God had placed him in **dark places**, the realm where the forgotten dead dwell without hope. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [He has made me dwell in a place of utter despair]

Support Reference: Metaphor

ULT **like the dead of long ago**
UST like no one remembers me

The point of this comparison is that just as **the dead of long ago** are forgotten and have no hope, so the writer feels completely hopeless, as though no one remembers him. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as if I were among those who have been dead and forgotten for a long time]

Support Reference: Simile

Lamentations 3:7

ULT	UST
He walled me in, and I cannot go out; he made my chains heavy.	*He has completely trapped me so that I cannot escape.*

ULT **He walled me in, and I cannot go out**
UST He has completely trapped me so that I cannot escape

By **He walled me in, and I cannot go out**, the writer means that God caused him to be imprisoned so that he could not leave (see Jeremiah 37:15–16). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [He caused me to be confined so that I cannot escape]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he made my chains heavy**
UST He has completely trapped me

By **he made my chains heavy**, the writer means that God caused him to be bound in heavy chains (see Jeremiah 40:1). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [he caused me to be bound with heavy chains]

Support Reference: Assumed Knowledge and Implicit Information

Lamentations 3:8

ULT	UST
Even when I cry out and call for help, he shuts out my prayer.	*Even though I beg him to help me, he refuses to listen when I pray.*

ULT **I cry out and call for help**
UST Even though I beg him to help me

The terms **I cry out** and **call for help** mean similar things. The writer is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [I desperately plead for help]
Support Reference: Doublet

ULT **he shuts out my prayer**
UST he refuses to listen when I pray

Here the writer is speaking of his **prayer** as if it were a physical object that God **shuts out** or blocks. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [he refuses to hear my plea]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
cry out	Even though I beg him to help me
call	Even though I beg him to help me
prayer	pray

Lamentations 3:9

ULT	UST
He walled up my ways with hewn stone; my paths he has made crooked. DALETH	*He has blocked every way forward for me so that I cannot make any progress in my life. DALETH*

ULT **He walled up my ways with hewn stone**
UST He has blocked every way forward for me

Here the writer is speaking of his life direction as if it were a way or path, and of God blocking his progress as if God had **walled up** those **ways** with **hewn stone**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [He has blocked every direction I try to go with solid obstacles]

Support Reference: Metaphor

ULT **my paths he has made crooked**
UST so that I cannot make any progress in my life

Here the writer is speaking of his life direction as if it were **paths**, and of God confusing his plans as if God had made those paths **crooked**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he has confused every direction I try to go]

Support Reference: Metaphor

ULT **He walled up my ways with hewn stone; my paths he has made crooked**
UST He has blocked every way forward for me so that I cannot make any progress in my life

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [He has thoroughly blocked every path I try to take]

Support Reference: Parallelism

TRANSLATION WORDS

ULT	UST
stone	He has blocked every way forward for me

Lamentations 3:10

ULT	UST
He is a bear lying in ambush to me, a lion in hiding places.	*He waited to attack me like a bear hiding to ambush its prey, like a lion crouching in a hidden place.*

ULT **He {is} a bear lying in ambush to me**
UST He waited to attack me like a bear hiding to ambush its prey

Here the writer is speaking of God as if he were **a bear lying in ambush**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [He waits to attack me like a bear]
Support Reference: Metaphor

ULT **He {is} a bear lying in ambush to me, a lion in hiding places**
UST He waited to attack me like a bear hiding to ambush its prey, like a lion crouching in a hidden place

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [He lies in wait to attack me like a dangerous wild animal]
Support Reference: Parallelism

ULT **a lion in hiding places**
UST like a lion crouching in a hidden place

Here the writer is speaking of God as if he were **a lion in hiding places**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [like a lion hiding and waiting to pounce]
Support Reference: Metaphor

ULT **a lion in hiding places**
UST like a lion crouching in a hidden place

The writer is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [he is like a lion waiting to attack me in hiding places]
Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
bear	bear
lion	lion

Lamentations 3:11

ULT	UST
He turned aside my ways and tore me apart; he made me desolate.	*He ruined my plans and destroyed me; he made me poor.*

> ULT **He turned aside my ways**
> UST He ruined my plans

Here the writer is speaking of his life as if it were paths or **ways** that God **turned aside**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [He diverted my course]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
desolate	he made me poor

Lamentations 3:12

ULT	UST
He bent his bow and set me up like a target for the arrow. HE	*He deliberately chose to attack me and made me the one he would harm. HE*

ULT **He bent his bow and set me up**
UST He deliberately chose to attack me and made me the one he would harm

Here the writer is speaking of God as if he were an archer who **bent his bow** and aimed at him as a target. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [He prepared to attack me and made me]
Support Reference: Metaphor

ULT **like a target for the arrow**
UST and made me the one he would harm

The point of this comparison is that just as a **target** is set up to be struck by arrows, so God has set the writer up to receive his arrows of affliction. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as something to be struck by the arrow]
Support Reference: Simile

TRANSLATION WORDS

ULT	UST
his bow	He deliberately chose to attack me

Lamentations 3:13

ULT	UST
He caused to enter into my kidneys the sons of his quiver.	*He deliberately caused me intense suffering.*

ULT **He caused to enter into my kidneys**
UST He deliberately caused me intense suffering

Here the writer is speaking of God's affliction as if God were an archer whose arrows pierced his **kidneys**, representing deep inner pain. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [He shot deep into my body]

Support Reference: Metaphor

ULT **the sons of his quiver**
UST He deliberately caused me

The writer is speaking of the arrows as if they were **sons of his quiver**. If your language has a comparable expression, you can use it. If not, you could state the meaning plainly. Alternate translation: [the arrows from his quiver]

Support Reference: Metaphor

Lamentations 3:14

ULT	UST
I became a laughingstock to all my people, their mocking song all the day.	*All my own people mock me constantly with their songs.*

ULT **I became a laughingstock to all my people, their mocking song all the day**
UST All my own people mock me constantly with their songs

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [I have become a constant source of ridicule to my people]
Support Reference: Parallelism

ULT **I became a laughingstock to all my people**
UST All my own people mock me

Here the writer is speaking of becoming an object of ridicule as if he literally **became a laughingstock**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [I became an object of mockery to all my people]
Support Reference: Metaphor

ULT **to all my people**
UST All my own people

The writer is saying **all my people** as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [to my people]
Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
mocking	with their songs

Lamentations 3:15

ULT	UST
He filled me with bitter herbs; he saturated me with wormwood. WAW	*He has caused me to suffer so much that I cannot bear it. WAW*

ULT **He filled me with bitter herbs; he saturated me {with} wormwood**
UST He has caused me to suffer so much that I cannot bear it

The writer is speaking of God imposing bitter suffering on him as if God had literally **filled** him **with bitter herbs** and **saturated** him **with wormwood**. Your language may have comparable expressions that you can use in your translation, or you could state the meaning plainly. Alternate translation: [He has filled my life with bitter and overwhelming experiences]

Support Reference: Metaphor

ULT **He filled me with bitter herbs; he saturated me {with} wormwood**
UST He has caused me to suffer so much that I cannot bear it

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [He has completely filled me with bitter suffering]

Support Reference: Parallelism

ULT **with wormwood**
UST so much that I cannot bear it

Here, **wormwood** refers to a plant that tastes very bitter. If your readers would not be familiar with this plant, you could use the name of a bitter-tasting plant in your area, or you could use a more general term. Alternate translation: [with a bitter-tasting plant]

Support Reference: Translate Unknowns

Lamentations 3:16

ULT	UST
And he made my teeth grind on gravel; he pressed me down in the ashes.	*He completely humiliated me and degraded me.*

ULT **And he made my teeth grind on gravel**
UST He completely humiliated me

Here the writer is speaking of his degrading humiliation as if God had literally made his **teeth grind on gravel**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [He has humiliated me in a degrading way]

Support Reference: Metaphor

ULT **he pressed me down in the ashes**
UST and degraded me

The writer is speaking of being brought low in mourning and shame as if God had literally **pressed** him **down in the ashes**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [he has brought me low in shame]

Support Reference: Metaphor

Lamentations 3:17

ULT	UST
And my soul was deprived of peace; I have forgotten good.	*God took away all my peace; I no longer remember what happiness feels like.*

ULT **And my soul was deprived of peace**
UST God took away all my peace

The phrase **was deprived** is a passive verbal form. If it would be helpful to your readers, you could express this in active form or in another way that is natural in your language. Alternate translation: [God deprived my soul of peace] or [God deprived me of peace]
Support Reference: Active or Passive

ULT **of peace**
UST all my peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [of anything peaceful]
Support Reference: Abstract Nouns

ULT **good**
UST what happiness feels like

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

TRANSLATION WORDS

ULT	UST
soul	God took away
peace	peace
good	what happiness feels like

Lamentations 3:18

ULT	UST
And I said, "My endurance has perished, and my hope from Yahweh." ZAYIN	*So I said to myself, "I cannot endure any longer, and I have no more reason to hope in Yahweh." ZAYIN*

ULT **And I said, "My endurance has perished, and my hope from Yahweh**
UST So I said to myself, "I cannot endure any longer, and I have no more reason to hope in Yahweh

If it would be helpful to your readers, you could translate this so that there is not a direct quotation but an indirect one. Alternate translation: [And I said that my endurance has perished, as has my hope from Yahweh]
Support Reference: Direct and Indirect Quotations

ULT **My endurance has perished, and my hope from Yahweh**
UST and I have no more reason to hope in Yahweh

Here the writer is speaking of his **endurance** and **hope** as if they were living things that could **perish**. Your language may have comparable expressions that you can use in your translation, or you could state the meaning plainly. Alternate translation: [My ability to endure is gone and my expectation that Yahweh would help me]
Support Reference: Metaphor

ULT **My endurance … and my hope**
UST and I have no more reason to hope

If your language does not use abstract nouns for the ideas of **endurance** and **hope**, you could express the same ideas in other ways. Alternate translation: [My ability to endure … and my reason to hope]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
endurance	and I have no more reason
perished	and I have no more reason
hope	hope
Yahweh	Yahweh

Lamentations 3:19

ULT	UST
Remember my affliction and my wandering, the wormwood and the poison.	*Yahweh, remember how I have suffered and wandered; I have suffered so very greatly.*

ULT **Remember my affliction and my wandering**
UST Yahweh, remember how I have suffered and wandered

The writer is using the imperative form **Remember** to make a request to God, but it communicates a polite request rather than a command. If the imperative does not communicate a polite request for your readers, then use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [Please remember my affliction and my wandering]
Support Reference: Imperatives — Other Uses

ULT **Remember my affliction and my wandering**
UST Yahweh, remember how I have suffered and wandered

If your language does not use abstract nouns for the ideas of **affliction** and **wandering**, you could express the same ideas in other ways. Alternate translation: [Remember how I have been afflicted and how I have wandered]
Support Reference: Abstract Nouns

ULT **my affliction and my wandering**
UST I have suffered and wandered

The terms **my affliction** and **my wandering** mean similar things. The writer is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [my great distress]
Support Reference: Doublet

ULT **the wormwood and the poison**
UST I have suffered so very greatly

The terms **the wormwood** and **the poison** mean similar things. The writer again is using the two terms together for emphasis and here also you could express the emphasis with a single phrase. Alternate translation: [the overwhelming bitterness]
Support Reference: Doublet

ULT **the wormwood and the poison**
UST I have suffered so very greatly

Here the writer speaks of his bitter suffering as if it were **wormwood** and **poison** that he was forced to taste. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [the overwhelming bitterness of my experience]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
affliction	I have suffered

Lamentations 3:20

ULT	UST
Remembering, it remembers, and my soul bows down upon me.	*I keep thinking about it over and over, and it makes me deeply depressed.*

ULT **Remembering, it remembers**
UST I keep thinking about it over and over

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

Support Reference: Reduplication

ULT **it remembers**
UST I keep thinking about it over and over

The subject of the verb translated **it remembers** is ambiguous. This likely refers to the writer's soul continuing to remember the suffering described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [my soul remembers] or [I remember]

Support Reference: Pronouns — When to Use Them

ULT **and my soul bows down upon me**
UST and it makes me deeply depressed

The writer speaks of his **soul** as if it were a person who **bows down**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and I am bowed down]

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
soul	and it makes me deeply depressed
bows down	and it makes me deeply depressed

Lamentations 3:21

ULT	UST
This I bring back to my heart; therefore I will hope. HETH	*Yet when I think about this one thing, I find reason to hope: HETH*

ULT **This I bring back to my heart**
UST when I think about this one thing

Here, **This** refers forward to what the writer is about to say, not back to what he has just described. Alternate translation: [This is what I recall]
Support Reference: Assumed Knowledge and Implicit Information

ULT **I bring back to my heart**
UST when I think about this one thing

Here the **heart** represents where the writer's thoughts and emotions exist. He is speaking of recalling something as if he were physically bringing it **back to** his **heart**. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [I recall in my mind]
Support Reference: Metaphor

ULT **therefore I will hope**
UST Yet … I find reason to hope

The word translated as **therefore** indicates that what follows is a result of what the writer has just brought back to mind. Use a word or phrase that makes this relationship clear. Alternate translation: [and so I will hope]
Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
hope	hope

Lamentations 3:22

ULT	UST
The covenant faithfulness of Yahweh—for we have not perished, for his compassions have not come to an end.	*Yahweh never stops faithfully loving us, and he never stops showing us mercy.*

ULT **for we have not perished**
UST never stops … and

Many ancient manuscripts read **for we have not been consumed**, with the writer and the people as the subject. The ULT follows that reading. Other ancient manuscripts read "his steadfast love has not ceased," with the steadfast love of Yahweh as the subject. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

Support Reference: Textual Variants

ULT **The covenant faithfulness of Yahweh … his compassions**
UST Yahweh … faithfully loving us … us mercy

If your language does not use abstract nouns for the ideas of **covenant faithfulness** and **compassions**, you could express the same ideas in other ways. Alternate translation: [Because Yahweh is faithful to his covenant … his compassionate actions continue and]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
covenant faithfulness	faithfully loving us
Yahweh	Yahweh
perished	never stops
compassions	us mercy

Lamentations 3:23

ULT	UST
They are new in the mornings; great is your faithfulness.	*Every morning he shows us mercy again; he is always faithful to us.*

ULT **They are new in the mornings**
UST Every morning he shows us mercy again

The pronoun **They** refers to "the compassionate actions" of Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [His compassion renews every morning]
Support Reference: Pronouns — When to Use Them

ULT **great {is} your faithfulness**
UST he is always faithful to us

If your language does not use an abstract noun for the idea of **faithfulness**, you could express the same idea in another way. Alternate translation: [you are always faithful]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
faithfulness	faithful

Lamentations 3:24

ULT	UST
“Yahweh is my portion,” my soul said; therefore I will hope in him. TETH	*I said to myself, “Yahweh is all that I need; so I will confidently wait for him.” TETH*

ULT **Yahweh {is} my portion,” my soul said**
UST I said to myself, “Yahweh is all that I need

If it would be helpful to your readers, you could translate this so that there is not a direct quotation but an indirect one. Alternate translation: [I realized that Yahweh is all I need]
Support Reference: Direct and Indirect Quotations

ULT **Yahweh {is} my portion**
UST Yahweh is all that I need

Here the writer is speaking of Yahweh as if he were an inherited **portion** of land. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [Yahweh is like my inheritance]
Support Reference: Metaphor

ULT **my soul said**
UST I said to myself

Here, **my soul** represents the writer himself from the perspective of his inner being. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I said to myself]
Support Reference: Metonymy

ULT **therefore I will hope in him**
UST so I will confidently wait for him

The word **therefore** here indicates that what follows is a result of Yahweh being his portion. If it would be helpful in your language, you could use a word or phrase that makes this relationship clear. Alternate translation: [and so I will hope in him]
Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
soul	to myself
hope	I will confidently wait

Lamentations 3:25

ULT	UST
Yahweh is good to the ones waiting for him, to the soul that seeks him.	*Yahweh is good to everyone who depends on him, to everyone who hopes that Yahweh will help him.*

ULT **to the soul {that} seeks him**
UST to everyone who hopes that Yahweh will help him

Here, **the soul** represents the person who seeks God. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the person who seeks him]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
good	good
soul	to everyone who hopes that Yahweh will help him
seeks	to everyone who hopes that Yahweh will help him

Lamentations 3:26

ULT	UST
It is good to wait and be silent for the salvation of Yahweh.	*It is good to wait quietly for Yahweh to save us.*

ULT **for the salvation of**
UST for … to save us

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [for the saving act of]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
good	good
salvation	save
Yahweh	Yahweh

Lamentations 3:27

ULT	UST
It is good for a man that he bears a yoke in his youth. YODH	*It is good for a person to endure suffering patiently while still young. YODH*

ULT **for a man**
UST for a person

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [for anyone]
Support Reference: When Masculine Words Include Women

ULT **that he bears a yoke in his youth**
UST to endure suffering patiently while still young

Here the writer is speaking of discipline and suffering as if they were a **yoke** placed on a person's shoulders. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [if he endures discipline in his youth]
Support Reference: Metaphor

ULT **that he bears a yoke in his youth**
UST to endure suffering patiently while still young

Here, **that he bears a yoke in his youth** introduces a possible condition. It is good for a man only if this happens. Use a natural form in your language for introducing a condition that could happen. Alternate translation: [when he bears a yoke in his youth]
Support Reference: Connect — Hypothetical Conditions

TRANSLATION WORDS

ULT	UST
good	good
bears	to endure suffering patiently
yoke	to endure suffering patiently

Lamentations 3:28

ULT	UST
Let him sit alone and be silent, for he has laid it upon him.	*A person should accept his situation quietly and not complain when God causes him to suffer.*

ULT **Let him sit alone and be silent**
UST A person should accept his situation quietly and not complain

The writer is using the third-person imperative form **Let him sit** to give instruction about what a person should do. See the discussion in the introduction to this book about "let" and "may" and follow the decision of your team here and elsewhere in this lament. If it would be helpful in your language, you could express this with a different form that communicates instruction or exhortation. Alternate translation: [He should sit alone and be silent] or [I desire that he sit alone and be silent]

Support Reference: Third-Person Imperatives

ULT **he has laid {it} upon him**
UST God causes him to suffer

The pronoun **he** in **he has laid** refers to God, while the pronoun **him** refers to the suffering person. It may be helpful to clarify this for your readers. Alternate translation: [God has laid it upon him]

Support Reference: Pronouns — When to Use Them

Lamentations 3:29

ULT	UST
Let him put his mouth in the dust; perhaps there is hope.	*He should bow down with his face to the ground, because there may still be reason to hope.*

ULT **Let him put his mouth in the dust**
UST He should bow down with his face to the ground

In the writer's culture, putting one's **mouth in the dust** was a symbolic action that signified extreme humility and submission before God. If it would be helpful in your language, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [Let him humble himself completely before God]
Support Reference: Symbolic Action

ULT **hope**
UST because there may still be reason to hope

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: [something to hope for]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
hope	hope

Lamentations 3:30

ULT	UST
Let him give his cheek to the one striking him; let people fill him with reproach. KAPH	*He should offer his cheek to the one who hits him and accept all the insults people give him. KAPH*

ULT **Let him give {his} cheek to the one striking him**
UST He should offer his cheek to the one who hits him

In the writer's culture, giving one's **cheek to the one striking him** was a symbolic action that signified patient acceptance of suffering and willingness to endure insult without retaliation. If it would be helpful in your language, you could explain the significance of this action in the text of your translation or in a footnote. Alternate translation: [Let him patiently accept the blows of the one who strikes him]

Support Reference: Symbolic Action

ULT **with reproach**
UST and accept all the insults people give him

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

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
reproach	and accept all the insults people give him

Lamentations 3:31

ULT	UST
For the Lord will not reject forever.	*The Lord does not reject people forever.*

ULT **For the Lord will not reject forever**
UST The Lord does not reject people forever

The word **For** here indicates that what follows is the reason for the exhortation in the preceding verses. Use a word or phrase in your language that makes it clear that what follows is the reason for what came before. Alternate translation: [The reason is that the Lord will not reject forever]

Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
Lord	Lord
reject	reject
forever	forever

Lamentations 3:32

ULT	UST
For though he causes grief, he will have compassion according to the abundance of his covenant faithfulness.	*Even though he causes people to grieve, he will show them mercy because he always faithfully loves them.*

ULT **For though he causes grief, he will have compassion**
UST Even though he causes people to grieve, he will show them mercy

The words **For though** introduce a contrast between what God does temporarily and what he will do ultimately. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [Even though he causes grief, he will still have compassion]
Support Reference: Connect — Contrast Relationship

ULT **though he causes grief, he will have compassion according to the abundance of his covenant faithfulness**
UST Even though he causes people to grieve, he will show them mercy because he always faithfully loves them

If your language does not use abstract nouns for the ideas of **grief**, **compassion**, and **covenant faithfulness**, you could express the same ideas in other ways. Alternate translation: [even though he grieves people, he will show them that he is compassionate because he is faithful to his covenant]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
compassion	he will show them mercy
covenant faithfulness	because he always faithfully loves them

Lamentations 3:33

ULT	UST
For he does not afflict from his heart, or grieve the sons of man. LAMEDH	*He does not enjoy causing people to suffer or making them grieve. LAMEDH*

ULT **he does not afflict from his heart**
UST He does not enjoy causing people to suffer

Here the **heart** represents God's true desire and will. The writer is saying that God does not afflict people because he desires to do so. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [he does not willingly afflict]

Support Reference: Metaphor

ULT **the sons of man**
UST or making them grieve

Although the writer uses the masculine term **the sons of man**, he means this to apply to people in general, both men and women. If it would be helpful in your language, you could include language that is clearly inclusive of both men and women. Alternate translation: [people]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
afflict	He does not enjoy causing people to suffer

Lamentations 3:34

ULT	UST
To crush under his feet all the prisoners of the earth,	*When people crush all the prisoners in a land under their feet,*

ULT **To crush under his feet all the prisoners of {the} earth**
UST When people crush all the prisoners in a land under their feet

The infinitive phrases in this verse and the following verses list actions that precede the main statement in verse 36. If it would be helpful in your language, you could restructure this so that the relationship between these actions and the main statement is clear. Alternate translation: [When anyone crushes under his feet all the prisoners of the earth]

Support Reference: Information Structure

ULT **under his feet**
UST under their feet

Here, **under his feet** represents dominion and oppressive power. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [under his authority]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
earth	land

Lamentations 3:35

ULT	UST
to turn aside the justice of a man before the face of the Most High,	*when they cheat someone and deny him what he deserves right in front of the Most High God,*

ULT **the justice of**
UST when they cheat someone and deny him what he deserves

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: [the right to be judged justly]
Support Reference: Abstract Nouns

ULT **before the face of the Most High**
UST right in front of the Most High God

Here, **before the face of the Most High** represents being in the presence of the Most High. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of the Most High]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
justice	when they cheat someone and deny him what he deserves
Most High	Most High

Lamentations 3:36

ULT	UST
to pervert a man in his dispute— the Lord does not see it. MEM	*when they treat someone unfairly in his legal dispute—the Lord does not approve of any of these things. MEM*

ULT to pervert a man in his dispute

UST when they treat someone unfairly in his legal dispute

The writer is speaking of acting unjustly toward someone as if it were physically twisting or distorting him, using the same image as “turn aside” in the previous verse. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to deal unjustly with a man in his legal case]

Support Reference: Metaphor

ULT the Lord does not see it

UST the Lord does not approve of any of these things

This could mean: (1) that the Lord does not regard with approval the wrong actions described in verses 34–36. Alternate translation: [the Lord does not approve]; or (2) that the author is using the question form for emphasis. Alternate translation: [does the Lord not see it?] or [the Lord certainly sees it!]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
pervert	when they treat someone unfairly in his legal dispute
Lord	Lord

Lamentations 3:37

ULT	UST
Who is this who spoke and it came to be? Did the Lord not command it?	*No one can simply speak and make something happen unless the Lord has commanded it.*

ULT **Who {is} this {who} spoke and it came to be? {Did} the Lord not command it**

UST No one can simply speak and make something happen unless the Lord has commanded it

The writer is using these questions to emphasize that no one can speak something into existence apart from God. If it would be helpful in your language, you could express these questions as statements here and in verses 38–39. Alternate translation: [No one can speak and make it happen unless God has ordained it.]

Support Reference: Rhetorical Question

TRANSLATION WORDS

ULT	UST
Lord	Lord

Lamentations 3:38

ULT	UST
From the mouth of the Most High do not the evil things and the good go forth?	*The Most High God is the one who decides both the bad things and the good things that happen.*

ULT **From the mouth of the Most High**
UST The Most High God is the one who decides

Here, **the mouth of the Most High** represents the decrees and commands of God. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [From the decree of the Most High]
Support Reference: Metonymy

ULT **the evil things and the good**
UST both the bad things and the good things that happen

Jeremiah is referring to everything that happens by naming two extremes, **the evil things** and **the good**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all things, whether bad or good]
Support Reference: Merism

TRANSLATION WORDS

ULT	UST
Most High	Most High
evil	both the bad things
good	good

Lamentations 3:39

ULT	UST
Why should a living man complain, a man about his sins? NUN	*No living person should complain when God punishes him for his sins. NUN*

ULT **a living man … a man**
UST No living person

Although the writer uses the masculine terms **a living man** and **a man**, he means these to apply to people in general, both men and women. If it would be helpful in your language, you could use language in your translation that is clearly inclusive of both men and women.
Alternate translation: [a living person … a person]
Support Reference: When Masculine Words Include Women

ULT **about his sins**
UST when God punishes him for his sins

By **about his sins**, the writer means "about the punishment he receives for his sins." You could indicate this explicitly in your translation if that would be helpful to your readers.
Alternate translation: [about his punishment for sin]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
sins	sins

Lamentations 3:40

ULT	UST
Let us search our ways and examine them, and let us return to Yahweh.	*Instead, we should carefully examine how we have been living, and we should turn back to Yahweh.*

ULT **Let us search our ways and examine them**
UST Instead, we should carefully examine how we have been living

Here the writer is speaking of examining conduct and behavior as if it were **ways** or paths that a person could **search**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Let us carefully examine our conduct]
Support Reference: Metaphor

ULT **Let us search our ways**
UST Instead, we should carefully examine how we have been living

Here the pronouns **us** and **our** do not include God, whom the community is addressing. The writer is speaking on behalf of himself and the people but not God, so use the exclusive form of the word if your language marks that distinction.
Support Reference: Exclusive and Inclusive 'We'

ULT **Let us search our ways and examine them**
UST Instead, we should carefully examine how we have been living

The terms **search** and **examine** mean similar things. Jeremiah is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Let us carefully examine our conduct]
Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
search	Instead, we should carefully examine how we have been living
Yahweh	Yahweh

Lamentations 3:41

ULT	UST
Let us lift up our hearts with our hands to God in the heavens.	*We should sincerely pray, raising our hands to God in heaven:*

ULT **Let us lift up our hearts**
UST We should sincerely pray

Here the **heart** represents the inner being and affections. The writer is speaking of directing his heart toward God as if it were something he could **lift up**. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [Let us direct our innermost being in prayer]
Support Reference: Metaphor

ULT **our hearts with {our} hands**
UST We should sincerely pray, raising our hands

Here the pronouns **our** do not include God, whom the community is addressing. The writer is speaking on behalf of himself and the people. If it would be helpful in your language, you could make this distinction.
Support Reference: Exclusive and Inclusive 'We'

ULT **with {our} hands**
UST raising our hands

Here, **hands** represents the gesture of prayer. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [with our hands raised in prayer]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
God	God
heavens	heaven

Lamentations 3:42

ULT	UST
We, we have transgressed and rebelled; you have not forgiven. SAMEKH	*“We have sinned and rebelled against you, and you have not forgiven us. SAMEKH*

ULT **We, we have transgressed**
UST We have sinned

The writer is stating the pronoun **We** separately for emphasis, to highlight the community’s guilt. If a speaker of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [It is we who have transgressed]

Support Reference: Pronouns — When to Use Them

ULT **have transgressed and rebelled**
UST We have sinned and rebelled against you

The terms **transgressed** and **rebelled** mean similar things. The writer is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [have sinned greatly against you]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
transgressed	We have sinned
rebelled	rebelled
forgiven	forgiven

Lamentations 3:43

ULT	UST
You covered yourself in nose and pursued us; you killed; you did not show pity.	*Because you were angry, you chased after us; you killed us without showing us any mercy.*

ULT **You covered {yourself} in nose**
UST Because you were angry

Here the writer is speaking of God's **nose** as if it were a garment that God **covered** himself with. The nose refers to anger. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [You were completely consumed by anger]

Support Reference: Metaphor

ULT **you did not show pity**
UST without showing us any mercy

If your language does not use an abstract noun for the idea of **pity**, you could express the same idea in other ways. Alternate translation: [you did not show that you pitied us]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
killed	killed

Lamentations 3:44

ULT	UST
You covered yourself in a cloud, from a prayer passing through.	*You made yourself unreachable so that you did not hear any of our prayers.*

ULT **You covered yourself in a cloud**
UST You made yourself unreachable

Here the writer is speaking of a barrier to communication with God as if God had **covered** himself **in a cloud**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [You made yourself unreachable]

Support Reference: Metaphor

ULT **from a prayer passing through**
UST so that you did not hear any of our prayers

The phrase **from a prayer passing through** indicates the result of God covering himself in a cloud. If it would be helpful in your language, you could use a word or phrase that makes it clear that this is a result of God covering himself in a cloud. Alternate translation: [with the result that no prayer reached you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **from a prayer passing through**
UST so that you did not hear any of our prayers

Here the writer is speaking of **prayer** as if it were a physical object that could be blocked from traveling through a barrier. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [so that you would not hear any prayer]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
prayer	prayers

Lamentations 3:45

ULT	UST
Offscouring and refuse you make us in the midst of the peoples. AYIN	*You have made the other nations treat us as though we are nothing but garbage and filth. AYIN*

ULT **Offscouring and refuse you make us**
UST You have made the other nations treat us as though we are nothing but garbage and filth

In this verse the object **Offscouring and refuse** comes before the subject and verb **you make** for emphasis. If it would be more natural in your language, you could restructure this to put the subject and verb first. Alternate translation: [You make us offscouring and refuse]
Support Reference: Information Structure

ULT **Offscouring and refuse you make us**
UST You have made the other nations treat us as though we are nothing but garbage and filth

Here the writer is speaking of the people as if they were **offscouring and refuse**, that is, filth and garbage that others discard. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [You have made us despised and rejected]
Support Reference: Metaphor

ULT **Offscouring and refuse**
UST as though we are nothing but garbage and filth

The terms **Offscouring** and **refuse** mean similar things. The writer is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Worthless waste]
Support Reference: Doublet

Lamentations 3:46

ULT	UST
All our enemies opened their mouth against us.	*All our enemies have spoken hateful things against us.*

> ULT **opened their mouth against us**
> UST have spoken hateful things against us

The expression **opened their mouth against us** was a common expression meaning "spoke against us with hostility." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [spoke against us with hostility]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
enemies	enemies

Lamentations 3:47

ULT	UST
Terror and the pit have come to us, the desolation and the destruction.	*We have experienced nothing but fear and danger, ruin and destruction.”*

ULT **Terror and the pit have come to us, the desolation and the destruction**
UST We have experienced nothing but fear and danger, ruin and destruction

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [We have experienced overwhelming terror and utter ruin]

Support Reference: Parallelism

ULT **Terror and the pit have come to us, the desolation and the destruction**
UST We have experienced nothing but fear and danger, ruin and destruction

If your language does not use abstract nouns for the ideas of **Terror**, **desolation**, and **destruction**, you could express the same ideas in other ways. Alternate translation: [Terrifying things have come to us, what makes us desolate and what destroys us]

Support Reference: Abstract Nouns

ULT **Terror and the pit … the desolation and the destruction**
UST fear and danger, ruin and destruction

The terms **Terror** and **the pit** mean similar things. Also, the terms **the desolation** and **the destruction** mean similar things. The writer is using two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Overwhelming danger … utter ruin]

Support Reference: Doublet

ULT **the desolation and the destruction**
UST ruin and destruction

The writer is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [desolation and destruction have come to us] or [utter ruin has come to us]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
Terror	fear
pit	and danger
desolation	ruin
destruction	destruction

Lamentations 3:48

ULT	UST
Streams of water go down from my eye, over the destruction of the daughter of my people. PE	*Many tears flow from my eyes because enemies have destroyed my people. PE*

ULT **Streams of water go down {from} my eye**
UST Many tears flow from my eyes

The writer says **Streams of water go down from my eye** as an extreme statement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [Many tears flow from my eye]
Support Reference: Hyperbole

ULT **Streams of water go down {from} my eye**
UST Many tears flow from my eyes

Here, **my eye** represents the writer himself as the one who is weeping. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I weep profusely]
Support Reference: Metonymy

ULT **over the destruction of the daughter of my people**
UST because enemies have destroyed my people

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: [because my people have been destroyed]
Support Reference: Abstract Nouns

ULT **the daughter of my people**
UST my people

Here the writer is speaking of his people as if they were a **daughter**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [my beloved people]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
destruction	destroyed

Lamentations 3:49

ULT	UST
My eye pours out and does not cease, without stopping,	*My tears pour out and will not stop; they will not end*

ULT **My eye pours out and does not cease**
UST My tears pour out and will not stop

The writer speaks of his **eye** as if it were a person who could **pour out** tears on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I pour out tears and do not cease]

Support Reference: Personification

ULT **and does not cease, without stopping**
UST and will not stop; they will not end

The writer says **does not cease, without stopping** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [does not cease for any relief]

Support Reference: Hyperbole

Lamentations 3:50

ULT	UST
until he looks down and Yahweh sees from the heavens.	*until Yahweh looks down and sees us from heaven.*

> ULT **until he looks down**
> UST until … looks down

The word **until** marks the endpoint of the writer's weeping. If it would be helpful in your language, you could use a word or phrase that makes this temporal relationship clear. Alternate translation: [until the time when Yahweh looks down]

Support Reference: Connect — Sequential Time Relationship

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
heavens	heaven

Lamentations 3:51

ULT	UST
My eye brings grief to my soul because of all the daughters of my city. TSADHE	*What I see makes me grieve deeply because of what has happened to all the women of my city. TSADHE*

ULT **My eye brings grief to my soul**
UST What I see makes me grieve deeply

The writer is using the term **eye** to mean what he sees. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [What I see brings grief to my soul]
Support Reference: Metonymy

ULT **to my soul**
UST makes me grieve deeply

Here, **my soul** represents the writer himself from the perspective of his inner being. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to me]
Support Reference: Metonymy

ULT **the daughters of my city**
UST the women of my city

Here the writer is speaking of the women of his city as **the daughters of my city**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [the women of my city]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
soul	makes me grieve deeply

Lamentations 3:52

ULT	UST
Hunting, they hunted me like a bird, my enemies without cause.	*My enemies relentlessly pursued me without any reason, even though I had done nothing wrong.*

ULT **Hunting, they hunted me**
UST relentlessly pursued me

The writer is repeating the verb **Hunting** before the main verb for emphasis, to show the relentless and determined nature of the pursuit. If your language can repeat words for intensification, it would be appropriate to do so here. If not, your language may have a comparable way to express emphasis. Alternate translation: [They hunted me relentlessly]
Support Reference: Reduplication

ULT **Hunting, they hunted me like a bird**
UST relentlessly pursued me without any reason

The point of this comparison is that just as a **bird** is helpless and easily caught by hunters, so the writer's enemies pursued him relentlessly. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [I was helpless before their pursuit]
Support Reference: Simile

TRANSLATION WORDS

ULT	UST
enemies	enemies

Lamentations 3:53

ULT	UST
They silenced my life in the pit and cast a stone against me.	*They threw me into a pit to kill me and dropped stones on top of me.*

> ULT **They silenced my life in the pit**
> UST They threw me into a pit to kill me

By **They silenced my life in the pit**, the writer means that his enemies threw him into a cistern intending to kill him (see Jeremiah 38:6). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [They threw me into a cistern to kill me]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
pit	pit
stone	stones

Lamentations 3:54

ULT	UST
Waters flowed over my head; I said, "I am cut off." QOPH	*Water rose over my head, and I said to myself, "I am going to die!" QOPH*

ULT **Waters flowed over my head**
UST Water rose over my head

By **Waters flowed over my head**, the writer means that water in the cistern rose up around him and he was in danger of drowning (see Jeremiah 38:6). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [The water in the cistern rose over my head]
Support Reference: Assumed Knowledge and Implicit Information

ULT **I am cut off**
UST I am going to die

The expression **I am cut off** is a passive verbal form. If it would be helpful in your language, you could state this with an active form or in another way that is natural in your language. Alternate translation: [They have cut me off]
Support Reference: Active or Passive

ULT **I am cut off**
UST I am going to die

If it would be helpful to your readers, you could translate this so that there is not a direct quotation but an indirect one. Alternate translation: [that I was cut off]
Support Reference: Direct and Indirect Quotations

ULT **I am cut off**
UST I am going to die

The expression **I am cut off** was a common expression meaning I am about to die or I am separated from the living. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I am about to die]
Support Reference: Idiom

Lamentations 3:55

ULT	UST
I called on your name, Yahweh, from the pit of the depths.	*I called out to you, Yahweh, from the deepest part of that pit.*

ULT **I called on your name**
UST I called out to you

Here, **your name** represents God himself and his character. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [I called on you]
Support Reference: Metonymy

ULT **from the pit of the depths**
UST from the deepest part of that pit

By **the pit of the depths**, Jeremiah means the deepest part of the cistern where his enemies had thrown him (see Jeremiah 38:6). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [from the deepest part of the cistern]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
called	called
Yahweh	Yahweh
pit	pit

Lamentations 3:56

ULT	UST
You heard my voice; do not hide your ear to my relief, to my cry for help.	*You heard me; do not ignore me when I cry out to you for help!*

ULT **You heard my voice**
UST You heard me

Here, **my voice** represents the words the writer spoke in prayer. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [You heard my prayer]
Support Reference: Metonymy

ULT **do not hide your ear**
UST do not ignore me

Here, **your ear** represents God's hearing and attention. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [do not refuse to listen]
Support Reference: Metonymy

ULT **do not hide your ear to my relief**
UST do not ignore me when I cry out to you for help

The writer is using the imperative form **do not hide** to make a request to God rather than to give a command. If it would be helpful in your language, you could express this with a form that communicates a request. Alternate translation: [please do not refuse to hear and come to my aid, and listen]
Support Reference: Imperatives — Other Uses

ULT **to my relief, to my cry for help**
UST when I cry out to you for help

The terms **my relief** and **my cry for help** mean similar things. The writer is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [to my desperate plea]
Support Reference: Doublet

ULT **to my relief, to my cry for help**
UST when I cry out to you for help

If your language does not use an abstract noun for the idea of **relief**, you could express the same idea in another way. Alternate translation: [when I ask you to relieve my pain and cry out for you to help me]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
cry	cry out

Lamentations 3:57

ULT	UST
You drew near on the day I called on you; you said, “Do not fear.” RESH	*You came near when I called to you and said, “Do not be afraid!” RESH*

ULT Do not fear
UST Do not be afraid

If it would be helpful to your readers, you could translate this so that there is not a direct quotation but an indirect one. Alternate translation: [not to be afraid]

Support Reference: Direct and Indirect Quotations

TRANSLATION WORDS

ULT	UST
called	called
fear	afraid

Lamentations 3:58

ULT	UST
Lord, you pleaded the cases of my soul; you redeemed my life.	*Lord, you defended me; you saved my life.*

ULT **Lord, you pleaded the cases of my soul**
UST Lord, you defended me

Here the writer is speaking of God defending him as if God were a legal advocate who **pleaded** his **cases** in a courtroom. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [Lord, you were my legal advocate]
Support Reference: Metaphor

ULT **the cases of my soul**
UST you defended me

Here, **my soul** represents the writer himself. If it would be helpful to your readers, you could use an equivalent expression or plain language. Alternate translation: [my case]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Lord	Lord
pleaded	you defended me
soul	you defended me
redeemed	you saved my life

Lamentations 3:59

ULT	UST
You have seen, Yahweh, my wrong; judge my case.	*Yahweh, you have seen how my enemies have wronged me; make things right for me!*

ULT **my wrong**
UST how my enemies have wronged me

If your language does not use an abstract noun for the idea of **my wrong**, you could express the same idea in another way. Alternate translation: [how they have wronged me]
Support Reference: Abstract Nouns

ULT **judge my case**
UST make things right for me

The writer is using the imperative form **judge** to make a request to God rather than to give a command. If it would be helpful in your language, you could express this with a different form that communicates a polite request. Alternate translation: [please judge my case]
Support Reference: Imperatives — Other Uses

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
wrong	wronged
judge	make things right for me

Lamentations 3:60

ULT	UST
You have seen all their vengeance, all their plans against me. SIN	*You have seen how they want to take revenge on me and all the things they have planned to do to me. SIN*

ULT **all their vengeance, all their plans**
UST how they want to take revenge on me and all the things they have planned to do to me

If your language does not use abstract nouns for the ideas of **vengeance** and **plans**, you could express the same ideas in other ways. Alternate translation: [all the ways they have tried to harm me and how they scheme against me]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
vengeance	revenge

Lamentations 3:61

ULT	UST
You have heard their reproach, Yahweh, all their plans against me,	*Yahweh, you have heard them insult me and all the things they have planned to do to me.*

ULT **their reproach, Yahweh, all their plans**
UST Yahweh … them insult me and all the things they have planned to do to me

If your language does not use abstract nouns for the ideas of **reproach** and **plans**, you could express the same ideas in other ways. Alternate translation: [how they reproach me and everything they plan against me]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
reproach	them insult me
Yahweh	Yahweh

Lamentations 3:62

ULT	UST
the lips of those rising against me and their muttering against me all the day.	*Those who oppose me whisper and mutter things about me all day long.*

> ULT **the lips of those rising**
> UST Those who oppose me whisper

Here, **the lips of those rising against me** represents the hostile speech of the writer's enemies. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the words of those who oppose]

Support Reference: Metonymy

Lamentations 3:63

ULT	UST
Look at their sitting and their rising; I am their mocking song. TAW	*Look at them! No matter what they are doing, they make fun of me in their songs. TAW*

ULT **Look at their sitting and their rising**
UST Look at them! No matter what they are doing

The writer is using the imperative form **Look** to make a polite request to God rather than to give a command. If it would be helpful in your language, you could express this with a different form that communicates a polite request. Alternate translation: [Please observe their sitting and their rising]

Support Reference: Imperatives — Other Uses

ULT **their sitting and their rising**
UST No matter what they are doing

The writer is referring to everything his enemies do by naming two major components, **their sitting** and **their rising**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [everything they do]

Support Reference: Merism

TRANSLATION WORDS

ULT	UST
mocking	they make fun of me in their songs

Lamentations 3:64

ULT	UST
You will return to them recompense, Yahweh, according to the work of their hands.	*Yahweh, pay them back for what they have done!*

ULT **recompense**
UST pay

If your language does not use an abstract noun for the idea of **recompense**, you could express the same idea in another way. Alternate translation: [what they deserve]
Support Reference: Abstract Nouns

ULT **according to the work of their hands**
UST for what they have done

Here, **their hands** represents the actions and deeds of the writer's enemies. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [according to their evil actions]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
work	for what they have done

Lamentations 3:65

ULT	UST
You will give them a covering of heart; your curse will be on them.	*Make them stubborn, and let your curse fall on them.*

ULT **a covering of heart**
UST Make them stubborn

The expression **a covering of heart** was a common expression meaning spiritual stubbornness or obstinacy of mind. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [stubborn minds]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
curse	curse

Lamentations 3:66

ULT	UST
You will pursue in nose and destroy them from under the heavens of Yahweh.	*Because you are angry with them, chase them and destroy them so they no longer exist anywhere on earth.*

ULT **in nose**
UST Because you are angry with them

The writer is using the phrase **in nose** as a common expression of the culture to mean in anger. If this phrase does not have that meaning for your readers, use a comparable expression from your language that does have that meaning, or state the meaning plainly. Alternate translation: [in your fury] or [because you are angry]
Support Reference: Idiom

ULT **from under the heavens of Yahweh**
UST so they no longer exist anywhere on earth

Here the writer is speaking of the realm of the living as being **under the heavens of Yahweh**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [from the face of the earth]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
destroy	destroy
heavens	so they no longer exist anywhere on earth
Yahweh	so they no longer exist anywhere on earth

Lamentations 4

Lamentations 4 Introduction

Lamentations 4 Chapter Introduction

Structure and Formatting

Lamentations 4 is a 22–verse acrostic poem, with each verse beginning with a successive letter of the Hebrew alphabet. The poem moves from vivid images of degradation — tarnished gold, starving children, cannibalism — to the fall of Jerusalem's prophets, priests, and king, closing with a warning to Edom and a word of hope that Zion's punishment is complete.

Religious and Cultural Concepts in This Chapter

The anointed of Yahweh

Verse 20 calls the king "the anointed of Yahweh" and "the breath of our nostrils." This royal language expresses the deep trust the people placed in the king as God's appointed ruler. Translators should use a term for "anointed" consistent with how it is used elsewhere, since the same concept applies to priests and, ultimately, to the Messiah.

Daughter of Edom and daughter of Zion

The chapter closes by addressing "daughter of Edom" and "daughter of Zion" as if they were women. This is a common Hebrew way of personifying a city or nation.

Translation Issues in This Chapter

Iniquity as sin or punishment

In verses 6 and 22, the word "iniquity" can mean either the sin itself or the punishment for sin. Translators should choose one reading and apply it consistently within each verse, since the two clauses in each verse are parallel.

Lamentations 4:1

ULT	UST
How the gold is tarnished; people have changed the good fine gold. The stones of holiness are poured out at the head of every street. BETH	*How terrible that the people of Jerusalem, who used to be so valuable, have now become completely worthless! The enemy has thrown out the precious young men at every street corner. BETH*

ULT **How**
UST How terrible that

The word **How** introduces an exclamation of sorrow which expresses strong feelings of shock and grief at the way the people of Zion are now treated. This is poetic language and begins the lament for the destruction of Jerusalem and its people. If there is an equivalent word or phrase in your language that you can use in your translation, you could use it here and in verse 2.
Support Reference: Poetry

ULT **the gold is tarnished; {people} have changed the good fine gold**
UST the people of Jerusalem, who used to be so valuable, have now become completely worthless

Here the writer is speaking as if the people of Jerusalem were **gold** that has lost its luster and **fine gold** that has been altered. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [the people have lost their value; the most honored people have changed]
Support Reference: Metaphor

ULT **The stones of holiness are poured out**
UST The enemy has thrown out the precious young men

Here the writer is speaking as if the people of the city were **The stones of holiness** and liquid that has been **poured out** and scattered. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [The holy stones lie scattered] or [The people lie scattered]
Support Reference: Metaphor

ULT **at the head of every street**
UST at every street corner

The writer is using **at the head of every street** as a common expression of the culture to mean at the beginning or top of every street. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [on every street corner] or [at the top of every street]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
gold	the people of Jerusalem, who used to be so valuable, have now become completely worthless
good	the people of Jerusalem, who used to be so valuable, have now become completely worthless
gold	the people of Jerusalem, who used to be so valuable, have now become completely worthless
stones	The enemy has thrown out the precious young men
holiness	The enemy has thrown out the precious young men

Lamentations 4:2

ULT	UST
The precious sons of Zion, weighed against fine gold, how they are regarded as jars of clay, the work of the hands of a potter! GIMEL	*People once considered the young men of Zion to be extremely valuable, but now everyone treats them as completely worthless, like ordinary clay pots that a potter makes. GIMEL*

ULT **The precious sons of Zion, weighed against fine gold**
UST the young men of Zion to be extremely valuable

Here the writer is speaking as if the people of Jerusalem were precious metal that could be **weighed against fine gold**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [The precious sons of Zion, as valuable as fine gold]
Support Reference: Metaphor

ULT **weighed against fine gold**
UST to be extremely valuable

The expression **weighed against fine gold** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whose value equaled fine gold]
Support Reference: Active or Passive

ULT **how they are regarded as jars of clay**
UST People once considered … but now everyone treats them as completely worthless, like ordinary clay pots

The point of this comparison is that just as **jars of clay** are cheap and easily broken, so the sons of Zion are now treated as worthless. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [how people regard them as worthless, like jars of clay]
Support Reference: Simile

TRANSLATION WORDS

ULT	UST
Zion	Zion
gold	to be extremely valuable
work	that a potter makes

Lamentations 4:3

ULT	UST
Even jackals offer the breast; they nurse their young. But the daughter of my people has become cruel, like ostriches in the wilderness. DALETH	*Even jackals nurse their young, but the women among my people have neglected their own children and have stopped caring for them. DALETH*

ULT **But the daughter of my people {has} become cruel**

UST but the women among my people have neglected their own children

The writer is speaking of **the daughter of my people** as if the people group were one woman. If it would be helpful in your language, you could state the meaning plainly here and in verse 10. Alternate translation: [But my people have become cruel]

Support Reference: Personification

ULT **like ostriches in the wilderness**

UST have neglected their own children and have stopped caring for them

The point of this comparison is that just as **ostriches in the wilderness** abandon their eggs and neglect their young, so the people have become cruel to their children. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [like ostriches in the wilderness that abandon their young]

Support Reference: Simile

TRANSLATION WORDS

ULT	UST
wilderness	and have stopped caring for them

Lamentations 4:4

ULT	UST
The tongue of the nursing infant sticks to the roof of his mouth with thirst. Children ask for bread; there is no one breaking it for them. HE	*The babies are so thirsty that their tongues stick to the roofs of their mouths. The children beg for food, but no one gives them any. HE*

> ULT **the roof of his mouth**
> UST the roofs of their mouths

Here, the writer is speaking of the top of the infant's mouth as if it were a **roof**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [the top of his mouth] or [his palate]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
bread	food

Lamentations 4:5

ULT	UST
The ones eating delicacies are desolate in the streets. The ones reared on scarlet embrace garbage heaps. WAW	*People who used to eat the finest food now starve in the streets. People whose parents raised them wearing expensive clothes now search through garbage heaps for something to eat. WAW*

ULT **The ones reared on scarlet**
UST People whose parents raised them wearing expensive clothes

Here, **scarlet** represents expensive dyed clothing. The expression **The ones reared on scarlet** is a passive verbal form. If it would be unnatural to use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Those whose parents raised them in fine clothes]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
desolate	now starve

Lamentations 4:6

ULT	UST
And the iniquity of the daughter of my people is greater than the sin of Sodom, which was overthrown as in a moment, and hands did not tremble for her. ZAYIN	*God has punished my people more severely than he punished the people of Sodom. He destroyed Sodom in an instant, and nobody cried for it. ZAYIN*

ULT **And the iniquity of the daughter of my people is greater than the sin of Sodom**
UST God has punished my people more severely than he punished the people of Sodom

Here, **iniquity** could represent: (1) the sin itself, meaning the sinfulness of the people is worse than the sinfulness of Sodom. Alternate translation: [the wickedness of the daughter of my people is greater than the wickedness of Sodom]; or (2) the punishment for sin, meaning God has punished the people more severely than he punished Sodom. The UST follows this reading. Alternate translation: [the punishment of the daughter of my people is greater than the punishment of Sodom]

Support Reference: Metonymy

ULT **And the iniquity of the daughter of my people is greater than the sin of Sodom**
UST God has punished my people more severely than he punished the people of Sodom

If your language does not use abstract nouns for the ideas of **iniquity** and **sin**, you could express the same idea in another way. Alternate translation: [And the way the daughter of my people has acted wickedly is worse than the way Sodom sinned]

Support Reference: Abstract Nouns

ULT **and hands did not tremble for her**
UST and nobody cried for it

This could mean: (1) no one expressed grief for Sodom, that is, no one wrung their hands in anguish over its destruction. Alternate translation: [and no one grieved for her]; or (2) no human hands were involved in its destruction because God destroyed it suddenly. Alternate translation: [and no hands helped her]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
iniquity	God has punished
sin	more severely than he punished
Sodom	Sodom
tremble	and nobody cried for it

Lamentations 4:7

ULT	UST
Her Nazirites were purer than snow; they were whiter than milk. Their bones were more ruddy than corals; their form was sapphire. HETH	*Jerusalem's most honored people used to look very pure and healthy. They had strong, attractive bodies and appeared very vigorous. HETH*

ULT **Her Nazirites**
UST Jerusalem's most honored people

This could mean: (1) **Nazirites** refers to people who had taken a special vow of dedication to God, as described in Numbers 6:1–21. Their pure appearance would reflect their consecrated life. Alternate translation: [Her consecrated ones]; or (2) the word refers more generally to nobles, leaders, or people who were set apart by their high position. The UST follows this reading. Alternate translation: [Her nobles]
Support Reference: Translate Unknowns

ULT **were purer than snow; they were whiter than milk**
UST used to look very pure and healthy

The point of this comparison is that just as **snow** and **milk** are bright and clean, so the Nazirites had a pure appearance. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [were as clean looking as snow; their appearance was as bright as milk]
Support Reference: Simile

ULT **Their bones were more ruddy than corals; their form {was} sapphire**
UST They had strong, attractive bodies and appeared very vigorous

The point of this comparison is that just as **corals** have a rich red color and **sapphire** is very precious, so the Nazirites' bodies had a healthy, ruddy complexion and fine form. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Their complexion was as healthy-looking as coral; their form was as beautiful as sapphire]
Support Reference: Simile

TRANSLATION WORDS

ULT	UST
Nazirites	Jerusalem's most honored people
snow	used to look very pure and healthy

Lamentations 4:8

ULT	UST
Their appearance is darker than soot; they are not recognized in the streets. Their skin has shriveled on their bones; it has become dry as wood. TETH	*But now they look so dark and thin that no one recognizes them in the streets. Their skin has shriveled tightly over their bones and has dried out completely. TETH*

> ULT **is darker than soot**
> UST But now they look so dark and thin

The point of this comparison is that just as **soot** is very dark, so the appearance of the people has become extremely dark because of starvation and suffering. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [is extremely dark]

Support Reference: Simile

> ULT **it has become dry as wood**
> UST and has dried out completely

The point of this comparison is that just as **wood** is dry and lifeless, so the skin of the starving people has become dried out. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [it has become dry and lifeless like a piece of wood]

Support Reference: Simile

Lamentations 4:9

ULT	UST
Better were the slain of the sword than the slain of hunger, for they waste away, pierced for lack of the fruits of the field. YODH	*Those who died quickly in battle were better off than those who died slowly from starvation, because the starving people wasted away gradually since no food grew in the fields. YODH*

ULT **the slain of the sword**
UST Those who died quickly in battle

Here, **the slain of the sword** represents those who died in battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [those who died by the sword in battle]
Support Reference: Metonymy

ULT **for they waste away, pierced for lack of the fruits of the field**
UST Those who died quickly in battle … because the starving people wasted away gradually since no food grew in the fields

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because there was no food from the fields, they wasted away, pierced by hunger]
Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
slain	Those who died quickly in battle
sword	Those who died quickly in battle
slain	than those who died slowly from starvation
hunger	than those who died slowly from starvation
fruits	since no food grew in the fields

Lamentations 4:10

ULT	UST
The hands of compassionate women boiled their children; they became food for them in the breaking of the daughter of my people. KAPH	*Women who were normally very compassionate cooked their own children. They ate them as food when the enemy destroyed Jerusalem. KAPH*

ULT **The hands of compassionate women**
UST Women who were normally very compassionate cooked

Here, **The hands of compassionate women** represents the women themselves and their actions. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Compassionate women themselves]
Support Reference: Metonymy

ULT **they became food for them**
UST They ate them as food

The pronoun **they** refers to the children, while the pronoun **them** refers to the women.
Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
compassionate	compassionate

Lamentations 4:11

ULT	UST
Yahweh brought to completion his wrath; he poured out the burning of his nose. And he kindled a fire in Zion, and it consumed her foundations. LAMEDH	*Yahweh expressed all of his anger against Jerusalem. He burned the city with fire and destroyed it down to its very foundations. LAMEDH*

ULT **the burning of his nose**
UST expressed all of his anger against Jerusalem

The writer is using **the burning of his nose** as a common expression of the culture to mean that Yahweh is angry. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [his fierce anger] or [his burning anger]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
wrath	expressed all of his anger against Jerusalem
Zion	and destroyed it down to its very foundations
consumed	and destroyed it down to its very foundations
foundations	foundations

Lamentations 4:12

ULT	UST
The kings of the earth did not believe, nor any of the dwellers of the world, that an adversary and an enemy would enter into the gates of Jerusalem. MEM	*No king anywhere on the earth, and no one else in the whole world, believed that an enemy could ever enter the city of Jerusalem. MEM*

ULT **the gates of Jerusalem**
UST the city of Jerusalem

Here, **the gates of Jerusalem** represents the city itself and its defenses. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the city of Jerusalem]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
kings	king
earth	earth
believe	believed
world	world
adversary	enemy
gates	the city of
Jerusalem	Jerusalem

Lamentations 4:13

ULT	UST
Because of the sins of her prophets, the iniquities of her priests, the ones pouring out the blood of the righteous in her midst. NUN	*But it happened because Jerusalem's prophets sinned and her priests did evil things. They killed innocent people right there in the city. NUN*

ULT **Because of the sins of her prophets, the iniquities of her priests**
UST But it happened because Jerusalem's prophets sinned and her priests did evil things

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. The pronoun **her** in the phrases **her prophets** and **her priests** refers to Jerusalem. Alternate translation: [Because of the great wickedness of her religious leaders]

Support Reference: Parallelism

ULT **the ones pouring out the blood of the righteous**
UST They killed innocent people

Here, **pouring out the blood of the righteous** represents killing innocent people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [killing righteous people]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
sins	sinned
prophets	prophets
iniquities	and her priests did evil things
priests	priests
righteous	innocent people

Lamentations 4:14

ULT	UST
They wandered blind in the streets; they were defiled with blood, so that none were able to touch their garments. SAMEKH	*Those prophets and priests wandered through the streets, confused and unable to find their way. The blood of the people they had killed made them so unclean that no one would touch even their clothes. SAMEKH*

ULT **They wandered blind in the streets**

UST Those prophets and priests wandered through the streets, confused and unable to find their way

Here the writer is speaking as if the prophets and priests were physically **blind**. He means that they had no moral or spiritual discernment, and now after Jerusalem's destruction they wander helplessly through the streets. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [They wandered through the streets without direction, unable to see what they had done]

Support Reference: Metaphor

ULT **they were defiled with blood**

UST The blood of the people they had killed made them so unclean

Here, **blood** represents the guilt of having murdered innocent people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [they were guilty of shedding innocent blood] or [the blood of their victims defiled them]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
defiled	The blood of the people they had killed made them so unclean

Lamentations 4:15

ULT	UST
“Turn aside! Unclean!” they called to them. “Turn aside! Turn aside! Do not touch!” For they fled, and they also wandered. They said among the nations, “They shall not continue to sojourn.” AYIN	*People shouted at them, “Go away! You are unclean! Do not touch us!” So those priests and prophets fled and wandered from place to place, but even the people in other nations said, “They cannot stay here.” AYIN*

ULT **Turn aside! Unclean!” they called to them. “Turn aside! Turn aside! Do not touch**
UST People shouted at them, “Go away! You are unclean! Do not touch us

If it would be more natural in your language, you could express these as indirect quotations. The verse contains direct quotations of what people shouted at the defiled priests and prophets. The first pronoun **they** refers to the people of the city, while the pronoun **them** refers to the priests and prophets. Alternate translation: [People shouted at them to turn aside because they were unclean, and told them to go away and not to touch anyone]

Support Reference: Direct and Indirect Quotations

ULT **They said among the nations, “They shall not continue to sojourn**
UST but even the people in other nations said, “They cannot stay here

If it would be more natural in your language, you could express this as an indirect quotation. The first **They** refers to the people of the nations while the second **They** refers to the priests and prophets. Alternate translation: [They said among the nations that those priests and prophets could not continue to live there]

Support Reference: Direct and Indirect Quotations

TRANSLATION WORDS

ULT	UST
called	People shouted
nations	nations

Lamentations 4:16

ULT	UST
The face of Yahweh divided them; he will not continue to look at them. The face of the priests they did not lift up, and the elders they did not show grace. PE	*Yahweh himself scattered them and no longer watches over them. People in those nations do not respect our priests and do not show any kindness to our elders. PE*

ULT **The face of Yahweh divided them**
UST Yahweh himself scattered them

Here, **The face of Yahweh** represents Yahweh's presence and active attention. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Yahweh himself scattered them]
Support Reference: Metonymy

ULT **he will not continue to look at them**
UST and no longer watches over them

By saying Yahweh will **not continue to look at them**, the writer means that Yahweh will no longer watch over or care for the priests and prophets he has scattered. You could indicate this explicitly in your translation if that would be helpful to your readers. The pronoun **he** refers to Yahweh, while the pronoun **them** refers to the priests and prophets. Alternate translation: [he will no longer watch over them]
Support Reference: Assumed Knowledge and Implicit Information

ULT **The face of the priests they did not lift up**
UST People in those nations do not respect our priests

The writer is using **The face of the priests they did not lift up** as a common expression of the culture to mean they did not show respect to the priests. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. The pronoun **they** in the phrases **they did not lift up** and **they did not show grace** refers to the people of the nations. Alternate translation: [They did not show respect to the priests] or [They did not honor the priests]
Support Reference: Idiom

ULT **they did not show grace**
UST and do not show any kindness to

The writer is using **show grace** as a common expression meaning to show kindness or mercy. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [they did not show them any mercy]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
priests	priests
elders	elders
grace	and do not show any kindness to

Lamentations 4:17

ULT	UST
Our eyes still ended looking for our help—a vapor. In our watching, we watched for a nation that does not save. TSADHE	*We kept watching and waiting for a nation to come and help us, but no help ever came. The nation we hoped would rescue us could not save us. TSADHE*

ULT **Our eyes**
UST we hoped would

In this verse, the writer shifts from speaking about the people of Jerusalem in the third person (as in verses 1–16) to speaking in the first-person plural, identifying himself with them. If it would be helpful to your readers, you could note this shift or make it natural in your language.
Support Reference: Pronouns — When to Use Them

ULT **Our eyes still ended {looking} for**
UST We kept watching and waiting for … we hoped would

Here the writer is using **Our eyes** to represent the act of watching and hoping. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [We still grew weary looking for]
Support Reference: Metonymy

ULT **our help—a vapor**
UST a nation to come and help us, but no help ever came

Here the writer is speaking of the help they hoped for as if it were **a vapor**, something that appears but quickly vanishes. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [our help was worthless] or [our help amounted to nothing]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
nation	nation
save	rescue

Lamentations 4:18

ULT	UST
They hunted our steps from walking in our open places. Our end drew near; our days are full, for our end had come. QOPH	*Our enemies tracked us so closely that we could not even walk through our own city squares. The time for our destruction was near, and our final days had come. QOPH*

ULT **They hunted our steps**
UST Our enemies tracked us so closely

Here the writer is speaking as if the enemies were hunters and the people of Judah were prey that they **hunted** and **our steps** represents the people's movements and daily activities. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [They tracked our every movement]

Support Reference: Metaphor

ULT **Our end drew near; our days are full, for our end had come**
UST The time for our destruction was near, and our final days had come

Jeremiah uses three phrases that build on each other to express the same idea with increasing intensity. **Our end** represents the time of their destruction, and **our days** represents the time they had left. The first phrase says it was approaching, the second that their time had run out, and the third confirms it had arrived. If your language has a natural way to build this kind of repetition, use it. If not, you could combine these and express the emphasis in another way. Alternate translation: [The time of our destruction was at hand—our days had run out, for our end had finally come]

Support Reference: Poetry

Lamentations 4:19

ULT	UST
Our pursuers were swifter than the eagles of the heavens. On the mountains they chased us; in the wilderness they lay in wait for us. RESH	*Those who chased us were extremely fast. They pursued us over the mountains and ambushed us in the desert. RESH*

ULT **On the mountains … in the wilderness**
UST over the mountains … in the desert

The writer is referring to all places by naming two extremes, **On the mountains** and **in the wilderness**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Everywhere, whether on the mountains … in the wilderness]

Support Reference: Merism

TRANSLATION WORDS

ULT	UST
eagles	Those who chased us
heavens	Those who chased us
wilderness	desert

Lamentations 4:20

ULT	UST
The breath of our nostrils, the anointed of Yahweh, was captured in their pits, of whom we said, "In his shadow we will live among the nations." SIN	*Our enemies captured the king whom Yahweh had chosen to lead us, the one who kept us alive. We had said about him, "He will protect us even if we have to live among other nations." SIN*

ULT **The breath of our nostrils**
UST the one who kept us alive

Here the writer is speaking as if the king were **The breath of our nostrils**, that is, as essential to the people's lives as breathing. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [The one who was essential to our life]
Support Reference: Metaphor

ULT **was captured in their pits**
UST Our enemies captured

Here the writer is speaking as if the king were an animal **captured in their pits**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [fell into the traps they set] or [the enemies captured him in their pits]
Support Reference: Metaphor

ULT **of whom we said, "In his shadow we will live among the nations**
UST We had said about him, "He will protect us even if we have to live among other nations

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: [of whom we said that we would live under his protection among the nations]
Support Reference: Direct and Indirect Quotations

ULT **In his shadow we will live**
UST He will protect us even if we have to live among other nations

Here the writer is speaking as if the king's protection were a **shadow** that shelters from the heat. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [Under his protection we will live]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
anointed	the king … had chosen to lead us
Yahweh	Yahweh
pits	Our enemies captured
nations	nations

Lamentations 4:21

ULT	UST
Rejoice and be glad, daughter of Edom, dweller in the land of Uz. Also to you the cup will pass; you will become drunk and will make yourself naked. TAW	*The people of Edom who live in the land of Uz may be happy now about what has happened to Jerusalem, but Yahweh will punish them too. He will cause them to suffer greatly and be completely humiliated. TAW*

ULT **Rejoice and be glad, daughter of Edom, dweller in the land of Uz**
UST The people of Edom who live in the land of Uz may be happy now about what has happened to Jerusalem

The writer is speaking to the people of Edom, who are not present. He is doing this to communicate to the people listening to him that he feels very strongly about the judgment that will come on Edom as well. If it would be helpful in your language, you could translate these words as if he were speaking directly to his own people about Edom. Alternate translation: [The people of Edom who live in the land of Uz may rejoice and be glad now]
Support Reference: Apostrophe

ULT **Rejoice and be glad, daughter of Edom**
UST The people of Edom … may be happy now about what has happened to Jerusalem

The writer actually means to communicate the opposite of the literal meaning of what he is saying here. He is not genuinely urging Edom to celebrate but is sarcastically warning that judgment is coming for them as well. If a speaker of your language would not do that, you could translate the meaning plainly. Alternate translation: [You may be celebrating now, people of Edom]
Support Reference: Irony

ULT **Also to you the cup will pass**
UST but Yahweh will punish them too

Here the writer is speaking as if God's judgment were a **cup** of wine being passed to Edom to drink. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [Yahweh will also judge you]
Support Reference: Metaphor

ULT **you will become drunk and will make yourself naked**
UST He will cause them to suffer greatly and be completely humiliated

Here the writer is speaking as if experiencing God's judgment were becoming **drunk** and the resulting public humiliation were making **yourself naked**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [you will stagger under his judgment and will be exposed in your shame]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Rejoice	may be happy now about what has happened to Jerusalem
Edom	Edom
drunk	He will cause them to suffer greatly

Lamentations 4:22

ULT	UST
Your iniquity is complete, daughter of Zion; he will not continue to exile you. He will visit your iniquity, daughter of Edom; he will uncover your sins.	*Yahweh will finish punishing the people of Jerusalem, and he will not keep them in exile any longer. However, he will punish the people of Edom and expose all the evil things they have done.*

ULT **Your iniquity is complete, daughter of Zion**
UST Yahweh will finish punishing the people of Jerusalem

As in 4:6, the word **iniquity** here could represent either the sin itself or the punishment for it. In this context, the sense is most likely that Zion's **punishment** is complete—Yahweh has finished disciplining his people and will not send them into exile again. Alternate translation: [Your punishment is complete, daughter of Zion] or [You have finished serving your sentence, people of Zion]
Support Reference: Metonymy

ULT **He will visit your iniquity**
UST However, he will punish

The writer is using **He will visit your iniquity** as a common expression of the culture to mean that Yahweh will punish Edom for their wrongdoing. If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [He will punish you for your iniquity] or [He will hold you accountable for your wrongdoing]
Support Reference: Idiom

ULT **he will uncover your sins**
UST and expose all the evil things they have done

Here the writer is speaking as if Edom's sins were hidden things that Yahweh will **uncover** for all to see. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [he will expose your sins for all to see]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
iniquity	Yahweh will finish punishing
Zion	the people of Jerusalem
exile	exile
iniquity	However, he will punish
Edom	Edom
sins	all the evil things they have done

Lamentations 5

Lamentations 5 Introduction

Lamentations 5 Chapter Introduction

Structure and Formatting

This chapter is a communal prayer to Yahweh, cataloging the people's suffering (vv. 1–18), affirming God's eternal throne (v. 19), and closing with petitions and rhetorical questions (vv. 20–22). Unlike chapters 1–4, it is not an acrostic, though it retains 22 verses matching the Hebrew alphabet.

Religious and Cultural Concepts in This Chapter

Inherited guilt

The community confesses that their fathers sinned and died, yet the current generation bears their iniquity (v. 7), reflecting communal covenant accountability.

Translation Issues in This Chapter

Recurring synonymous parallelism

Many verses pair synonymous lines, requiring translators to preserve the parallel structure while keeping each line distinct.

Lamentations 5:1

ULT	UST
Remember, Yahweh, what has happened to us; look and see our reproach.	*Yahweh, think about what has happened to us. Pay attention and see how people have disgraced us.*

ULT **Remember, Yahweh, what has happened to us; look and see our reproach**
UST Yahweh, think about what has happened to us. Pay attention and see how people have disgraced us

This is an imperative, but it communicates a polite request rather than a command. If the imperative does not communicate a polite request for your readers, then use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [Please remember, Yahweh, what has happened to us; please look and see our reproach]

Support Reference: Imperatives — Other Uses

ULT **look and see**
UST Pay attention and see

The terms **look** and **see** mean similar things. The writer is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [look carefully at]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
reproach	disgraced

Lamentations 5:2

ULT	UST
Our inheritance has been turned over to strangers, our houses to foreigners.	*Our enemies have taken our property and given it to people we do not know; they have seized our homes and given them to people who are not Israelites.*

ULT **Our inheritance has been turned over to strangers, our houses to foreigners**
UST Our enemies have taken our property and given it to people we do not know; they have seized our homes and given them to people who are not Israelites

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [Our inheritance and our houses have been taken from us and given to people who are not from our land]

Support Reference: Parallelism

TRANSLATION WORDS

ULT	UST
inheritance	our property
houses	our homes
foreigners	to people who are not Israelites

Lamentations 5:3

ULT	UST
We have become orphans, and there is no father; our mothers are like widows.	*We have no fathers to care for us; our mothers have no husbands.*

> ULT **our mothers {are} like widows**
> UST our mothers have no husbands

The point of this comparison is that just as **widows** are without husbands to care for them, so are **our mothers** without anyone to support them. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [our mothers have no one to support them]

Support Reference: Simile

Lamentations 5:4

ULT	UST
Our water we drink for silver; our wood comes at a price.	*We have to pay money to drink our own water, and we have to buy the wood that we need.*

ULT Our water we drink for silver
UST We have to pay money to drink our own water

If it would be more natural in your language, you could change the order of the words so that the subject comes before the object. Alternate translation: [We drink our water for silver]

Support Reference: Information Structure

TRANSLATION WORDS

ULT	UST
silver	We have to pay money

Lamentations 5:5

ULT	UST
We are pursued on our necks; we are weary, and rest is not given to us.	*Our enemies chase us and never let up; we are exhausted, but they do not let us rest.*

ULT **We are pursued on our necks**
UST Our enemies chase us

The writer is using **pursued on our necks** as a common expression of the culture to mean "our enemies chase us relentlessly and are close behind us." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [We are chased relentlessly by our enemies]
Support Reference: Idiom

ULT **and rest is not**
UST and never let up

If your language does not use an abstract noun for the idea of **rest**, you could express the same idea in another way. Alternate translation: [and we are not allowed to rest]
Support Reference: Abstract Nouns

Lamentations 5:6

ULT	UST
We have given a hand to Egypt, to Assyria, to be satisfied with bread.	*We surrendered to Egypt and Assyria so that we could get enough food to survive.*

ULT **We have given a hand to Egypt**
UST We surrendered to Egypt

The writer is using **given a hand** as a common expression of the culture to mean "submitted" or "surrendered." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [We have submitted to Egypt]
Support Reference: Idiom

ULT **to Assyria**
UST and Assyria

The implication is that the people also submitted to Assyria, just as they submitted to Egypt. You could include this information if that would be helpful to your readers. Alternate translation: [to Assyria also]
Support Reference: Assumed Knowledge and Implicit Information

ULT **We have given a hand to Egypt, {to} Assyria, to be satisfied {with} bread**
UST We surrendered to Egypt and Assyria so that we could get enough food to survive

Here, **to be satisfied with bread** marks getting food as the goal or purpose of submitting to Egypt and Assyria. Use a connector in your language that makes it clear that this is the purpose.
Support Reference: Connect — Goal (Purpose) Relationship

TRANSLATION WORDS

ULT	UST
Egypt	Egypt
Assyria	Assyria
bread	so that we could get enough food to survive

Lamentations 5:7

ULT	UST
Our fathers sinned; they are no more, and we, we bear their iniquities.	*Our ancestors sinned and then they died, but we are the ones suffering for what they did wrong.*

ULT **they are no more**
UST and then they died

The writer is referring to death in a polite way by using the phrase **they are no more**. Depending on what is helpful for your readers, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [they have died]
Support Reference: Euphemism

ULT **and we, we bear their iniquities**
UST but we are the ones suffering for what they did wrong

The pronoun **we** refers to the current generation of the people of Jerusalem, in contrast with their **fathers** who sinned and died. It may be helpful to clarify this for your readers. Alternate translation: [and we, the current generation, bear their iniquities]
Support Reference: Pronouns — When to Use Them

ULT **and we, we bear their iniquities**
UST but we are the ones suffering for what they did wrong

The writer is speaking as if the consequences of sin were a physical burden that people **bear**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [and we, we suffer the consequences of what they did wrong]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
sinned	sinned
bear	suffering
iniquities	for what they did wrong

Lamentations 5:8

ULT	UST
Servants rule over us; there is no one tearing us away from their hand.	*People who used to be slaves now rule over us, and no one can rescue us from their power.*

> ULT **from their hand**
> UST from their power

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

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Servants	People who used to be slaves
rule	rule

Lamentations 5:9

ULT	UST
At our lives we bring in our bread, from the face of the sword of the wilderness.	*We risk our lives when we go out to get food, because violent people in the wilderness will kill us.*

ULT **from the face of**
UST because violent people … will kill us

The writer is using **from the face of** as a common expression of the culture to mean "because of." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly here and in verse 10. Alternate translation: [because of]
Support Reference: Idiom

ULT **the sword of the wilderness**
UST because violent people in the wilderness will kill us

Here, **the sword of the wilderness** represents "the violent dangers in the wilderness." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the violent dangers of the wilderness]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
bread	when we go out to get food
wilderness	wilderness

Lamentations 5:10

ULT	UST
Our skin grows hot like an oven, from the face of the burning heat of famine.	*Our skin burns with fever because we are starving so badly.*

> ULT **Our skin grows hot like an oven**
> UST Our skin burns with fever

The point of this comparison is that just as **an oven** is extremely hot, so the people's **skin** is burning with intense heat from fever. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [Our skin burns as hot as an oven]

Support Reference: Simile

TRANSLATION WORDS

ULT	UST
famine	so badly

Lamentations 5:11

ULT	UST
They violate women in Zion, virgins in the cities of Judah.	*Our enemies raped women in Zion and young women in the towns of Judah.*

> ULT **They violate women**
> UST Our enemies raped women … and

The writer is referring to sexual assault in a polite way by using the word **violate**. Depending on what is helpful for your readers, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [They sexually assault women]

Support Reference: Euphemism

TRANSLATION WORDS

ULT	UST
Zion	Zion
virgins	young women
Judah	Judah

Lamentations 5:12

ULT	UST
Princes are hung by their hands; the faces of elders are not honored.	*Our enemies hung our leaders by their hands; they did not respect our elders.*

ULT **the faces of elders**
UST our elders

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

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
Princes	our leaders
hung	hung
elders	elders
honored	they did not respect

Lamentations 5:14

ULT	UST
Elders have ceased from the gate, young men from their music.	*Our elders no longer gather to make decisions, and our young men no longer play music.*

ULT **Elders have ceased from the gate**
UST Our elders no longer gather to make decisions … no longer

Here, **the gate** represents the place where civic leaders gathered to make decisions and administer justice. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Elders have ceased from making decisions]
Support Reference: Metonymy

ULT **Elders have ceased from the gate, young men**
UST Our elders no longer gather to make decisions, and our young men no longer

The writer is referring to all of the people by naming two major components, **Elders** and **young men**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Everyone has stopped gathering at the gates, all the people have withdrawn]
Support Reference: Merism

TRANSLATION WORDS

ULT	UST
Elders	elders
gate	gather to make decisions

Lamentations 5:15

ULT	UST
The joy of our heart has ceased; our dancing has turned to mourning.	*We no longer feel happy; instead of dancing, we grieve.*

ULT **our heart**
UST We no longer feel happy

The writer is speaking of the people's emotions as if they were located in the **heart**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [our emotions]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
joy	We no longer feel happy
mourning	we grieve

Lamentations 5:16

ULT	UST
The crown of our head has fallen. Woe now to us, for we have sinned!	*We have lost the honor that we once had. How terrible it is for us, because we have sinned!*

ULT **The crown of our head has fallen**
UST We have lost the honor that we once had

The writer is speaking of the people's honor and dignity as if it were a **crown** that could fall from their head. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [We have lost our honor and dignity]
Support Reference: Metaphor

ULT **Woe now to us**
UST How terrible it is for us

The writer is using a phrase that expresses a strong feeling of grief and despair. There may be an equivalent word or phrase in your language that you can use in your translation to convey this feeling. Alternate translation: [We are now in great misery]
Support Reference: Exclamations

TRANSLATION WORDS

ULT	UST
crown	We have lost the honor that we once had
Woe	How terrible it is for us
sinned	sinned

Lamentations 5:17

ULT	UST
On account of this, our heart has become sick; on account of these things, our eyes have grown dim.	*Because of all this, we feel sick inside; because of these things, we cannot stop crying.*

ULT **our heart has become sick**
UST we feel sick inside

The writer is speaking of the people's grief as if their **heart** had become physically **sick**. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [our heart is filled with grief]

Support Reference: Metaphor

Lamentations 5:19

ULT	UST
You, Yahweh, sit forever; your throne is to generation and generation.	*But you, Yahweh, rule forever! You have authority over every generation.*

ULT **sit forever**
UST rule forever

The writer uses the word **sit** to speak of Yahweh's rule as if he were a king on a throne. If this meaning would not be clear in your language, you could use a comparable expression or you could state the meaning plainly. Alternate translation: [reign forever]
Support Reference: Metaphor

ULT **your throne is**
UST rule

Here, **your throne** represents "your royal authority." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [your royal authority is]
Support Reference: Metonymy

ULT **to generation and generation**
UST over every generation

The writer is using **to generation and generation** as a common expression of the culture to mean "throughout every generation" or "forever." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [throughout every generation]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
forever	forever
throne	rule

Lamentations 5:20

ULT	UST
Why do you forget us forever, why do you forsake us for the length of days?	*It feels as though you have forgotten us completely and abandoned us for such a long time.*

ULT **Why do you forget us forever, {why} do you forsake us for the length of days**
UST It feels as though you have forgotten us completely and abandoned us for such a long time

The writer is using the question form to express anguish over feeling abandoned by God. If a speaker of your language would not use the question form for that purpose, you could translate these as statements or as exclamations. Alternate translation: [Surely you have forgotten us forever, you have forsaken us for so long]
Support Reference: Rhetorical Question

ULT **for the length of days**
UST for such a long time

The writer is using **for the length of days** as a common expression of the culture to mean "for a long time." If this phrase does not have that meaning for your readers, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [for a very long time]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
forever	completely
forsake	and abandoned us

Lamentations 5:21

ULT	UST
Return us to yourself, Yahweh, and let us return; renew our days as of old.	*Yahweh, please bring us back to yourself so that we may return; make our lives as good as they were before.*

ULT **Return us to yourself, Yahweh, and let us return; renew our days as of old**
UST Yahweh, please bring us back to yourself so that we may return; make our lives as good as they were before

These phrases are imperatives, but they communicate polite requests rather than commands. If the imperative does not communicate a polite request for your readers, then use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [Please bring us back to yourself, Yahweh, and please let us return; please make our days as they were in times past]

Support Reference: Imperatives — Other Uses

TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Lamentations 5:22

ULT	UST
For have you rejecting, rejected us? Have you been angry against us beyond measure?	*Please do not completely reject us or stay extremely angry with us forever!*

ULT **For have you rejecting, rejected us**
UST Please do not completely reject us

The writer is using the question form to express fear and anguish about the possibility that God has completely rejected his people. If a speaker of your language would not use the question form for that purpose, you could translate these as statements or as exclamations. Alternate translation: [For you have completely rejected us! You have been angry against us beyond measure!]
Support Reference: Rhetorical Question

ULT **have you rejecting, rejected us**
UST do not completely reject us

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

ULT **beyond measure**
UST forever

The writer says **beyond measure** as an extreme statement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [so greatly]
Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
rejecting	reject

Appendix: Translation Academy

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**.

Lamentations References:

Lamentations 1:3 Lamentations 1:5
Lamentations 1:6 Lamentations 1:6
Lamentations 1:7 Lamentations 1:9
Lamentations 1:9 Lamentations 1:11
Lamentations 1:14 Lamentations 1:14
Lamentations 1:21 Lamentations 1:22
Lamentations 2:1 Lamentations 2:2
Lamentations 2:4 Lamentations 2:5
Lamentations 2:6 Lamentations 2:13
Lamentations 2:14 Lamentations 2:17
Lamentations 2:21 Lamentations 2:22
Lamentations 3:1 Lamentations 3:1
Lamentations 3:17 Lamentations 3:17
Lamentations 3:18 Lamentations 3:19
Lamentations 3:22 Lamentations 3:23
Lamentations 3:26 Lamentations 3:29
Lamentations 3:30 Lamentations 3:32
Lamentations 3:35 Lamentations 3:43
Lamentations 3:47 Lamentations 3:48
Lamentations 3:56 Lamentations 3:59
Lamentations 3:60 Lamentations 3:61
Lamentations 3:64 Lamentations 4:6
Lamentations 5:5

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.

Lamentations References:

Lamentations 1:5 Lamentations 1:14
Lamentations 1:20 Lamentations 3:17
Lamentations 3:54 Lamentations 4:2
Lamentations 4:5

Apostrophe

Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: “**Altar**, **altar**! This is what Yahweh says, ‘See, … on you they will burn human bones.’” (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider

using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

Examples of Translation Strategies Applied

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)
>
> > He said this about the altar: "This is what Yahweh says **about this altar.** 'See, … they will burn people's bones on **it**.'"
>
> **Mountains of Gilboa**, let there not be dew or rain on **you.** (2 Samuel 1:21a ULT)
>
> > **As for these mountains of Gilboa**, let there not be dew or rain on **them**.

Lamentations References:

Lamentations 1:12 Lamentations 1:18 Lamentations 4:21

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!"

Lamentations References:

Lamentations 1:16 Lamentations 1:19
Lamentations 2:5 Lamentations 2:9
Lamentations 2:11 Lamentations 2:14
Lamentations 2:14 Lamentations 2:15
Lamentations 2:22 Lamentations 2:22
Lamentations 3:4 Lamentations 3:5
Lamentations 3:8 Lamentations 3:19
Lamentations 3:19 Lamentations 3:40
Lamentations 3:42 Lamentations 3:45
Lamentations 3:47 Lamentations 3:56
Lamentations 5:1

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.

Lamentations References:

Lamentations 3:10 Lamentations 3:47

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."

Lamentations References:

Lamentations 1:9 Lamentations 1:19
Lamentations 5:7 Lamentations 5:11

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!"

Lamentations References:

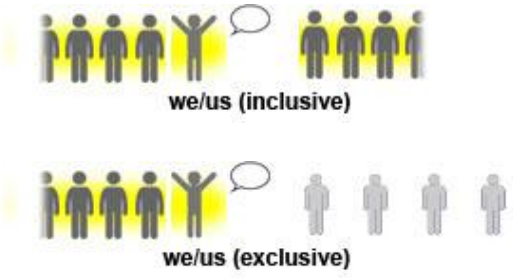
Lamentations 2:1 Lamentations 5:16

Exclusive and Inclusive 'We'

Description

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.



Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

> They said, "There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Lamentations References:

Lamentations 3:40 Lamentations 3:41

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.

Lamentations References:

Lamentations 1:8 Lamentations 2:19
Lamentations 2:19 Lamentations 3:7
Lamentations 3:7 Lamentations 3:21
Lamentations 3:36 Lamentations 3:39
Lamentations 3:53 Lamentations 3:54
Lamentations 3:55 Lamentations 4:16
Lamentations 5:6

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."

Lamentations References:

Lamentations 3:27 Lamentations 3:33
Lamentations 3:39

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can **a man** walk on hot coals without scorching his feet?
> So is **the man who goes in to his neighbor's wife**;
> **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word "the" in the noun phrase.
(2) Use the word "a" in the noun phrase.
(3) Use the word "any," as in "any person" or "anyone."
(4) Use the plural form, as in "people."
(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word "the" in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)
>
> > "Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**." (Proverbs 12:2)

(2) Use the word "a" in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **a man** who refuses to sell grain."

(3) Use the word "any," as in "any person" or "anyone."

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **any man** who refuses to sell grain."

(4) Use the plural form, as in "people" (or in this sentence, "men").

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **men** who refuse to sell grain"

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **whoever** refuses to sell grain."

Lamentations References:

Lamentations 1:16 Lamentations 1:21

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.

Lamentations References:

Lamentations 3:3 Lamentations 3:14
Lamentations 3:48 Lamentations 3:49
Lamentations 5:22

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**

Lamentations References:

Lamentations 1:7 Lamentations 1:10
Lamentations 1:12 Lamentations 2:1
Lamentations 2:1 Lamentations 2:3
Lamentations 2:3 Lamentations 2:11
Lamentations 2:18 Lamentations 2:20
Lamentations 2:21 Lamentations 3:46
Lamentations 3:54 Lamentations 3:65
Lamentations 3:66 Lamentations 4:1
Lamentations 4:6 Lamentations 4:11
Lamentations 4:16 Lamentations 4:16
Lamentations 4:22 Lamentations 5:5
Lamentations 5:6 Lamentations 5:9
Lamentations 5:19 Lamentations 5:20

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "**Do not go down** to Egypt; **live** in the land that I tell you to live in." (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> **Do not abandon** wisdom and she will watch over you;
> **love** her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

> **Teach** a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> and **find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

Translation Strategies

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

Examples of Translation Strategies Applied

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

> **Be clean**. (Matthew 8:3b ULT)
>
> > **You are now clean.**
> > **I now cleanse you.**

God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

> God said, "**There is now** light" and there was light.

God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

> God blessed them and said to them, "**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> and **find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> **and find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

> > Do not let covenant faithfulness and trustworthiness leave you;
> > tie them on your neck, write them on the tablet of your heart,
> > **then you will find favor** and good insight in the eyes of God and man!

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, 'Let there be light,' **so** there was light.
> > God said, "Light must be;" **as a result**, there was light.

(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

> Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

> "**If** you teach a child the way he should go,
> **then** when he is old he will not turn away from that instruction."

Lamentations References:

Lamentations 1:20 Lamentations 2:20
Lamentations 3:19 Lamentations 3:56
Lamentations 3:59 Lamentations 3:63
Lamentations 5:1 Lamentations 5:21

Third-Person Imperatives

Description

The languages of the Bible have verb forms that can give commands, instructions or other directive speech in the third person. In other words, these directives address "he," "she," "it," or "they" rather than "you."

Reasons This Is a Translation Issue:

Many languages, including English, do not have these verb forms and so they must communicate this kind of directive speech in other ways. In English, we normally represent these third-person imperatives by putting "let" before the subject or verb. This is actually one of the translation strategies, since English does not have third-person imperatives.

Examples From the Bible

> **Let your kingdom come, let your will be done** as in heaven also on earth. (Matthew 6:9 ULT)

In this prayer, Jesus uses two third–person imperatives. The first one tells God's kingdom to come, and the second one tells God's will to be done. Of course, a kingdom and a will cannot hear Jesus, so Jesus is using these verb forms to communicate to God that Jesus desires that these things happen.

> **Let no one deceive himself**. If anyone among you thinks he is wise in this age, **let him become a "fool,"** that he may become wise. (1 Corinthians 3:18 ULT)

In this verse, Paul uses third–person imperatives to give a warning and an instruction. It may be that using this third–person form was more polite than if he had used second–person imperatives.

> But because of immorality, **let each man have** his own wife, and **let each woman have** her own husband. (1 Corinthians 7:2 ULT)

Here again Paul uses two third–person imperatives to instruct the Corinthian church. Since he had just recommended a celibate life in the previous verse, these imperatives have the sense of giving advice rather than command.

> Then God said, **"Let there be light."** And there was light. (Genesis 1:3 ULT)

The Biblical Hebrew verb form used here is equivalent to the third–person imperative in Greek. Here, God commands in the third person that light come into existence, so it does.

> **…let him do to me** just as {is} good in his eyes. (2 Samuel 15:26 ULT)

David uses the third-person form to express his willingness for God to do to him whatever God wants to do.

Translation Strategies

If your language has third-person imperative forms and would use them in the way that the biblical languages do, then please use them. If not, then consider these strategies.

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.
(2) If appropriate, use a second-person imperative.
(3) Use an explicit reference to the function of the imperative.

Examples of Translation Strategies Applied

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > May your kingdom come, may your will be done as in heaven also on earth.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool," that he may become wise. (1 Corinthians 3:18 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> No one should deceive himself. If anyone among you thinks he is wise in this age, he should become a "fool," that he may become wise.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> …he may do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(2) If appropriate, use a second-person imperative.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool," that he may become wise. (1 Corinthians 3:18 ULT)

> Do not deceive yourselves. If you think you are wise in this age, then become a "fool," that you may become wise.

> Then God said, "Let there be light." And there was light. (Genesis 1:3 ULT)

> Then God said, "Light, come into being." And there was light.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

> …Yahweh, do to me just as {is} good in your eyes.

(3) Use an explicit reference to the function of the imperative.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

> We pray that your kingdom come, we pray that your will be done as in heaven also on earth.

> Then God said, "Let there be light." And there was light. (Genesis 1:3 ULT)

> Then God said, "I command light to be." And there was light.

> But because of immorality, let each man have his own wife, and let each woman have her own husband. (1 Corinthians 7:2 ULT)

> But because of immorality, I advise each man to have his own wife, and I advise each woman to have her own husband.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

> …he has my permission to do to me just as {is} good in his eyes.

See also Imperatives – Other Uses

Lamentations References:

Lamentations 1:21 Lamentations 3:28

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that “woe” is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and

rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place.” (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, “Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food.”
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> When all men speak well of you, which is just as people’s ancestors treated the false prophets, then woe to you!

Lamentations References:

Lamentations 3:34 Lamentations 3:45 Lamentations 5:4

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "the righteous," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh;
> "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **You know, for you were born then, and the number of your days is many!** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of the irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.)

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
> > or:
> > **You act like it is good to reject God's commandment** so you may keep your tradition!
>
> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)
>
> > I did not come to call **people who think that they are righteous** to repentance, but to call people who know that they are sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!

"Present your case," says Yahweh;
"present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

> 'Present your case,' says Yahweh;
> 'present your best arguments for your idols,' says the King of Jacob.
> **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well?
> **No!** We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

Can you lead light and darkness to their places of work?
Can you find the way back to their houses for them?
You know, for you were born then, and the number of your days is many! (Job 38:20-21 ULT)

> Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not**!

Lamentations References:

Lamentations 4:21

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**.

Lamentations References:

Lamentations 1:20 Lamentations 2:6
Lamentations 2:6 Lamentations 2:8
Lamentations 2:10 Lamentations 2:18
Lamentations 2:20 Lamentations 2:21
Lamentations 2:21 Lamentations 3:38
Lamentations 3:63 Lamentations 4:19
Lamentations 5:14

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.

Lamentations References:

Lamentations 1:1 Lamentations 1:3
Lamentations 1:3 Lamentations 1:6
Lamentations 1:6 Lamentations 1:8
Lamentations 1:9 Lamentations 1:13
Lamentations 1:13 Lamentations 1:14
Lamentations 1:15 Lamentations 1:15
Lamentations 1:16 Lamentations 1:16
Lamentations 1:17 Lamentations 1:20
Lamentations 2:1 Lamentations 2:1
Lamentations 2:2 Lamentations 2:2
Lamentations 2:2 Lamentations 2:3
Lamentations 2:3 Lamentations 2:5
Lamentations 2:8 Lamentations 2:8
Lamentations 2:9 Lamentations 2:9
Lamentations 2:11 Lamentations 2:12
Lamentations 2:16 Lamentations 2:17
Lamentations 2:22 Lamentations 3:1
Lamentations 3:1 Lamentations 3:2
Lamentations 3:5 Lamentations 3:6
Lamentations 3:8 Lamentations 3:9
Lamentations 3:9 Lamentations 3:10
Lamentations 3:10 Lamentations 3:11
Lamentations 3:12 Lamentations 3:13
Lamentations 3:13 Lamentations 3:14
Lamentations 3:15 Lamentations 3:16
Lamentations 3:16 Lamentations 3:18
Lamentations 3:19 Lamentations 3:21
Lamentations 3:24 Lamentations 3:27
Lamentations 3:33 Lamentations 3:36
Lamentations 3:40 Lamentations 3:41
Lamentations 3:43 Lamentations 3:44
Lamentations 3:44 Lamentations 3:45
Lamentations 3:48 Lamentations 3:51
Lamentations 3:58 Lamentations 3:66
Lamentations 4:1 Lamentations 4:1
Lamentations 4:2 Lamentations 4:4
Lamentations 4:14 Lamentations 4:17
Lamentations 4:18 Lamentations 4:20
Lamentations 4:20 Lamentations 4:20
Lamentations 4:21 Lamentations 4:21
Lamentations 4:22 Lamentations 5:7
Lamentations 5:15 Lamentations 5:16
Lamentations 5:17 Lamentations 5:19

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

> The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship," or "reign." This means that God would make him become a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

(1) Use the metonym along with the name of the thing it represents.

(2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

> And he took the cup in the same way after the supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)
>
> > He took the cup in the same way after supper, saying, "**The wine in this cup** is the new covenant in my blood, which is poured out for you."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of his father, David."
> > or:
> > "The Lord God will **make him king** like his ancestor, King David."
>
> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming **punishment**?"

To learn about some common metonymies, see Biblical Imagery — Common Metonymies.

Lamentations References:

Lamentations 1:18 Lamentations 1:20
Lamentations 2:1 Lamentations 2:1
Lamentations 2:2 Lamentations 2:3
Lamentations 2:4 Lamentations 2:4
Lamentations 2:7 Lamentations 2:7
Lamentations 2:9 Lamentations 2:11
Lamentations 2:19 Lamentations 2:19
Lamentations 2:21 Lamentations 2:22
Lamentations 3:3 Lamentations 3:24
Lamentations 3:25 Lamentations 3:34
Lamentations 3:35 Lamentations 3:38
Lamentations 3:41 Lamentations 3:48
Lamentations 3:51 Lamentations 3:51
Lamentations 3:55 Lamentations 3:56
Lamentations 3:56 Lamentations 3:58
Lamentations 3:62 Lamentations 3:64
Lamentations 4:6 Lamentations 4:9
Lamentations 4:10 Lamentations 4:12
Lamentations 4:13 Lamentations 4:14
Lamentations 4:16 Lamentations 4:17
Lamentations 4:22 Lamentations 5:8
Lamentations 5:9 Lamentations 5:12
Lamentations 5:14 Lamentations 5:19

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.

Lamentations References:

Lamentations 1:2 Lamentations 1:5
Lamentations 2:5 Lamentations 2:16
Lamentations 3:9 Lamentations 3:10
Lamentations 3:14 Lamentations 3:15
Lamentations 3:47 Lamentations 4:13
Lamentations 5:2

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.

Lamentations References:

Lamentations 1:1 Lamentations 1:2
Lamentations 1:4 Lamentations 1:17
Lamentations 1:18 Lamentations 2:4
Lamentations 2:8 Lamentations 2:18
Lamentations 3:20 Lamentations 3:49
Lamentations 4:3

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my **grandfather's** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.

  > The clothes of me - my clothes — The clothes that I own

- Social Relationship — Someone has some kind of social relationship with another.

  > The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John

  > A teacher of Israel - Israel's teacher — a person who teaches Israel

- Association — A particular thing is associated with a particular person, place, or thing.

  > The sickness of David - David's sickness — the sickness that David is experiencing

  > the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord

- Contents — Something has something in it.

> a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes

- Part and whole: One thing is part of another.

> my head — the head that is part of my body

> the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son … wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen

to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > "On their heads were **gold crowns**"

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink … will not lose his reward.

Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)

> Wealth is worthless on **the day when God shows his wrath**.
> or:
> Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, "punishment of Yahweh" and "your God.")

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.

You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)

> You will only observe and see **how Yahweh punishes the wicked**.

You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)

> You will receive the **Holy Spirit, whom God will give to you**.

Lamentations References:

Lamentations 2:1

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest …**"

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look. here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.
(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, "**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**" (Luke 5:14 ULT)
>
> > He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)
>
> > He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

Lamentations References:

Lamentations 1:11 Lamentations 3:18
Lamentations 3:24 Lamentations 3:54
Lamentations 3:57 Lamentations 4:15
Lamentations 4:15 Lamentations 4:20

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are "layers" of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons This Is a Translation Issue

1. When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
2. Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
3. Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

> But Paul said, "I, however, was indeed born a citizen." (Acts 22:28b ULT)

Quotations with two layers

> Jesus answered and said to them, "Be careful that no one leads you astray. For many will come in my name. They will say, 'I am the Christ,' and will lead many astray." (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

> Jesus answered, "You say that I am a king." (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

> Abraham said, "… I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, **"He is my brother."**'" (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

A quotation with four layers

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men to consult with Baal- Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'**"'" (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

(1) Translate all of the quotes as direct quotes.
(2) Translate one or some of the quotes as indirect quotes. (See Direct and Indirect Quotations.)

Examples of Translation Strategies Applied

(1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

> Festus presented to the king the things concerning Paul, saying, "There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**." (Acts 25:14b, 20-21 ULT)
>
> > Festus presented Paul's case to the king. He said, "A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **'Will you go to Jerusalem to be judged there concerning these things?'** But when Paul said, **'I want to be kept in custody for the emperor's decision,'** I told the guard, **'Keep him in custody until when I can send him to Caesar.'**"

(2) Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

> And Yahweh spoke to Moses, saying, “I have heard the complaints of the sons of Israel. Speak to them and say, ‘During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.’” (Exodus 16:11-12 ULT)
>
> > And Yahweh spoke to Moses, saying, “I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God.’”
>
> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”””” (2 Kings 1:6 ULT)
>
> > They told him **that** a man had come to meet **them** who said to **them**, “Go back to the king who sent you, and tell him **that** Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”

Lamentations References:

Lamentations 2:15

Reduplication

Description

Writers and speakers in the Bible sometimes repeat the same word or forms of the same word. This is to increase the intensity, completeness, or certainty of the action that the word describes, or to otherwise increase the emotional impact of the word.

Reason This Is a Translation Issue

Some languages may not repeat words to increase the intensity, completeness, or certainty of an action, or they may not repeat words to increase the level of emotion that they communicate. In these cases, repeated words may appear to be a mistake or may indicate that the speaker is unable to speak correctly.

Examples From the Bible

To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

The speaker is repeating forms of the verb “multiply” in order to intensify the idea of multiplying.

To be circumcised he must be circumcised (Genesis 17:13)

The speaker is repeating forms of the verb “circumcise” in order to increase the certainty that this must happen.

Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

Moses repeats the word “possess” to emphasize the completeness of the action of possessing the land.

My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

The writer repeats “my God” to increase the level of emotion that he wants to communicate; he is crying out desperately to God.

“Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

The angel repeats the word “fallen” in order to show deep emotion in this lament for the ruined city of Babylon.

Translation Strategies

If repeating words would be natural and give the right meaning in your language, then do the same in your translation. If not, here are some other options:

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.
(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

Examples of Translation Strategies Applied

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.

> To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)
>
> > To the woman he said, “I will greatly multiply your pain and your childbearing…”

> To be circumcised he must be circumcised (Genesis 17:13 ULT)
>
> > He certainly must be circumcised
> > Or By all means, he must be circumcised

> Begin, possess, to possess his land (Deuteronomy 2:31 ULT)
>
> > Begin to completely possess his land
> > Or Enter his land until you completely possess it

(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

> My God, my God, why have you forsaken me? (Psalm 22:1 ULT)
>
> > You are my God! Why, then, have you forsaken me?
> > Or My God, oh, why have you forsaken me?

> “Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)
>
> > “Alas, Babylon the Great has fallen!

Lamentations References:

Lamentations 3:20 Lamentations 3:52
Lamentations 5:22

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone or something did something alone or was alone

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

> If **I** testify about **myself**, my testimony is not true. (John 5:31 ULT)

> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

To emphasize a person or thing in the sentence

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was alone

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
(4) In some languages people show that someone did something alone by using a word like “alone.”
(5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I testify about **myself**, my testimony is not true. (John 5:31)
>
> > "If I **self-testify**, my testimony is not true."

> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)
>
> > "**The one who** took our sickness and bore our diseases **was Jesus**."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)
>
> > But Jesus said this to test Philip, for, **as for him, he** knew what he was going to do.

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)
>
> > Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)
>
> > "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

Lamentations References:

Lamentations 1:9

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

> But those who stood by said, "**Are you insulting the high priest of God?**"(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples From the Bible

> Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above **to remind** King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order **to rebuke** him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above **to remind** his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then **rebuked** his people for forgetting him who is so much greater than those things.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above **to show deep emotion**. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

> And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above **to show how surprised and happy she was** that the mother of her Lord came to her.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above **to remind** the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on **to teach them** about God with his next rhetorical question:

> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question **to teach** the people in an emphatic way that God gives good things to those who ask him.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden … (Luke 13:18b-19a ULT)

Jesus used the question above **to introduce what he was going to talk about**. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to express surprise or other emotion? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

(1) Add the answer after the question.
(2) Change the rhetorical question to a statement or exclamation.
(3) Change the rhetorical question to a statement, and then follow it with a short question.
(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

(1) Add the answer after the question.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)
>
> > Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)
>
> > Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)
>
> > **This is what the kingdom of God is like.** It is like a mustard seed …

> **Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)
>
> > **You should not insult God's high priest!**

> **Why did I not die when I came out from the womb?** (Job 3:11a ULT)
>
> > **I wish I had died when I came out from the womb!**

> **And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)
>
> > **How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

> **Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)
>
> > You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)
>
> > If your son asks you for a loaf of bread, **would you give him a stone**?

> **Will a virgin forget her jewelry, a bride her veils**? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)
>
> > **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my people have forgotten me for days without number!

> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

Lamentations References:

Lamentations 1:12 Lamentations 2:13
Lamentations 2:13 Lamentations 2:15
Lamentations 2:20 Lamentations 3:37
Lamentations 5:20 Lamentations 5:22

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words "like," "as," or "than."

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
(3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike.

However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** … (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to **protect you**, but you refused!

Lamentations References:

Lamentations 1:1 Lamentations 1:6
Lamentations 2:3 Lamentations 2:4
Lamentations 2:4 Lamentations 2:5
Lamentations 2:6 Lamentations 2:7
Lamentations 2:12 Lamentations 2:13
Lamentations 2:18 Lamentations 2:19
Lamentations 2:22 Lamentations 3:6
Lamentations 3:12 Lamentations 3:52
Lamentations 4:2 Lamentations 4:3
Lamentations 4:7 Lamentations 4:7
Lamentations 4:8 Lamentations 4:8
Lamentations 5:3 Lamentations 5:10

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

Lamentations References:

Lamentations 1:11

Connect — Hypothetical Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words "if … then." Often, however, the word "then" is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the "then" clause) will only take place if the first event (the "if" clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God's promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God's promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the "if clause") is stated after the "then" clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like "then."

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like "then."

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

> > … **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

Lamentations References:

Lamentations 3:27

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.

Lamentations References:

Lamentations 3:32

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are "in order to," "in order that" or "so that." It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman's false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with "in order to."

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God's ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)
>
> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)
>
> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

Lamentations References:

Lamentations 5:6

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.

Lamentations References:

Lamentations 3:21 Lamentations 3:24
Lamentations 3:31 Lamentations 3:44
Lamentations 4:9

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as "then," "later," "after," "afterward," "before," "first," and "when." Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word "**when**." The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word "**after**." The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word "**before**." However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector "**and**" connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector "and" is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see Sequence of Events.

Lamentations References:

Lamentations 3:50

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.

Lamentations References:

Lamentations 1:8 Lamentations 2:10
Lamentations 2:15 Lamentations 2:15
Lamentations 2:16 Lamentations 2:16
Lamentations 3:29 Lamentations 3:30

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> [10] See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. [11] [1]
>
> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest copies. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house … 11 She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go and sin no more.”] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]
>
> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. 16 If any man has ears to hear, let him hear.” [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

Lamentations References:

Lamentations 3:22

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**

Lamentations References:

Lamentations 3:15 Lamentations 4:7

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the pigs.
> >
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

- the same sound used at the end or at the beginning of two or more lines:

> "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

- the same sound repeated many times:

> "Peter, Peter, pumpkin eater" (from an English rhyme)

- The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)

> Yahweh,…**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

- old words and expressions
- dramatic imagery
- different use of grammar — including:
  - incomplete sentences
  - lack of connective words

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> … for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the God of gods,
>
> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the Lord of lords,
>
> for his covenant faithfulness endures forever!

(Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> “Happy is the person not encouraged **to sin**, Disrespect for God he will not **begin**, To those who laugh at God he is **no kin.** God is his constant **delight**, He does what God says **is right**, He thinks of it all day **and night**.”

(2) Translate the poetry using your style of elegant speech.

> This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh’s law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh’s law, and they think about it all the time.

Lamentations References:

Lamentations 4:1 Lamentations 4:18

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from 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.

Lamentations References:

Lamentations 3:1 Lamentations 3:2
Lamentations 3:20 Lamentations 3:23
Lamentations 3:28 Lamentations 3:42
Lamentations 4:10 Lamentations 4:17
Lamentations 5:7

Appendix: Translation Words

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **5:8** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:9** A priest would kill the animal and burn it on the **altar**.
- **16:6** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

Lamentations References:

Lamentations 2:7

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. In biblical times, there were several reasons for anointing someone with oil. Often this was a Symbolic Action, representing God empowering that person with the Holy Spirit for special service to him.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship.
- People prepared dead bodies for burial by anointing them with perfumed oils and spices.
- In the New Testament, receiving the Holy Spirit is described as anointing.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour/put oil on” or “consecrate by pouring oil on” or “consecrate” or “appoint.”
- Depending on the context, to “be anointed” could be translated as “be consecrated with oil” or “be appointed” or “be consecrated” or “be given the Holy Spirit.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: Christ, consecrate, high priest, King of the Jews, priest, prophet)

Bible References:

- 1 John 2:20
- 1 John 2:27
- 2 Corinthians 1:21
- 1 Samuel 16:2-3
- Acts 4:27-28
- Amos 6:5-6
- Exodus 29:5-7
- James 5:13-15

Word Data:

- Strong’s: H0047, H0430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G00320, G02180, G07430, G14720, G20250, G34620, G55450, G55480

Lamentations References:

Lamentations 4:20

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

Lamentations References:

Lamentations 1:15 Lamentations 2:6
Lamentations 2:7 Lamentations 2:22

believe, believer, belief, unbeliever, unbelief

Definition:

The terms "believe" and "believe in" are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To "believe in" someone means to "trust in" that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase "have faith in" usually has the same meaning as "believe in."
- To "believe in Jesus" means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term "believer" refers to someone who believes in and relies on Jesus Christ as Savior.

- The term "believer" literally means "person who believes."
- The term "Christian" eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term "unbelief" refers to not believing something or someone.

- In the Bible, "unbelief" refers to not believing in or not trusting in Jesus as one's Savior.
- A person who does not believe in Jesus is called an "unbeliever."

Translation Suggestions:

- To "believe" could be translated as to "know to be true" or "know to be right."
- To "believe in" could be translated as "trust completely" or "trust and obey" or "completely rely on and follow."
- Some translations may prefer to say "believer in Jesus" or "believer in Christ."
- This term could also be translated by a word or phrase that means "person who trusts in Jesus" or "someone who knows Jesus and lives for him."
- Other ways to translate "believer" could be "follower of Jesus" or "person who knows and obeys Jesus."
- The term "believer" is a general term for any believer in Christ, while "disciple" and "apostle" were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate "unbelief" could include "lack of faith" or "not believing."
- The term "unbeliever" could be translated as "person who does not believe in Jesus" or "someone who does not trust in Jesus as Savior."

(See also: believe, apostle, Christian, disciple, faith, trust)

Bible References:

- Genesis 15:6
- Genesis 45:26
- Job 9:16-18
- Habakkuk 1:5-7
- Mark 6:4-6
- Mark 1:14-15
- Luke 9:41
- John 1:12
- Acts 6:5
- Acts 9:42
- Acts 28:23-24
- Romans 3:3
- 1 Corinthians 6:1
- 1 Corinthians 9:5
- 2 Corinthians 6:15

- Hebrews 3:12
- 1 John 3:23

Examples from the Bible stories:

- **3:4** Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- **4:8** Abram **believed** God's promise. God declared that Abram was righteous because he **believed** God's promise.
- **11:2** God provided a way to save the firstborn of anyone who **believed in** him.
- **11:6** But the Egyptians did not **believe** God or obey his commands.
- **37:5** Jesus replied, "I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?"
- **43:1** After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- **43:3** While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- **43:13** Every day, more people became **believers**.
- **46:6** That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- **46:1** Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- **46:9** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- **46:9** It was at Antioch that **believers** in Jesus were first called "Christians."
- **47:14** They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

Lamentations References:

Lamentations 4:12

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, prison, servant, vow)

Bible References:

- Leviticus 8:7

Word Data:

- Strong’s: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

Lamentations References:

Lamentations 1:14

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

Lamentations References:

Lamentations 4:15

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

Lamentations References:

Lamentations 2:15

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

Lamentations References:

Lamentations 1:15 Lamentations 1:19
Lamentations 2:22 Lamentations 3:8
Lamentations 3:55 Lamentations 3:57

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

Lamentations References:

Lamentations 2:17 Lamentations 2:21
Lamentations 3:22 Lamentations 3:32
Lamentations 4:10

covenant faithfulness, covenant loyalty, covenant love

Definition:

In biblical times, the term translated as “covenant faithfulness” was used to describe the kind of faithfulness, loyalty, kindness, and love that was both expected and demonstrated between people who were closely related to one another, either by marriage or by blood. This same term is used often in the Bible to describe the way God relates to his people, especially his commitment to fulfill the promises that he made to them.

- The way this term is translated can depend on how each of the individual terms “covenant” and “faithfulness” are translated.
- Other ways to translate this term might include: “faithful love;” “loyal, committed love;” or “loving dependability.”

(See also: covenant, faithful, grace, Israel, people of God, promise)

Bible References:

- Ezra 3:11
- Numbers 14:18

Word Data:

- Strong’s: H2617

Lamentations References:

Lamentations 3:22 Lamentations 3:32

curse, cursed, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as “The soil will not be very fertile.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10
- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- **2:9** God said to the snake, “You are **cursed**!”
- **2:11** “Now the ground is **cursed**, and you will need to work hard to grow food.”
- **4:4** “I will bless those who bless you and **curse** those who **curse** you.”
- **39:7** Then Peter vowed, saying, “May God **curse** me if I know this man!”
- **50:16** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong’s: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

Lamentations References:

Lamentations 3:65

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”

- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”

- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”

- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

- “Forever” could also be translated by “always” or “never ending.”

- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”

- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”

- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: David, reign, life)

Bible References:

- Genesis 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18
- Luke 18:18
- Acts 13:46
- Romans 5:21
- Hebrews 6:19-20
- Hebrews 10:11-14
- 1 John 1:2
- 1 John 5:12
- Revelation 1:4-6
- Revelation 22:3-5

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- **28:1** One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”

- **28:10** Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

Lamentations References:

Lamentations 3:31 Lamentations 5:19
Lamentations 5:20

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

Lamentations References:

Lamentations 1:22 Lamentations 3:38

faithful, faithfulness, trustworthy

Definition:

To be "faithful" to God means to consistently live according to God's teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is "faithfulness."

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, "faithful" can be translated as "loyal" or "dedicated" or "dependable."
- In other contexts, "faithful" can be translated by a word or phrase that means "continuing to believe" or "persevering in believing and obeying God."
- Ways that "faithfulness" could be translated could include "persevering in believing" or "loyalty" or "trustworthiness" or "believing and obeying God."

(See also: believe, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46
- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- **8:5** Even in prison, Joseph remained **faithful** to God, and God blessed him.
- **14:12** Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- **15:13** The people promised to remain **faithful** to God and follow his laws.
- **17:9** David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **35:12** "The older son said to his father, 'All these years I have worked **faithfully** for you!'"
- **49:17** But God is **faithful** and says that if you confess your sins, he will forgive you.
- **50:4** "If you remain **faithful** to me to the end, then God will save you."

Word Data:

- Strong's: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

Lamentations References:

Lamentations 3:23

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

Lamentations References:

Lamentations 3:57

forgive, forgiven, forgiveness, pardon, pardoned

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. "Forgiveness" is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean "cancel," as in the expression "forgive a debt."
- When people confess their sins, God forgives them based on Jesus' sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term "pardon" means to forgive and not punish someone for his sin.

- This word has the same meaning as "forgive" but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, "forgive" could be translated as "pardon" or "cancel" or "release" or "not hold against" (someone).
- The term "forgiveness" could be translated by a word or phrase that means "practice of not resenting" or "declaring (someone) as not guilty" or "the act of pardoning."
- If the language has a word for a formal decision to forgive, that word could be used to translate "pardon."

(See also: guilt)

Bible References:

- Genesis 50:17
- Numbers 14:17-19

- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 5:17-19
- Psalms 25:11
- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- **7:10** But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- **13:15** Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- **17:13** David repented of his sin and God **forgave** him.
- **21:5** In the New Covenant, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.
- **29:1** One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- **29:8** I **forgave** your debt because you begged me.
- **38:5** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins."

Word Data:

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

Lamentations References:

Lamentations 3:42

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

Lamentations References:

Lamentations 2:17

God

Definition:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).

- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: create, false god, God the Father, Holy Spirit, false god, Son of God, Yahweh)

Bible References:

- 1 John 1:7
- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- **1:1** **God** created the universe and everything in it in six days.
- **1:15** **God** made man and woman in his own image.
- **5:3** "I am **God** Almighty. I will make a covenant with you."
- **9:14** **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **10:2** Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- **16:1** The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- **22:7** "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- **24:9** There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **25:7** "Worship only the Lord your **God** and only serve him."
- **28:1** "There is only one who is good, and that is **God**."
- **49:9** But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- **50:16** But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong's: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

Lamentations References:

Lamentations 3:41

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

Lamentations References:

Lamentations 3:17 Lamentations 3:25
Lamentations 3:26 Lamentations 3:27
Lamentations 3:38 Lamentations 4:1

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong’s: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

Lamentations References:

Lamentations 4:16

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: kingdom of God)

Bible References:

- 1 Kings 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18
- Matthew 5:46-48

Examples from the Bible stories:

- **4:2** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called “manna.”
- **23:7** Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- **29:9** Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- **37:9** Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

Lamentations References:

Lamentations 2:1 Lamentations 3:41
Lamentations 3:50 Lamentations 3:66
Lamentations 4:19

holy, holiness, unholy, sacred

Definition:

The terms "holy" and "holiness" refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term "unholy" means "not holy." It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called "unholy" could be described as being common, profane or unclean. It does not belong to God.

The term "sacred" describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term "sacred" was often said to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as "religious."
- "Sacred songs" and "sacred music" refer to music that was sung or played for God's glory. This could be translated as "music for worshiping Yahweh" or "songs that praise God."
- The phrase "sacred duties" referred to the "religious duties" or "rituals" that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate "holy" might include "set apart for God" or "belonging to God" or "completely pure" or "perfectly sinless" or "separated from sin."
- To "make holy" is often translated as "sanctify" in English. It could also be translated as "set apart (someone) for God's glory."
- Ways to translate "unholy" could include "not holy" or "not belonging to God" or "not honoring to God" or "not godly."
- In some contexts, "unholy" could be translated as "unclean."

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6
- Mark 8:38
- Acts 7:33
- Acts 11:8
- Romans 1:2
- 2 Corinthians 12:3-5
- Colossians 1:22
- 1 Thessalonians 3:13
- 1 Thessalonians 4:7
- 2 Timothy 3:15

Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** "You are standing on **holy** ground."
- **13:2** "If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation."
- **13:5** "Always be sure to keep the Sabbath day **holy**."

- **22:5** "So the baby will be **holy**, the Son of God."
- **50:2** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong's: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

Lamentations References:

Lamentations 4:1

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

Lamentations References:

Lamentations 1:8 Lamentations 5:12

hope, hoped

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term "hope" also has the meaning of "trust," as in "my hope is in the Lord." It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as "confidence." This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have "no hope" means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to "hope" could also be translated as to "wish" or to "desire" or to "expect."
- The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good"
- To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen."
- The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in."
- The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed."
- Phrases such as "hope in" God could also be translated a, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: bless, confidence, good, obey, trust, word of God)

Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 2:19
- Acts 24:14-16
- Acts 26:6
- Acts 27:20
- Colossians 1:5
- Job 11:20

Word Data:

- Strong's: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

Lamentations References:

Lamentations 3:18 Lamentations 3:21
Lamentations 3:24 Lamentations 3:29

house of God, your house, his house, Yahweh's house, a house for my name, the house for my name, the house, a house, a house of Yahweh

Short Title: house of God, Yahweh's house, house of Yahweh

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house)" refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The Bible often uses the phrases "your house" and "his house" to refer to the temple of Yahweh.
- The phrases "the house for my name," "a house for my name," and "a house of Yahweh" all refer to the temple of Yahweh.
- In some contexts, such as in 1 Chronicles 17:25 and 29:16, the phrase "a house" refers to the temple of Yahweh.
- In some contexts, such as in 1 Kings 8:44 and 2 Chronicles 6:4, the phrase "the house" refers to the temple of Yahweh.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped" (or "where God is present" or "where God meets with his people").
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.” The phrase “house of God” could be translated in a similar way.

(See also: people of God, tabernacle, temple)

Bible References:

- 1 Timothy 3:14-15
- 2 Chronicles 23:8-9
- Ezra 5:13
- Genesis 28:17
- Judges 18:30-31
- Mark 2:26
- Matthew 12:4

Word Data:

- Strong’s: H0426, H0430, H1004, H1005, H3068, G23160, G36240

Lamentations References:

Lamentations 2:7

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: heir, Canaan, Promised Land, possess)

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7
- Luke 15:11

- Matthew 19:29
- Psalm 79:1

Examples from the Bible stories:

- **4:6** When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- **35:3** “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

Lamentations References:

Lamentations 5:2

iniquity

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: sin, transgress, trespass)

Bible References:

- Daniel 9:13
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16
- Habakkuk 2:12
- Matthew 13:41
- Matthew 23:27-28
- Micah 3:10

Word Data:

- Strong’s: H0205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G00920, G00930, G04580, G38920, G41890

Lamentations References:

Lamentations 2:14 Lamentations 4:6
Lamentations 4:13 Lamentations 4:22
Lamentations 4:22 Lamentations 5:7

Israel, Israelites

Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- **8:15** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **9:3** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **9:5** A certain **Israelite** woman gave birth to a baby boy.
- **10:1** They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- **14:12** But despite all this, the people of __Israel __ complained and grumbled against God and against Moses.
- **15:9** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- **15:12** After this battle, God gave each tribe of __Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- **16:16** So God punished __Israel __ again for worshiping idols.
- **43:6** “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

Lamentations References:

Lamentations 2:1 Lamentations 2:3 Lamentations 2:5

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

Lamentations References:

Lamentations 3:59

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."
- Depending on the context, "unjust" could also be translated as "unfair" or "partial" or "unrighteous."
- The phrase "the unjust" could be translated as "the unjust ones" or "unjust people" or "people who treat others unfairly" or "unrighteous people" or "people who disobey God."
- The term "unjustly" could be translated as "in an unfair manner" or "wrongly" or "unfairly."
- Ways to translate "injustice" could include, "wrong treatment" or "unfair treatment" or "acting unfairly." (See: abstractnouns)
- Other ways to translate "justify" could include "declare (someone) to be righteous" or "cause (someone) to be righteous."
- The term "justification" could be translated as "being declared righteous" or "becoming righteous" or "causing people to be righteous."
- The phrase "resulting in justification" could be translated as "so that God justified many people" or "which resulted in God causing people to be righteous."
- The phrase "for our justification" could be translated as "in order that we could be made righteous by God."

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

Lamentations References:

Lamentations 3:35

lord, Lord, master, sir

Definition:

In the Bible, the term "lord" generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as "master" when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as "sir" in contexts where someone is politely addressing someone of higher status.

When "Lord" is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of "sir" or "master.")

- In the Old Testament, this term is also used in expressions such as "Lord God Almighty" or "Lord Yahweh" or "Yahweh our Lord."

- In the New Testament, the apostles used this term in expressions such as "Lord Jesus" and "Lord Jesus Christ," which communicate that Jesus is God.

- The term "Lord" in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has "Blessed is he who comes in the name of Yahweh" and the New Testament text has "Blessed is he who comes in the name of the Lord."

- In the ULT and UST, the title "Lord" is only used to translate the actual Hebrew and Greek words that mean "Lord." It is never used as a translation of God's name (Yahweh), as is done in many translations.

- Some languages translate "Lord" as "Master" or "Ruler" or some other term that communicates ownership or supreme rule.

- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.

- For places in the New Testament where there is a quote from the Old Testament, the term "Lord God" could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2
- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23
- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- **25:5** But Jesus replied to Satan by quoting from the Scriptures. He said, "In God's word, he commands his people, 'Do not test the **Lord** your God.'"
- **25:7** Jesus replied, "Get away from me, Satan! In God's word he commands his people, 'Worship only the **Lord** your God and only serve him.'"
- **26:3** This is the year of the **Lord's** favor.
- **27:2** The law expert replied that God's law says, "Love the **Lord** your God with all your heart, soul, strength, and mind."
- **31:5** Then Peter said to Jesus, "**Master**, if it is you, command me to come to you on the water"
- **43:9** "But know for certain that God has caused Jesus to become both **Lord** and Messiah!"
- **47:3** By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- **47:11** Paul answered, "Believe in Jesus, the **Master**, and you and your family will be saved."

Word Data:

- Strong's: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

Lamentations References:

Lamentations 1:14 Lamentations 1:15
Lamentations 2:1 Lamentations 2:2
Lamentations 2:5 Lamentations 2:7
Lamentations 2:18 Lamentations 2:19
Lamentations 2:20 Lamentations 3:31
Lamentations 3:36 Lamentations 3:37
Lamentations 3:58

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

Lamentations References:

Lamentations 1:2 Lamentations 1:19

majesty

Definition:

The term "majesty" or "majestic" refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, "majesty" frequently refers to the greatness of God, who is the supreme King over the universe.
- "Your Majesty" is a way of addressing a king.

Translation Suggestions:

- This term could be translated as "kingly greatness" or "royal splendor."
- "Your Majesty" could be translated as something like "your Highness" or "your Excellency" or using a natural way of addressing a ruler in the target language.

(See also: king)

Bible References:

- 2 Peter 1:16-18
- Daniel 4:36
- Isaiah 2:10
- Jude 1:25
- Micah 5:4

Word Data:

- Strong's: H1347, H1348, H1420, H1923, H1926, H1935, H7238, G31680, G31720

Lamentations References:

Lamentations 1:6

Most High

Definition:

The term “Most High” is a title for God. It refers to his greatness or authority. This title emphasizes God’s supreme authority and power over all creation.

- The meaning of this term is similar to the meaning of “Sovereign” or “Supreme.”
- The word “high” in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as “Most High God” or “Most Supreme being” or “God Most High” or “Greatest One” or “Supreme One” or “God, who is Greater than all.”
- If a word like “high” is used, make sure it does not refer to being physically high or tall.

(See also: God)

Bible References:

- Acts 7:47-50
- Acts 16:16-18
- Daniel 4:17-18
- Deuteronomy 32:7-8
- Genesis 14:17-18
- Hebrews 7:1-3
- Hosea 7:16
- Lamentations 3:35
- Luke 1:32

Word Data:

- Strong’s: H5945, G53100

Lamentations References:

Lamentations 3:35 Lamentations 3:38

Nazirite, Nazirite vow

Definition:

The term “Nazirite” refers to a person who has taken a “Nazirite vow.” Mostly men took this vow, but women could also take it.

- A person who took the Nazirite vow agreed to not have any food or drink made from grapes for period that had been agreed upon for the fulfillment of the vow. During this period he was also not to get his hair cut and not go near a dead body.
- When the required length of time had passed, and the vow had been fulfilled, the Nazirite would go to the priest and provide an offering. This would include the cutting and burning of his hair. All other restrictions would also be removed.
- Samson is a well-known man in the Old Testament who was under the Nazirite vow.
- The angel announcing John the Baptist’s birth told Zechariah that his son would not drink strong drink, which may indicate that John was under the Nazirite vow.
- According to a passage in the book of Acts the apostle Paul may also have at one time taken this vow, according to one passage in the book of Acts.

(Translation suggestions: Translate Names)

(See also: John (the Baptist), sacrifice, Samson, vow, Zechariah (OT))

Bible References:

- Acts 18:18-19
- Amos 2:11-12
- Judges 13:5
- Numbers 6:1-4

Word Data:

- Strong’s: H5139

Lamentations References:

Lamentations 4:7

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

Lamentations References:

Lamentations 3:18 Lamentations 3:22

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 3:9
- Acts 8:24
- Acts 14:26
- Colossians 4:4
- John 17:9
- Luke 11:1
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- **6:5** Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- **13:12** But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- **19:8** Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- **21:7** Priests also **prayed** to God for the people.
- **38:11** Jesus told his disciples to **pray** that they would not enter into temptation.
- **43:13** The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- **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: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

Lamentations References:

Lamentations 3:8 Lamentations 3:44

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, high priest, mediator, sacrifice)

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- **4:7** "Melchizedek, the **priest** of God Most High"
- **13:9** Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- **19:7** So the **priests** of Baal prepared a sacrifice but did not light the fire.
- **21:7** An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

Lamentations References:

Lamentations 1:4 Lamentations 1:19
Lamentations 2:6 Lamentations 2:20
Lamentations 4:13 Lamentations 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

Lamentations References:

Lamentations 2:9 Lamentations 2:14
Lamentations 2:20 Lamentations 4:13

redeem, redeemer, redemption

Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: free, ransom)

Bible References:

- Colossians 1:13-14
- Ephesians 1:7-8
- Ephesians 5:16
- Galatians 3:13-14
- Galatians 4:5
- Luke 2:38
- Ruth 2:20

Word Data:

- Strong’s: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

Lamentations References:

Lamentations 3:58

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong’s: H7725, H7999, H8421, G06000, G26750

Lamentations References:

Lamentations 1:11 Lamentations 1:16
Lamentations 1:19 Lamentations 2:14

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

Translation Suggestions:

- When it describes God, the term "righteous" could be translated as "perfectly good and just" or "always acting rightly."
- God's "righteousness" could also be translated as "perfect faithfulness and goodness."
- When it describes people who are obedient to God, the term "righteous" could also be translated as "morally good" or "just" or "living a God-pleasing life."
- The phrase "the righteous" could also be translated as "righteous people" or "God-fearing people."
- Depending on the context, "righteousness" could also be translated with a word or phrase that means "goodness" or "being perfect before God" or "acting in a right way by obeying God" or "doing perfectly good."
- The term "unrighteous" could simply be translated as "not righteous."
- Depending on the context, other ways to translate this could include "wicked" or "immoral" or "people who rebel against God" or "sinful."
- The phrase "the unrighteous" could be translated as "unrighteous people."
- The term "unrighteousness" could be translated as "sin" or "evil thoughts and actions" or "wickedness."
- If possible, it is best to translate this in a way that shows its relationship to "righteous, righteousness."
- Ways to translate "upright" could include "acting rightly" or "one who acts rightly" or "following God's laws" or "obedient to God" or "behaving in a way that is right."
- The term "uprightness" could be translated as "moral purity" or "good moral conduct" or "rightness."
- The phrase "the upright" could be translated as "people who are upright" or "upright people."

(See also: evil, faithful, good, holy, integrity, just, law, law, obey, pure, righteous, sin, unlawful)

Bible References:

- Deuteronomy 19:16
- Job 1:8
- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- **3:2** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **4:8** God declared that Abram was **righteous** because he believed in God's promise.
- **17:2** David was a humble and **righteous** man who trusted and obeyed God.
- **23:1** Joseph, the man Mary was engaged to, was a **righteous** man.
- **50:10** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

Lamentations References:

Lamentations 1:18 Lamentations 4:13

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: How to Translate Unknowns)

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
- Lamentations 2:6
- Leviticus 19:3
- Luke 13:14
- Mark 2:27
- Matthew 12:2
- Nehemiah 10:32-33

Examples from the Bible stories:

- **13:5** "Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me."
- **26:2** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **41:3** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong's: H4868, H7676, H7677, G43150, G45210

Lamentations References:

Lamentations 2:6

sanctuary

Definition:

The term "sanctuary" literally means "holy place" and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term "sanctuary" was often used to refer to the tabernacle or temple building where the "holy place" and "most holy place" were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a "sanctuary" or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of "holy place" or "place that is set apart."
- Depending on the context, the term "sanctuary" could be translated as "holy place" or "sacred building" or "God's holy dwelling place" or "holy place of protection" or "sacred place of safety."
- The phrase "shekel of the sanctuary" could be translated as "kind of shekel given for the tabernacle" or "shekel used in paying the tax to take care of the temple."
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: holy, Holy Spirit, holy, set apart, tabernacle, tax, temple)

Bible References:

- Amos 7:13
- Exodus 25:3-7
- Ezekiel 25:3
- Hebrews 8:1-2
- Luke 11:49-51
- Numbers 18:1
- Psalms 78:69

Word Data:

- Strong's: H4720, H6944, G00400

Lamentations References:

Lamentations 1:10 Lamentations 2:7
Lamentations 2:20

save, saved, safe, salvation, rescue

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”

- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”

- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”

- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”

- “God is my salvation” could be translated as “God is the one who saves me.”

- "You will draw water from the wells of salvation" could be translated as "You will be refreshed as with water because God is rescuing you."

(See also: cross, deliver, punish, sin, Savior)

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- **9:8** Moses tried to **save** his fellow Israelite.
- **11:2** God provided a way to **save** the firstborn son of anyone who believed in him.
- **12:5** Moses told the Israelites, "Stop being afraid! God will fight for you today and **save** you."
- **12:13** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- **16:17** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **44:8** "You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!"
- **47:11** The jailer trembled as he came to Paul and Silas and asked, "What must I do to be **saved**?" Paul answered, "Believe in Jesus, the Master, and you and your family will be **saved**."
- **49:12** Good works cannot **save** you.
- **49:13** God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong's: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

Lamentations References:

Lamentations 3:26 Lamentations 4:17

sin, sinful, sinner, sinning

Definition:

The term "sin" refers to actions, thoughts, and words that are against God's will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people do not know about.
- Thoughts and actions that disobey God's will are called "sinful."
- Because Adam sinned, all human beings are born with a "sinful nature," a nature that that controls them and causes them to sin.
- A "sinner" is someone who sins, so every human being is a sinner.
- Sometimes the word "sinners" was used by religious people like the Pharisees to refer to people who did not keep the law as well as the Pharisees thought they should.
- The term "sinner" was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term "sin" could be translated with a word or phrase that means "disobedience to God" or "going against God's will" or "evil behavior and thoughts" or "wrongdoing."
- To "sin" could also be translated as to "disobey God" or to "do wrong."
- Depending on the context "sinful" could be translated as "full of wrongdoing" or "wicked" or "immoral" or "evil" or "rebelling against God."
- Depending on the context the term "sinner" could be translated with a word or phrase that means "person who sins" or "person who does wrong things" or "person who disobeys God" or "person who disobeys the law."
- The term "sinners" could be translated by a word or phrase that means "very sinful people" or "people considered to be very sinful" or "immoral people."
- Ways to translate "tax collectors and sinners" could include "people who collect money for the government, and other very sinful people" or "very sinful people, including (even) tax collectors."
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people do not see or know about.
- The term "sin" should be general, and different from the terms for "wickedness" and "evil."

(See also: disobey, evil, flesh, tax collector)

Bible References:

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31
- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- **3:15** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:1** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- **38:5** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**."

- **43:11** Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**.”
- **48:8** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong’s: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

Lamentations References:

Lamentations 1:8 Lamentations 3:39
Lamentations 4:6 Lamentations 4:13
Lamentations 4:22 Lamentations 5:7
Lamentations 5:16

soul, self

Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, the terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37
- Psalms 19:7
- Revelation 20:4

Word Data:

- Strong’s: H5082, H5315, H5397, G55900

Lamentations References:

Lamentations 3:17 Lamentations 3:20
Lamentations 3:24 Lamentations 3:25
Lamentations 3:51 Lamentations 3:58

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

Lamentations References:

Lamentations 3:9 Lamentations 3:53
Lamentations 4:1

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives "testimony" he makes a statement about something he knows, claiming that the statement is true. To "testify" is to give "testimony."

- In some places in the Old Testament, "Testimony" refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God's law more broadly.
- Often a person "testifies" about something he has experienced directly.
- A witness who gives "false testimony" does not tell the truth about what happened.
- Sometimes the term "testimony" refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus' followers testified about the events of Jesus' life, death, and resurrection.

The term "witness" refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term "eyewitness" emphasizes that the person was actually there and saw what happened.

- To "witness" something means to see it happen.
- At a trial, a witness "gives witness" or "bears witness." This has the same meaning as "testify."
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a "false witness." He is said to "give false witness" or to "bear false witness."
- The expression "be a witness between" means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term "testify" or "give testimony" could also be translated as "tell the facts" or "tell what was seen or heard" or "tell from personal experience" or "give evidence" or "tell what happened."
- Ways to translate "testimony" could include, "report of what happened" or "statement of what is true" or "evidence" or "what has been said" or "prophecy."
- Ways to translate "Testimony" could include, "the stone slabs on which I wrote my commands" or "God's law" or "God's commands" or "the record of the agreement between Yahweh and Israel."
- The phrase, "as a testimony to them" could be translated as to "show them what is true" or to "prove to them what is true."
- The phrase, "as a testimony against them" could be translated as "which will show them their sin" or "exposing their hypocrisy" or "which will prove that they are wrong."
- To "give false testimony" could be translated as "say false things about" or "state things that are not true."
- The term "witness" or "eyewitness" could be translated with a word or phrase that means "person seeing it" or "the one who saw it happen" or "those who saw and heard (those things)."
- Something that is "a witness" could be translated as "guarantee" or "sign of our promise" or "something that testifies that this is true."
- The phrase "you will be my witnesses" could also be translated as "you will tell other people about me" or "you will teach people the truth that I taught you" or "you will tell people what you have seen me do and heard me teach."
- To "witness to" could be translated as to "tell what was seen" or to "testify" or to "state what happened."

- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: ark of the covenant, guilt, judge, prophet, true)

Bible References:

- Deuteronomy 31:28
- Micah 6:3
- Matthew 26:60
- Mark 1:44
- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- **39:2** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- **39:4** The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- **42:8** “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- **43:7** “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

Lamentations References:

Lamentations 2:13

transgress, transgression

Definition:

The term “transgress” means to cross a line or to violate a boundary. The term is often used figuratively, meaning to break a command, rule, or moral code.

- This term is very similar to the word “trespass,” but is generally used more often to describe violations against God than against other people.
- To “transgress” can also be described as to “cross a line,” that is, to go beyond a limit or boundary that has been set for the good of the person and others.

Translation Suggestions:

- To “transgress” could be translated as to “sin” or to “disobey” or to “rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See: parallelism)

(See also: disobey, sin, trespass, iniquity)

Bible References:

- 1 Thessalonians 4:6
- Daniel 9:24-25
- Galatians 3:19-20
- Galatians 6:1-2
- Numbers 14:17-19
- Psalm 32:1

Word Data:

- Strong’s: H0898, H4603, H4604, H6586, H6588, G04580, G04590, G38450, G38470, G38480, G39280

Lamentations References:

Lamentations 1:5 Lamentations 1:14
Lamentations 1:22 Lamentations 3:42

woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- Habakkuk 2:12
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 1:9-11
- Luke 6:24
- Luke 17:1-2
- Matthew 23:23

Word Data:

- Strong’s: H0188, H0190, H0337, H0480, H1929, H1945, H1958, G37590

Lamentations References:

Lamentations 5:16

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went…”
- Depending on the context, the term “worldly” could be translated as “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”

- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 2:15
- 1 John 4:5
- 1 John 5:5
- John 1:29
- Matthew 13:36-39

Word Data:

- Strong’s: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

Lamentations References:

Lamentations 4:12

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God’s “wrath,” make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, “wrath” often refers to God’s righteous judgment of sin and punishment of people who rebel against him.
- The “wrath of God” can also refer to his judgment and punishment for sin.
- God’s wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include “intense anger” or “righteous judgment” or “anger.”
- God’s wrath is just and holy. When talking about God’s wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong’s: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

Lamentations References:

Lamentations 2:2 Lamentations 2:4
Lamentations 3:1 Lamentations 4:11

Yahweh, Yah

Definition:

The term “Yahweh” is God’s personal name in the Old Testament. The specific origin of this name is unknown, but it is probably derived from the Hebrew verb meaning, “to be.”

- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show that this represents God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULT and UST texts always translate this term as “Yahweh,” in agreement with the Hebrew text of the Old Testament.
- The term “Yahweh” never occurs in the original text of the New Testament; only the Greek term for “Lord” is used, even when quoting the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- “Yah” is a shortened form of the name Yahweh that occurs in poetry and praise (e.g. Hallelujah = “Praise Yah”), and in some Hebrew names (e.g. Zechariah = “Yah remembers”).

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “existing one” or “the one who is” or “he who is present.”
- This name could also be written in a way that is similar to how “Yahweh” is spelled, or how it sounds in your language.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.
- In most cases it is good to keep the name Yahweh where it occurs in the text, but some translations may decide to use only a pronoun in some places to make the text more natural and clear.
- An introduction of a quote from Yahweh could be something like, “This is what Yahweh says.”

(Translation suggestions: How to Translate Names)

(See also: God, Lord)

Bible References:

- 1 Kings 21:20
- 1 Samuel 16:7
- Daniel 9:3
- Ezekiel 17:24
- Genesis 2:4
- Genesis 4:3-5
- Genesis 28:13
- Hosea 11:12
- Isaiah 10:4
- Isaiah 38:8
- Job 12:10
- Joshua 1:9
- Lamentations 1:5
- Leviticus 25:35
- Malachi 3:4
- Micah 2:5
- Micah 6:5
- Numbers 8:11
- Psalm 124:3
- Ruth 1:21
- Zechariah 14:5

Examples from the Bible stories:

- **9:14** God said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”

- **13:4** Then God gave them the covenant and said, “I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- **13:5** “Do not make idols or worship them, for I, **Yahweh**, am a jealous God.”
- **16:1** The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- **19:10** Then Elijah prayed, “O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant.”

Word Data:

- Strong’s: H3050, H3068, H3069

Lamentations References:

Lamentations 1:5 Lamentations 1:9
Lamentations 1:11 Lamentations 1:12
Lamentations 1:17 Lamentations 1:18
Lamentations 1:20 Lamentations 2:6
Lamentations 2:7 Lamentations 2:8
Lamentations 2:9 Lamentations 2:17
Lamentations 2:20 Lamentations 2:22
Lamentations 3:18 Lamentations 3:22
Lamentations 3:24 Lamentations 3:25
Lamentations 3:26 Lamentations 3:40
Lamentations 3:50 Lamentations 3:55
Lamentations 3:59 Lamentations 3:61
Lamentations 3:64 Lamentations 3:66
Lamentations 4:11 Lamentations 4:16
Lamentations 4:20 Lamentations 5:1
Lamentations 5:19 Lamentations 5:21

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: metonymy)
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, Bethlehem, Jebusites)

Bible References:

- 1 Chronicles 11:5
- Amos 1:2
- Jeremiah 51:35
- Psalm 76:1-3
- Romans 11:26

Word Data:

- Strong’s: H6726

Lamentations References:

Lamentations 1:4 Lamentations 1:6
Lamentations 1:17 Lamentations 2:1
Lamentations 2:4 Lamentations 2:6
Lamentations 2:8 Lamentations 2:10
Lamentations 2:13 Lamentations 2:18
Lamentations 4:2 Lamentations 4:11
Lamentations 4:22 Lamentations 5:11

Assyria, Assyrian, Assyrian Empire

Definition:

Assyria was a powerful nation during the time the Israelites were living in the land of Canaan. The Assyrian Empire was a group of nations ruled by an Assyrian king.

- The nation of Assyria was located in a region that is now the northern part of Iraq.
- The Assyrians fought against Israel at different times in their history.
- In the year 722 BC, the Assyrians completely conquered the kingdom of Israel and forced many of the Israelites to move to Assyria.
- The remaining Israelites intermarried with foreigners that the Assyrians had brought into Israel from Samaria. The descendants of those people who intermarried were later called the Samaritans.

(See also: Samaria)

Bible References:

- Genesis 10:11
- Genesis 25:17-18
- Isaiah 7:16-17
- Jeremiah 50:17
- Micah 7:11-13

Examples from the Bible stories:

- **20:2** So God punished both kingdoms by allowing their enemies to destroy them. The kingdom of Israel was destroyed by the **Assyrian Empire**, a powerful, cruel nation. The **Assyrians** killed many people in the kingdom of Israel, took away everything of value, and burned much of the country.
- **20:3** The **Assyrians** gathered all the leaders, the rich people, and the people with skills and took them to **Assyria**.
- **20:4** Then the **Assyrians** brought foreigners to live in the land where the kingdom of Israel had been.

Word Data:

- Strong's: H0804, H1121

Lamentations References:

Lamentations 5:6

Edom, Edomite, Idumea

Definition:

Edom was another name for Esau. The region where he lived also became known as “Edom” and later, “Idumea.” The “Edomites” were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it “Idumea.”
- The name “Edom” means “red,” which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(Translation suggestions: How to Translate Names)

(See also: adversary, birthright, Esau, Obadiah, prophet)

Bible References:

- Genesis 25:30
- Genesis 32:3
- Genesis 36:1
- Isaiah 11:14-15
- Joshua 11:16-17
- Obadiah 1:2

Word Data:

- Strong’s: H0123, H0130, H8165, G24010

Lamentations References:

Lamentations 4:21 Lamentations 4:22

Egypt, Egyptian

Definition:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: Herod the Great, Joseph (NT), Nile River, patriarchs)

Bible References:

- 1 Samuel 4:7-9
- Acts 7:10
- Exodus 3:7
- Genesis 41:29
- Genesis 41:57
- Matthew 2:15

Examples from the Bible stories:

- **8:4** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **8:8** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **8:11** So Jacob sent his older sons to __Egypt __ to buy food.
- **8:14** Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.

- **9:1** After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong's: H4713, H4714, G01240, G01250

Lamentations References:

Lamentations 5:6

Jacob, Israel

Definition:

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to "Israel." His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob's twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning "heel." As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person's body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob's name to "Israel," which probably means "He struggles with God."
- The name Jacob is often used to represent the nation of Israel.
- Jacob married Laban's two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: How to Translate Names)

(See also: Israel, twelve tribes of Israel, Leah, Rachel, Zilpah, Bilhah, deceive, Esau, Isaac, Rebekah, Laban)

Bible References:

- Acts 7:11
- Acts 7:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 4:4-5
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- **7:1** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **7:7** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **7:8** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **7:10** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **8:1** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's: H3290, G23840

Lamentations References:

Lamentations 1:17 Lamentations 2:2
Lamentations 2:3

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

Lamentations References:

Lamentations 1:7 Lamentations 1:8
Lamentations 1:17 Lamentations 2:10
Lamentations 2:13 Lamentations 2:15
Lamentations 4:12

Judah

Definition:

Judah was Jacob's fourth son. He was Leah's fourth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Judah" or "Judah."
- His name sounds similar to the Hebrew word meaning "praise."
- The tribe of Judah settled in the southern part of Canaan, including the mountainous area to the south of the city of Jerusalem. When used as the name of a region of land, the term "Judah" refers to the land given to the tribe of Judah.
- In the Old Testament, the name Judah is sometimes used to refer to the whole southern kingdom of Israel (similar to how the name Ephraim is sometimes used to refer to the whole northern kingdom).
- King David, King Solomon, and all the kings of the southern kingdom were descendants of Judah. Jesus, too, was a descendant of Judah.
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Judah (kingdom), Jew, Judea, Jacob, Leah)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 1:9
- Genesis 29:35
- Genesis 38:2
- Luke 3:33
- Ruth 1:2

Word Data:

- Strong's: H3063

Lamentations References:

Lamentations 1:3 Lamentations 1:15
Lamentations 2:2 Lamentations 2:5

Judea, Judah

Definition:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 2:14
- Acts 2:9
- Acts 9:32
- Acts 12:19
- John 3:22-24
- Luke 1:5
- Luke 4:44
- Luke 5:17
- Mark 10:1-4
- Matthew 2:1
- Matthew 2:5
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 19:1

Word Data:

- Strong’s: G24530

Lamentations References:

Lamentations 5:11

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham’s nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

Bible References:

- Genesis 10:19
- Genesis 13:12
- Matthew 10:15
- Matthew 11:24

Word Data:

- Strong’s: H5467, G46700

Lamentations References:

Lamentations 4:6

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

Lamentations References:

Lamentations 1:2 Lamentations 1:5
Lamentations 1:5 Lamentations 1:7
Lamentations 1:7 Lamentations 1:9
Lamentations 1:10 Lamentations 1:16
Lamentations 1:17 Lamentations 1:21
Lamentations 2:3 Lamentations 2:4
Lamentations 2:4 Lamentations 2:5
Lamentations 2:7 Lamentations 2:16
Lamentations 2:17 Lamentations 2:17
Lamentations 2:22 Lamentations 3:46
Lamentations 3:52 Lamentations 4:12

afflict, affliction, distress

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of “afflicting oneself” or “afflicting one’s soul” means to abstain from eating food.

Translation Suggestions:

- To “afflict” someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: leprosy, plague, suffer)

Bible References:

- 2 Thessalonians 1:6
- Amos 5:12
- Colossians 1:24
- Exodus 22:22-24
- Genesis 12:17-20
- Genesis 15:12-13
- Genesis 29:32

Word Data:

- Strong's: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

Lamentations References:

Lamentations 1:3 Lamentations 1:5
Lamentations 1:7 Lamentations 1:9
Lamentations 3:1 Lamentations 3:19
Lamentations 3:33

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

Lamentations References:

Lamentations 2:21

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

Lamentations References:

Lamentations 1:10

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

Lamentations References:

Lamentations 3:60

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

Lamentations References:

Lamentations 3:27 Lamentations 5:7

bear

Definition:

A bear is a large, four-legged furry animal with dark brown or black hair, with sharp teeth and claws. Bears were common in Israel during Bible times.

- These animals live in forests and mountain areas; they eat fish, insects, and plants.
- In the Old Testament, the bear is used as a symbol of strength.
- While tending sheep, the shepherd David fought a bear and defeated it.
- Two bears came out of the forest and attacked a group of youths who had mocked the prophet Elisha.

(See also: David, Elisha)

Bible References:

Word Data:

- Strong’s: H1677, G07150

Lamentations References:

Lamentations 3:10

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: Judas Iscariot, Jewish leaders, apostle)

Bible References:

- Acts 7:52
- John 6:64
- John 13:22
- Matthew 10:4
- Matthew 26:22

Examples from the Bible stories:

- **21:11** Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- **38:2** After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- **38:3** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **38:6** Then Jesus said to the disciples, “One of you will **betray** me.” * * **38:6** Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”
- **38:13** When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- **38:14** Then Jesus said, “Judas, do you **betray** me with a kiss?”
- **39:8** Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong’s: H7411, G38600, G42730

Lamentations References:

Lamentations 1:2

watch (biblical time)

Definition:

In biblical times, a “watch” was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

- In the Old Testament, the Israelites had three watches which were called “beginning” (sunset to 10 PM), “middle” (10 PM to 2 AM), and “morning” (2 AM to sunrise) watches.
- In the New Testament, the Jews followed the Roman system and had four watches, named simply “first” (sunset to 9 PM), “second” (9 PM to 12 midnight), “third” (12 midnight to 3 AM), and “fourth” (3 AM to sunrise) watches.
- These could also be translated with more general expressions such as “late evening” or “middle of the night” or “very early in the morning,” depending on which watch is being referred to.

(See also: watch)

Bible References:

- Luke 12:37-38
- Mark 6:48-50
- Matthew 14:25-27
- Psalms 90:3-4

Word Data:

- Strong’s: H0821, G54380

Lamentations References:

Lamentations 2:19

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

Lamentations References:

Lamentations 2:10 Lamentations 3:20

bow and arrow, a bow

Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine. When not in use the bow string would not be attached to both ends of the bow so that the bow was not under the pressure of being bent all the time. When preparing to fight a warrior would bend the bow and attach the string to both ends.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

- Genesis 21:16
- Habakkuk 3:9-10
- Job 29:20-22
- Lamentations 2:4
- Psalms 58:6-8

Word Data:

- Strong's: H2671, H7198, G51150

Lamentations References:

Lamentations 2:4 Lamentations 3:12

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called "unleavened bread" in the Bible. The ancient Israelites ate "unleavened bread" during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche) Many times the term "bread" can be translated more generally as "food."
- The phrase "bread of the presence" refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The term "bread from heaven" refers to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the "bread that came down from heaven" and the "bread of life."

(See also: Passover, tabernacle, temple, unleavened bread, yeast)

Bible References:

- Acts 2:46
- Acts 27:35
- Exodus 16:15
- Luke 9:13
- Mark 6:38
- Matthew 4:4
- Matthew 11:18

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G01060, G07400, G42860

Lamentations References:

Lamentations 1:11 Lamentations 4:4
Lamentations 5:6 Lamentations 5:9

captive, captivate, captivity, catch

Definition:

The terms “captive” and “captivity” refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to “take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: Babylon, exile, prison, seize)

Bible References:

- 2 Corinthians 10:5
- Isaiah 20:4
- Jeremiah 43:3
- Luke 4:18

Word Data:

- Strong’s: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

Lamentations References:

Lamentations 1:5 Lamentations 1:18

companion, fellow worker, friend

Definition:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term “fellow worker” refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with” or “person who works with.”

Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

Word Data:

- Strong’s: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

Lamentations References:

Lamentations 1:2

consume, devour

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

Word Data:

- Strong's: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

Lamentations References:

Lamentations 2:3 Lamentations 2:22
Lamentations 4:11

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

Lamentations References:

Lamentations 5:16

cry, cry out, outcry

Definition:

The terms "cry" or "cry out" usually mean to say something loudly or urgently. Someone can "cry out" in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase "cry out" can mean to shout or to call out with the intent of asking for help.
- The terms "cry" or "cry out" can also mean to pray.
- This term could also be translated as "exclaim loudly" or "urgently ask for help," depending on the context.
- An expression such as, "I cry out to you" could be translated as "I call to you for help" or "I urgently ask you for help."

(See also: call speak loudly, plead, pray)

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong's: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

Lamentations References:

Lamentations 2:18 Lamentations 2:19
Lamentations 3:8 Lamentations 3:56

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: true)

Bible References:

- 1 John 1:8
- 1 Timothy 2:14
- 2 Thessalonians 2:3-4
- Genesis 3:12-13
- Genesis 31:26-28
- Leviticus 19:11-12
- Matthew 27:64
- Micah 6:11

Word Data:

- Strong’s: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

Lamentations References:

Lamentations 1:19

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

Lamentations References:

Lamentations 1:21

deer, doe, fawn, roebuck, stag

Definition:

A deer is a large, graceful, four-legged animal that lives in forests or on mountains. The male animal has large horns or antlers on its head.

- The term “doe” refers to a female deer and a “fawn” is the name of a baby deer.
- The terms “buck” and "stag" refer to a male deer.
- A “roebuck” is the male of the specific variety called “roe deer.”
- Deer have strong, thin legs that help them jump high and run fast.
- Their feet have split hooves which help them walk or climb easily on most any terrain.

(See also: How to Translate Unknowns)

Bible References:

- 2 Samuel 22:34
- Genesis 49:21
- Job 39:2
- Psalms 18:33
- Song of Songs 2:7

Word Data:

- Strong’s: H0354, H0355, H0365, H3180, H3280, H6643, H6646

Lamentations References:

Lamentations 1:6

defile, defiled, desecrate

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: profane, clean)

Bible References:

- 2 Kings 23:8
- Exodus 20:24-26
- Genesis 34:27
- Genesis 49:4
- Isaiah 43:27-28
- Leviticus 11:43-45
- Mark 7:14-16
- Matthew 15:10

Word Data:

- Strong’s: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G28390, G28400, G33920, G34350

Lamentations References:

Lamentations 4:14

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

Lamentations References:

Lamentations 2:4

deliver, hand over, turn over, release

Definition:

- The term “deliver” or “deliver over to” or “deliver up to” can mean to turn someone over to an enemy or adversary, such as when Judas delivered Jesus over to the Jewish leaders or when God delivered Israel over to their enemies because of their repeated sin.

Translation Suggestions:

- When “deliver” means for a person or person to deliver someone over to an enemy it can be translated as “betray” or “hand over” or “give over.” When “deliver” refers to God giving people over to an adversary it can be translated as “hand over” or “give over.”

Bible References:

Word Data:

- Strong’s: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

Lamentations References:

Lamentations 2:7

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong’s: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

Lamentations References:

Lamentations 4:3 Lamentations 4:19
Lamentations 5:9

desolate, desolated, desolation, deserted, desolator

Definition:

The terms “desolate” and “desolation,” when used to refer to a place or location, refer to the state or condition of being ruined and left fully or partially uninhabited. The term “desolate,” when referring to a person or group of people, describes a state or condition of ruin, loneliness, and grief.

- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land that is partially deserted or abandoned and therefore has few people living there.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- Depending on the context, this term, when referring to a city or region, could be translated as “ruined” or “destroyed” or “laid waste” or “abandoned” or “deserted.”
- Depending on the context, this term, when referring to a person or people group, could be translated as “lonely and outcast” or “deserted.”
- A “desolator” is one who causes desolation.

(See also: desert, devastate, ruin, waste)

Bible References:

- 2 Kings 22:19
- Acts 1:20
- Daniel 9:17-19
- Lamentations 3:11
- Luke 11:17
- Matthew 12:25

Word Data:

- Strong’s: H0490, H0816, H0910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5352, H5800, H7582, H7701, H7722, H8047, H8074, H8076, H8077, G20480, G20490, G20500, G34430

Lamentations References:

Lamentations 1:4 Lamentations 1:13
Lamentations 1:16 Lamentations 3:11
Lamentations 3:47 Lamentations 4:5

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

Lamentations References:

Lamentations 2:5 Lamentations 2:6
Lamentations 2:8 Lamentations 2:9
Lamentations 2:11 Lamentations 3:47
Lamentations 3:48 Lamentations 3:66

drunk, drunkard

Definition:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: wine)

Bible References:

- 1 Corinthians 5:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 7:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong’s: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

Lamentations References:

Lamentations 4:21

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar’s hair length was compared to the length of an eagle’s feathers, which can be more than 50 centimeters long.

(See also: How to Translate Unknowns)

(See also: Daniel, free, Nebuchadnezzar, power)

Bible References:

- 2 Samuel 1:23
- Daniel 7:4
- Jeremiah 4:13-15
- Leviticus 11:13-16
- Revelation 4:7

Word Data:

- Strong’s: H5403, H5404, G01050

Lamentations References:

Lamentations 4:19

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

Lamentations References:

Lamentations 2:1 Lamentations 2:15
Lamentations 3:34 Lamentations 4:12

elder

Definition:

The term “elder” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community and to be respected for their wisdom and experience.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “respected leaders” or “spiritually mature men leading the church.”

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong’s: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

Lamentations References:

Lamentations 1:19 Lamentations 2:10
Lamentations 4:16 Lamentations 5:12
Lamentations 5:14

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, to “endure” could be translated as to “experience” or to “go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: persevere)

Bible References:

- 2 Timothy 2:11-13
- James 1:3
- James 1:12
- Luke 21:19
- Matthew 13:21
- Revelation 1:9
- Romans 5:3-5

Word Data:

- Strong's: H0386, H3201, H3557, H5331, H5375, H5975, G04300, G09070, G15260, G20050, G20760, G25940, G33060, G47220, G52780, G52810, G52970, G53420

Lamentations References:

Lamentations 3:18

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

Lamentations References:

Lamentations 1:3 Lamentations 4:22

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12
- Acts 7:11
- Genesis 12:10
- Genesis 45:6
- Jeremiah 11:21-23
- Luke 4:25
- Matthew 24:8

Word Data:

- Strong’s: H3720, H7458, H7459, G30420

Lamentations References:

Lamentations 2:19 Lamentations 4:9
Lamentations 5:10

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

Lamentations References:

Lamentations 1:4

festival, feast, celebrate

Definition:

In general, a festival is a celebration held by a community of people.

- The word for "festival" in the Old Testament literally means "appointed time."
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word "feast" is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
  - Passover
  - Festival of Unleavened Bread
  - Firstfruits
  - Festival of Weeks (Pentecost)
  - Festival of Trumpets
  - Day of Atonement
  - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

Lamentations References:

Lamentations 2:6 Lamentations 2:7
Lamentations 2:22

footstool

Definition:

The term "footstool" refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a "footstool" was of even lower honor because feet were rested on it.
- When God says "I will make my enemies a footstool for my feet" he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God's will.
- To "worship at God's footstool" means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God's "footstool." This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

Bible References:

- Acts 7:49
- Isaiah 66:1
- Luke 20:43
- Matthew 5:35
- Matthew 22:44
- Psalm 110:1

Word Data:

- Strong's: H1916, H3534, H7272, G42280, G52860

Lamentations References:

Lamentations 2:1

alien, foreigner, sojourn

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.” To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

Word Data:

- Strong’s: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

Lamentations References:

Lamentations 5:2

forsake, forsaken, leave

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 6:11-13
- Daniel 11:29-30
- Genesis 24:27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 71:18

Word Data:

- Strong's: H0488, H2308, H5203, H5428, H5800, H5805, H7503, G06460, G06570, G08630, G14590, G26410

Lamentations References:

Lamentations 5:20

foundation, founder, founded

Definition:

Used in this sense, the verb "found" means build, create, or lay a base for. The phrase "founded on" means supported by or based on. A "foundation" is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term "foundation" can also refer to the beginning of something or to the time when something was first created.
- A "foundation stone" was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase "before the foundation of the world" could be translated as "before the creation of the world" or "before the time when the world first existed" or "before everything was first created."
- The term "founded on" could be translated as "securely built on" or "firmly based on."
- Depending on the context, "foundation" could be translated as "strong base" or "solid support" or "beginning" or "creation."

(See also: cornerstone, create)

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong's: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

Lamentations References:

Lamentations 4:11

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- Matthew 7:17

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

Lamentations References:

Lamentations 4:9

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

Lamentations References:

Lamentations 1:4 Lamentations 2:9
Lamentations 4:12 Lamentations 5:14

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

Lamentations References:

Lamentations 4:1 Lamentations 4:1
Lamentations 4:2

grain, grainfields

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: head, wheat)

Bible References:

- Genesis 42:3
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 6:2
- Mark 2:24
- Matthew 13:7-9
- Ruth 1:22

Word Data:

- Strong’s: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

Lamentations References:

Lamentations 2:12

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

Lamentations References:

Lamentations 5:12

horn, horned, shofar

Definition:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals or to call men for battle.
- This term should be translated with a word that is different from the word that refers to a trumpet, which is usually made of metal.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.
- The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.

(See also: authority, cow, deer, goat, power royal, sheep, trumpet)

Bible References:

- 1 Chronicles 15:27-28
- 1 Kings 1:39
- 2 Samuel 22:3
- Jeremiah 17:1
- Psalms 22:21

Word Data:

- Strong's: H3104, H7160, H7161, H7162, H7782, G27680

Lamentations References:

Lamentations 2:3 Lamentations 2:17

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

Lamentations References:

Lamentations 5:2

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

Lamentations References:

Lamentations 1:21 Lamentations 2:15
Lamentations 2:17 Lamentations 4:21
Lamentations 5:15

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

Lamentations References:

Lamentations 2:6 Lamentations 2:9
Lamentations 4:12

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

Lamentations References:

Lamentations 2:2

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

Lamentations References:

Lamentations 1:1 Lamentations 1:3
Lamentations 3:64 Lamentations 4:2

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

Lamentations References:

Lamentations 2:9

lion, lioness

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: How to Translate Unknowns)

(See also: David, leopard, Samson, sheep)

Bible References:

- 1 Chronicles 11:22-23
- 1 Kings 7:29
- Proverbs 19:12
- Psalms 17:12
- Revelation 5:5

Word Data:

- Strong’s: H0738, H0739, H0744, H3715, H3833, H3918, H7826, H7830, G30230

Lamentations References:

Lamentations 3:10

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

Lamentations References:

Lamentations 1:15

mock, mocker, mockery, ridicule, scoff at, laughingstock

Definition:

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.
- A “mocker” is someone who mocks and ridicules consistently.

Bible References:

- 2 Peter 3:4
- Acts 2:12-13
- Galatians 6:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 9:23-24
- Matthew 20:19
- Matthew 27:29

Examples from the Bible stories:

- **21:12** Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- **39:5** The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- **39:12** The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!”
- **40:4** Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”
- **40:5** The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

Word Data:

- Strong’s: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G15920, G17010, G17020, G17030, G23010, G26060, G34560, G55120

Lamentations References:

Lamentations 3:14 Lamentations 3:63

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

Lamentations References:

Lamentations 1:4 Lamentations 1:16
Lamentations 2:5 Lamentations 2:8
Lamentations 5:15

multiply, multiplied, multiplication

Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

Bible References:

- Deuteronomy 8:1
- Genesis 9:7
- Genesis 22:17
- Hosea 4:6-7

Word Data:

- Strong’s: H3254, H3527, H6280, H7231, H7233, H7235, H7680, G40520, G41290

Lamentations References:

Lamentations 2:5 Lamentations 2:22

nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- When used in the plural in a general way, the word translated as "nations" often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "non-Jews."

(See also: Assyria, Babylon, Canaan, Gentile, Greek, people group, Philistines, Rome)

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:6
- 2 Kings 17:11-12
- Acts 2:5
- Acts 13:19
- Acts 17:26
- Acts 26:4
- Daniel 3:4
- Genesis 10:2-5
- Genesis 27:29
- Genesis 35:11
- Genesis 49:10
- Luke 7:5
- Mark 13:7-8
- Matthew 21:43
- Romans 4:16-17

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

Lamentations References:

Lamentations 1:1 Lamentations 1:3
Lamentations 1:10 Lamentations 2:9
Lamentations 4:15 Lamentations 4:17
Lamentations 4:20

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

Lamentations References:

Lamentations 2:7

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

Lamentations References:

Lamentations 3:17

perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion

Definition:

The term "perverse" is used to describe a person or action that is morally crooked or twisted. The term "perversely" means "in a perverse manner." To "pervert" something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God's standards or behavior is considered perverse.
- Ways to translate "perverse" could include "morally twisted" or "immoral" or "turning away from God's straight path," depending on the context.
- "Perverse speech" could be translated as "speaking in an evil way" or "deceitful talk" or "immoral way of talking."
- "Perverse people" could be described as "immoral people" or "people who are morally deviant" or "people who continually disobey God."
- The phrase "acting perversely" could be translated as "behaving in an evil way" or "doing things against God's commands" or "living in a way that rejects God's teachings."
- The term "pervert" could also be translated as "cause to be corrupt" or "turn into something evil."

(See also: corrupt, deceive, disobey, evil, turn)

Bible References:

- 1 Kings 8:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:2
- Psalms 101:4-6

Word Data:

- Strong's: H1942, H2015, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G12940

Lamentations References:

Lamentations 3:36

pit, pitfall, trench, cistern

Definition:

A pit is a deep hole that has been dug in the ground.

- A "cistern" was a hole dug in order to hold water.
- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase "the pit" refers to the grave or to hell. Other times it may refer to "the abyss."
- The term "pit" is also used figuratively in phrases such as, "pit of destruction" which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: abyss, hell, prison)

Bible References:

- Genesis 37:21-22
- Job 33:18
- Luke 6:39
- Proverbs 1:12

Word Data:

- Strong's: H0875, H0953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G00120, G09990, G54210

Lamentations References:

Lamentations 3:47 Lamentations 3:53
Lamentations 3:55 Lamentations 4:20

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

Lamentations References:

Lamentations 3:58

prince, princess, governor, provincial governor, official, nobleman, noblemen, nobility

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 5:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 1:52

Word Data:

- Strong's: H0001, H0117, H0324, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5633, H5993, H6579, H7261, H7333, H7786, H8269, H8282, H8323, G07470, G07580, G14130, G31750

Lamentations References:

Lamentations 1:1 Lamentations 1:6
Lamentations 2:2 Lamentations 2:9
Lamentations 5:12

profane, profaned

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to "profane" could be translated as to "treat as unholy" or to "be irreverent toward" or to "dishonor."
- God told the Israelites that they "profaned" themselves with idols, meaning that the people were making themselves "unclean" or "dishonored" by this sin. They were also dishonoring God.
- Depending on the context, the adjective "profane" could be translated as "dishonoring" or "godless" or "unholy."

(See also: defile, holy, clean)

Bible References:

- 2 Timothy 2:16-18
- Ezekiel 20:9
- Malachi 1:10-12
- Matthew 12:5
- Numbers 18:30-32

Word Data:

- Strong's: H2455, H2490, H2491, H5234, H8610, G09520, G09530

Lamentations References:

Lamentations 2:2

prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well, whether it be physically, morally, emotionally, etc. This term often expresses the idea of being wealthy or successful in life.

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: bless, good, fruit, spirit)

Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:6
- Job 36:11
- Leviticus 25:26-28
- Psalms 1:3

Word Data:

- Strong’s: H1129, H1767, H1878, H1879, H2428, H2896, H2898, H3027, H3190, H3444, H3498, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965

Lamentations References:

Lamentations 1:5

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

Lamentations References:

Lamentations 1:1

rebel, rebellion, rebellious, rebelliousness

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to “rebel” could also be translated as to “disobey” or to “revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: authority, governor)

Bible References:

- 1 Kings 12:18-19
- 1 Samuel 12:14
- 1 Timothy 1:9-11
- 2 Chronicles 10:17-19
- Acts 21:38
- Luke 23:19

Examples from the Bible stories:

- **14:14** After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- **18:7** Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- **18:9** Jeroboam **rebelled** against God and caused the people to sin.

- **18:13** Most of the people of Judah also **rebelled** against God and worshiped other gods.
- **20:7** But after a few years, the king of Judah **rebelled** against Babylon.
- **45:3** Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.”

Word Data:

- Strong’s: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G38930, G49550

Lamentations References:

Lamentations 1:18 Lamentations 1:20
Lamentations 3:42

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

Lamentations References:

Lamentations 5:8

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: command, disobey, obey, stiff-necked)

Bible References:

- Galatians 4:12-14
- Hosea 4:6-7
- Isaiah 41:9
- John 12:48-50
- Mark 7:9

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

Lamentations References:

Lamentations 1:15 Lamentations 2:7
Lamentations 3:31 Lamentations 5:22

rod

Definition:

The term “rod” refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms “rod” and “staff” as metaphors to refer to God’s guidance and discipline for his people.
- A shepherd’s rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, “rod of iron,” refers to God’s punishment for people who rebel against him and do evil things.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.
- In the Bible, a wooden rod was also referred to as an instrument to discipline children.

(See also: staff, sheep, shepherd)

Bible References:

- 1 Corinthians 4:21
- 1 Samuel 14:43-44
- Acts 16:23
- Exodus 27:9-10
- Revelation 11:1

Word Data:

- Strong’s: H2415, H4294, H4731, H7626, G25630, G44630, G44640

Lamentations References:

Lamentations 3:1

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

Lamentations References:

Lamentations 2:10

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

Lamentations References:

Lamentations 1:11 Lamentations 1:19
Lamentations 3:25 Lamentations 3:40

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

Lamentations References:

Lamentations 5:8

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5
- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

Lamentations References:

Lamentations 3:30 Lamentations 3:61 Lamentations 5:1

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made from silver include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.
- If your culture does not have silver you could translate this term as "precious metal"

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

Lamentations References:

Lamentations 5:4

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

Lamentations References:

Lamentations 2:4 Lamentations 2:12 Lamentations 2:20 Lamentations 2:21 Lamentations 3:43 Lamentations 4:9 Lamentations 4:9

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

Lamentations References:

Lamentations 2:21

snow

Definition:

The term “snow” refers to white flakes of frozen water that can fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but does not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of a place mentioned in the Bible as having snow is Mount Lebanon.
- Something that is very white often has its color compared to the color of snow. For example, in the book of Revelation Jesus’ clothing and hair were described as being “white as snow.”
- The whiteness of snow also symbolizes purity and cleanliness. For example, the statement that our “sins will be as white as snow” means that God will completely cleanse his people from their sins.
- Some languages might refer to snow as “frozen rain” or “flakes of ice” or “frozen flakes.”
- “Snow water” refers to the water that comes from melted snow.

(See also: How to Translate Unknowns)

(Translation suggestions: Translate Names)

(See also: Lebanon, pure)

Bible References:

- Exodus 4:6
- Job 37:4-6
- Matthew 28:3
- Psalms 147:16
- Revelation 1:14

Word Data:

- Strong’s: H7949, H7950, H8517, G55100

Lamentations References:

Lamentations 4:7

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

Lamentations References:

Lamentations 2:1

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

Lamentations References:

Lamentations 2:2 Lamentations 2:5 Lamentations 2:5

stumble, reeling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: believe, persecute, sin, stumbling block)

Bible References:

- 1 Peter 2:8
- Hosea 4:5
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:8

Word Data:

- Strong’s: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

Lamentations References:

Lamentations 1:14

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

Lamentations References:

Lamentations 1:20 Lamentations 2:21 Lamentations 4:9

tent, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: synecdoche)

(See also: Abraham, Canaan, curtain, Paul, Sinai, tabernacle, tent of meeting)

Bible References:

- 1 Chronicles 5:10
- Daniel 11:45
- Exodus 16:18
- Genesis 12:9

Word Data:

- Strong's: H0167, H0168, H2583, H3407, H6898

Lamentations References:

Lamentations 2:4

terror, terrorize, terrify, dread, panic

Definition:

The term "terror" refers to a feeling of extreme or intense fear. To "terrify" someone means to cause that person to feel very afraid.

- A "terror" is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as "terrifying." This term could be translated as "fear-causing" or "terror-producing."
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The "terror of Yahweh" could be translated as "the terrifying presence of Yahweh" or "the dreaded judgment of Yahweh" or "when Yahweh causes great fear."
- Ways to translate "terror" could also include "extreme fear" or "deep dread."

(See also: adversary, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 2:25
- Exodus 14:10
- Luke 21:9
- Mark 6:48-50

Word Data:

- Strong's: H0367, H0926, H0928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, G16290, G16300, G22580, G44220, G44260, G54010

Lamentations References:

Lamentations 2:22 Lamentations 3:47

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

Lamentations References:

Lamentations 5:19

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

Lamentations References:

Lamentations 4:6

tribulation, distress, distresses, trouble

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The term “tribulation” could also be translated as “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: earth, teach, wrath)

Bible References:

- Mark 4:17
- Mark 13:19
- Matthew 13:20-21
- Matthew 24:9
- Matthew 24:29
- Romans 2:9

Word Data:

- Strong’s: H6869, G23470, G44230

Lamentations References:

Lamentations 1:20

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

Lamentations References:

Lamentations 1:21 Lamentations 3:5

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

Lamentations References:

Lamentations 2:10 Lamentations 5:11

vision, envision

Definition:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as “Daniel had dreams and visions in his mind” could be translated as something like “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: dream)

Bible References:

- Acts 9:10-12
- Acts 10:3-6
- Acts 10:11
- Acts 12:9-10
- Luke 1:22
- Luke 24:23
- Matthew 17:9-10

Word Data:

- Strong’s: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G37010, G37050, G37060

Lamentations References:

Lamentations 2:9

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

Lamentations References:

Lamentations 2:12

winepress

Definition:

During Bible times, a "winepress" was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term "winepress" is also used figuratively in the Bible as a picture of God's wrath being poured out on wicked people. (See: Metaphor)

(See also: grape, wrath)

Bible References:

- Isaiah 63:2
- Mark 12:1
- Matthew 21:33
- Revelation 14:20

Word Data:

- Strong's: H1660, H3342, H6333, G30250, G52760

Lamentations References:

Lamentations 1:15

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

Lamentations References:

Lamentations 3:59

yoke, yoked, tied

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term "yoke" is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term "yokefellow" to refer to someone who was serving Christ as he was. This could also be translated as "fellow worker" or "fellow servant" or "coworker."
- The term "yoke" is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, "oppressive burden" or "heavy load" or "bond," depending on the context.

(See also: bind, burden, oppress, persecute, servant)

Bible References:

- Acts 15:10
- Galatians 5:1
- Genesis 27:40
- Isaiah 9:4
- Jeremiah 27:4
- Matthew 11:30
- Philippians 4:3

Word Data:

- Strong's: H3627, H4132, H4133, H5674, H5923, H6776, G20860, G22180

Lamentations References:

Lamentations 1:14 Lamentations 3:27