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Translation Notes (unfoldingWord)

Joshua - Introduction

Part 1: General Introduction

Outline of the book of Joshua

The conquest of the land of Canaan

a. Preparations

- Yahweh encourages Joshua (1:1-9)
- The eastern tribes send their armies (1:10-16)
- Joshua sends spies to Jericho (2:1-24)
- The Israelites cross the Jordan River (3:1-5:1)
- The Israelites are circumcised and celebrate Passover (5:2-12)

b. Fight against kings in the center of the land

- The fight against Jericho (5:13-6:27)
- The fight against Ai (7:1-8:29)

c. The Israelites affirm the covenant at Mount Ebal (8:30-35)

d. Fight against the kings in the south of the land

- The fight at Gibeon (9:1-10:27)
- The fights against Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir (10:28-43)

e. Fight against the kings in the north of the land

- The fight at Merom (11:1-23)

The division of the land of Canaan

a. Summary of kings defeated and land remaining to conquer (12:1-13:7)

b. Assignment of land east of the Jordan River

- Reuben, Gad, east Manasseh (13:8-32)

c. Assignment of land west of the Jordan River

- Major tribes: Judah, Ephraim, west Manasseh (14:1-17:18)
- Remaining tribes: Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, Dan (18:1-19:51)

d. Cities of refuge and Levite cities (20:1-21:45)

Concluding episodes

- The eastern tribes return home and build an altar (22:1-34)
- The Israelites renew the covenant at Shechem (23:1-24:28)
- The death of Joshua (24:29-33)

What is the book of Joshua about?

The book of Joshua is about the Israelites entering and occupying the land of Canaan. Joshua was the leader who replaced Moses. He led the Israelites as they fought against the people groups that had been living in Canaan. This book then tells how the Israelites divided the land among the twelve tribes. (See: Promised Land)

Who wrote the book of Joshua?

The book does not tell us who wrote it. However, some verses in the book indicate that Joshua may have written at least part of it. Since ancient times the Jewish people have thought that Joshua recorded much of what is in this book.

How should the title of this book be translated?

This book has traditionally had the title "Joshua" because it tells how Joshua led the people of Israel. Translators may create a title such as "The Book About When Joshua Led Israel." Translators should avoid a title that suggests that Joshua was the writer of the book, as it is not certain how much of it he may have written.

When should Joshua be translated?

The book of Joshua should probably be translated after Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. This is because the historical events described in the book of Joshua may be more

difficult to understand without the information in those previous books.

Part 2: Religious and Cultural Concepts in This Book

The term “devoted”

The book uses a term in chapters 2, 5, 6, 7, 10, and 22 that the ULT translates as “devoted.” This was a specialized term that described the cultural practice of giving something over to Yahweh so that humans would no longer be able to use it. Depending on the context, the term can indicate either “destroy” or “preserve, but set apart.” The context must determine the meaning, so be sensitive to the context as you translate this term.

Part 3: Translation Issues in This Book

“struck,” “struck to the mouth of the sword,” “to the mouth of the sword”

The author often uses the expression “to the mouth of the sword” in connection with the term “devoted.” It was a common expression of his culture that referred to destroying something completely. When it appears, as it does about a dozen times in the book, it helps clarify what the term “devoted” means in a specific context. (See: Idiom)

In many places, the author says that soldiers “struck” an opposing army, city, king, or kings, as if they had only hit them. But he means that they attacked those opponents, and in some contexts the meaning is clearly that they killed them. (See: Metonymy)

In several contexts the author uses a longer form of this expression and says Joshua and his soldiers “struck them (or it) to the mouth of the sword.” This means that they completely destroyed a city, killing everyone who lived there. For example, speaking in 11:11 of what Joshua and his army did to the inhabitants of the city of Hazor, the author says that “they struck every soul that was in it (the city of Hazor) to the mouth of the sword.” (See: Idiom)

“And it happened”

The author often uses the phrase “And it happened” to introduce a new event in the story or a new development within an episode. To translate this phrase in its various occurrences, use a word, phrase, or other method in your language that is

natural for introducing a new event or development. (See: Introduction of a New Event)

“unto this day”

The author used this phrase to refer to the time when he was writing. The translator should be aware that “to this day” refers to a time that is already past. He must avoid giving the impression to his readers that “to this day” means “to the present day.” The translator might decide to use an equivalent phrase such as “at the time of this writing.” This phrase occurs in Joshua 4:9, 5:9, 6:25, 7:26, 8:28, 29, 10:27, 13:13, 14:14, 15:63, and 16:10.

“And now”

Characters in the story who are making a speech or delivering a message often use the phrase “And now” to introduce their main point. That point typically relates to what they want their listeners to do in response to what they have said so far. Your language may have a comparable expression that you can use in your translation. For example, you might say something such as “now here is my main point” or “now here is what I want you to do.” This phrase occurs in Joshua 1:2, 2:12, 3:12, 9:6, 9:11, 9:12, 9:23, 9:25, 13:7, 14:10, 14:12, 22:4, 24:14, and 24:23.

“hear” and “listen”

The author and characters sometimes use the words “hear” and “listen” in a specialized sense to mean someone complying with what they have heard or listened to someone saying. When these words refer to a person, they have the sense of “obey.” When they apply to God, they indicate that God did what someone asked him to do, so you might say that God “answered” that person’s prayer. At other times, these words have a more literal sense of sound registering in the ears, that is, of a person taking in and understanding information. Be sensitive to the meaning of these words in the context as you translate them.

The name of tribe or nation representing its people or army

The author and characters often use the name of a nation or Israelite tribe to mean its people or its army. It may sound as if an individual with that name is doing an action, but it is actually a group of people descended from that individual. Once you are aware of this usage, the meaning should be evident from the context. (See: Metonymy)

“the sons of”

Similarly, the author and characters often use the expression “the sons of” to mean the people or army of a nation or Israelite tribe descended from the individual who is then named. They do not mean only the literal, first-generation male descendants of that person. Once you are aware of this usage, the meaning should be evident from the context. (See: Metaphor)

“to the face of”

The author and characters often use the expression “to the face of” to mean “before,” “in front of,” or “in the presence of” a person or thing. This is by association with the way one can see the face of a person who is present and the way people typically face forward, toward what is before or in front of them. This usage occurs very frequently in the book, about 60 times, and accounts for almost every instance of the word “face.” Only in 5:14 and 7:6 does the word refer literally to part of the body, where Joshua bows down with his face to the ground. (See: Metonymy)

“from your faces”

In the phrase “from your faces” in 2:11 and 23:3 the word “from” introduces the cause of the action. In 2:11 it introduces the cause of the the inhabitants of Jericho’s fear and in 23:3 it introduces the cause of Yahweh’s action. In these two passages the word “faces” represents the Israelite people themselves, in their entirety. See the synecdoche note for the phrase “from your faces” in these two passages for more information. (See: Synecdoche)

“all of Israel”

This phrase appears sixteen times in the book of Joshua, but it does not always mean every single person in the nation of Israel. Often it means the Israelite army. At other times it refers to representatives of the twelve tribes of Israel. In still other passages, it probably means a large number of the people in the nation of Israel. However, in a few contexts it does seem to indicate every Israelite, as when Yahweh tells Joshua in 3:7, “This day I will begin to make you great in the eyes of all of Israel, who will know that just as I was with Moses, I am with you.” (See: Hyperbole)

“shall”

The ULT represents the Hebrew instructional verb form with the English helping verb “shall.” For

example, when Deborah tells Barak in Judges 4:6 “and you shall take with you 10,000 men,” she is instructing him to take 10,000 men with him. Other ways to say this are: “you are to take 10,000 men with you” or “take 10,000 men with you.” Translate this form with the most natural way in your language for giving instructions. (See: Irregular Use of Tenses)

Part 4: Specific Translation Issues in Chapters 13–21

There are some specific translation issues in the section of the book that describes the territories of the Israelite tribes and their borders.

“inheritance”

The author uses the idea of “inheritance” by association to mean a lasting possession that would be passed down to future generations. (See: Metonymy)

“went up,” “went down”

In Hebrew, writers and speakers generally indicated whether people were going up to a higher elevation or going down to a lower elevation when they traveled. Such expressions occur frequently in the descriptions of tribal borders. If your language does not mark travel for change in elevation, you can translate such expressions more simply. For example, you could just say “went” instead of “went up” or “went down.” (See: Assumed Knowledge and Implicit Information)

“from” a direction “to” a place

The author describes the location of one place relative to another in the way that is characteristic of his culture. For example, speaking of the territory of Naphtali, he describes the territory of Asher as being “from the west” relative to it, meaning that someone would be coming from the west to go from Asher to Naphtali. In your translation, express this in the way that your culture describes the relative location of places. For example, you might say instead that Asher was “to the west” of Naphtali. (See: Idiom)

“the sea”

When the author says “the sea,” he means the Mediterranean Sea. He calls it the Great Sea when he gives it a name. (See: Assumed Knowledge and Implicit Information)

“seaward”

The author uses the term **seaward** by association to mean toward the direction of the Mediterranean Sea, that is, from his perspective, to the west. (See: Metonymy)

“toward the sunrise,” “from the sunrise”

The author uses the term **sunrise** by association to mean the direction where the sun rises, that is, the east. (See: Metonymy)

Names in border descriptions

All names in border descriptions are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST. (See: How to Translate Names)

Joshua - Chapter 1 Introduction*Structure and Formatting*

This chapter describes the Israelites' preparations for the conquest of the land of Canaan.

- Yahweh encourages Joshua (1:1–9)
- The eastern tribes send their armies (1:10–16)

At the start of the book of Joshua, the biblical narrative continues naturally from the end of the book of Deuteronomy.

*Translation Issues in This Chapter***“Be strong and courageous”**

Yahweh tells Joshua in verses 6, 7, and 9 to “be strong and courageous,” and the leaders of the eastern tribes tell him the same thing in verse 18. The words “strong” and “courageous” mean similar things. Yahweh and the tribal leaders are using the two terms together for emphasis. Joshua needs to act with great courage, but if he does, Yahweh will give him victory and honor him. If it would be clearer for your readers, you could express the emphasis with a single word or phrase, but you should translate this expression the same way each time so that your readers will recognize its importance in this part of the story. (See: Doublet)

“you” and “your”

The words “you” and “your” are plural in vv. 2–3 because Yahweh is speaking about the Israelites. They are singular in vv. 2–9 because Yahweh is speaking to Joshua. They are plural in vv. 11–15 because groups are being addressed. They are singular in vv. 16–18 because the tribal leaders are speaking to Joshua.

Joshua 1:1 (#1)**“Now it happened”**

As the General Introduction to Joshua discusses, the author is using this phrase to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Joshua 1:1 (#2)**“Nun”**

The word **Nun** is the name of a man, Joshua's father.

See: How to Translate Names

Joshua 1:2 (#1)**“And now”**

As the General Introduction to Joshua discusses, the phrase translated as **And now** is an expression that people of this time used to introduce the main point of a message. If your language has a comparable expression that it uses for this same purpose, you can use it in your translation, here and for the other instances of this expression in the book. Alternate translation: [So here is what I want you to do:]

See: Connecting Words and Phrases

Joshua 1:2 (#2)**“arise”**

Yahweh is using the expression **arise** to tell Joshua to take action and lead the Israelites across the Jordan River to begin the conquest of Canaan. He is

not telling him to get out of bed or stand up from a seated position. Alternate translation: [get going]

See: Idiom

Joshua 1:2 (#3)

"to them, to the sons of Israel"

Since Joshua is one of the **sons of Israel**, Yahweh is referring to him in the third person when he says **them**. If it would be helpful to your readers, you could have Yahweh refer to him in the second person. This would indicate explicitly that Joshua is included in this promise. Alternate translation: [to you and the rest of the sons of Israel] or [to you and all of the other people of Israel]

See: First, Second or Third Person

Joshua 1:2 (#4)

"to the sons of Israel"

As the General Introduction to Joshua discusses, here and in many places throughout the book, **sons** means "descendants," so the phrase **sons of** is describing a people group. Alternate translation: [to the people of Israel]

See: Metaphor

Joshua 1:3 (#1)

"Every place that the sole of your foot will tread upon"

Yahweh is using part of each of the Israelites, **the sole of your foot**, to represent the people of Israel themselves. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Every place that you will tread upon]

See: Synecdoche

Joshua 1:3 (#2)

"your foot" - "to you"

Here, the words **your** and **you** are plural and refer to Joshua and all the other Israelite people. It may be more natural in your language to use a plural form of **foot** and to indicate specifically that **you** is

plural. Alternate translation: [your feet ... to all of you]

See: Forms of 'You' — Singular

Joshua 1:3 (#3)

"I have given it to you"

Yahweh is using the past tense in order to refer to something that he will do in the future. He is doing this to show that the event will certainly happen. If it would be helpful in your language, you could use the future tense. Alternate translation: [I will give it to you] or [I will certainly give it to you]

See: Predictive Past

Joshua 1:4 (#1)

"the Great River, the Euphrates River"

The phrase **the Great River** is another name for **the Euphrates River**. Alternate translation: [the Great River, that is, the Euphrates River]

See: How to Translate Names

Joshua 1:4 (#2)

"unto the Great Sea"

The phrase **the Great Sea** is another name for the "Mediterranean Sea."

See: How to Translate Names

Joshua 1:4 (#3)

"from the going of the sun"

Yahweh is using **the going of the sun**, that is, the sunset, by association to mean "the west," since the sun sets in the west. Alternate translation: [in the west]

See: Metonymy

Joshua 1:4 (#4)

"your territory"

Here, the word **your** is plural and refers to the tribes of Israel and includes Joshua. Alternate translation: [the territory of you Israelites]

See: Forms of 'You' — Singular

Joshua 1:5 (#1)

"No man"

Since the book of Joshua describes how the kings of cities and kingdoms led their soldiers into battle to oppose Joshua, the phrase **No man** seems implicitly to mean "No king and his army" or more broadly "No people group." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [No king and his army] or [No people group]

See: Assumed Knowledge and Implicit Information

Joshua 1:5 (#2)

"will {be able to} stand to your face"

In this context, the word **stand** means "resist" or "withstand." You could indicate this meaning explicitly in your translation if that would be helpful to your readers. Alternate translation: [will be able to resist to your face] or [will be able to resist you]

See: Assumed Knowledge and Implicit Information

Joshua 1:5 (#3)

"will {be able to} stand to your face"

In this context the phrase **to your face** either means "in front of you," with **face** meaning by association the area in front of Joshua, or "against you," with part of Joshua, his **face**, representing all of him. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [will be able to stand against you] or [will be able to resist you]

See: Metonymy

Joshua 1:5 (#4)

"to your face" - "your life" - "with you" - "I will" - "abandon you" - "I will" - "leave you"

As the General Notes to this chapter discuss, the words **you** and **your** are singular in this verse and through verse 9, since they refer to Joshua. So use singular forms in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Joshua 1:5 (#5)

"I will not abandon you and I will not leave you"

The phrases **I will not abandon you** and **I will not leave you** mean the same thing. Yahweh says the same thing twice, in slightly different ways, to emphasize to Joshua that he will be with him. If saying the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: [I will not ever abandon you] or [I will certainly stay with you always]

See: Parallelism

Joshua 1:5 (#6)

"I will not abandon you and I will not leave you"

If it would be clearer in your language, you could use a positive expression to translate these two double negatives that consist of the negative particle **not** and the negative verb **abandon** and **leave**. Alternate translation: [I will always be with you and help you]

See: Double Negatives

Joshua 1:6 (#1)

"Be strong and be courageous"

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

See: Parallelism

Joshua 1:6 (#2)

"to their fathers"

Here, **fathers** means “ancestors” and refers specifically to Abraham, Isaac, and Jacob. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to their forefathers] or [to their forefathers Abraham, Isaac, and Jacob]

See: Metaphor

Joshua 1:7 (#1)

"be strong and be very courageous"

These are the same two phrases that occurred in the previous verse, except the word **very** is added here for increased emphasis. See how you translated the phrase “Be strong and be courageous” in the previous verse and consider how you might add even more emphasis here. Alternate translation: [Be entirely courageous]

See: Parallelism

Joshua 1:7 (#2)

"Do not turn aside from it {to} the right or {to} the left"

Yahweh is speaking as if **the law that Moses ... commanded** were literally a road that Joshua was walking on and as if Joshua might **turn aside from** it and walk on a different path. He means that Joshua must not stop living in the manner in which God commanded in the law. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Do not stop obeying it]

See: Metaphor

Joshua 1:7 (#3)

"to} the right or {to} the left"

Yahweh is speaking of two things in order to mean those things and everything in between them. Continuing the image of the road, he means that Joshua should not go off the road in any direction. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in any way]

See: Merism

Joshua 1:8 (#1)

"This book of the law shall not depart from your mouth"

Yahweh is using the phrase **shall not depart from your mouth** by association to mean that Joshua must continually read the **book of the law**, since people at this time read out loud, even when reading alone, so Joshua would use his mouth to form the words as he read. (However, this is not a command to read only alone. It envisions that Joshua might at times read the law aloud to the people of Israel.) Alternate translation: [You shall not stop reading this book of the law]

See: Metonymy

Joshua 1:8 (#2)

"day and night"

Yahweh is referring to the two main components of time, **day** and **night**, to mean “all the time.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [continually]

See: Merism

Joshua 1:8 (#3)

"you will make your ways prosperous and then you will succeed"

The phrases **you will make your ways prosperous** and **you will succeed** mean similar things. Yahweh is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [you will assuredly be successful]

See: Parallelism

Joshua 1:8 (#4)

"you will make your ways prosperous"

Yahweh is speaking of Joshua's **ways** as if they were a living thing that Joshua could **make ... prosperous**. Yahweh is speaking of Joshua's actions as if they were **ways** or roads that he was walking on. If it would be helpful in your language,

you could state the meaning plainly. Alternate translation: [you will prosper in what you do]

See: Personification

Joshua 1:9 (#1)

"Have I not commanded you"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Surely I have commanded you!]

See: Rhetorical Question

Joshua 1:9 (#2)

"Be strong and be courageous"

See how you translated these same phrases in [1:6](#). Alternate translation: [Be very courageous]

See: Parallelism

Joshua 1:9 (#3)

"Do not be terrified and do not be dismayed, for Yahweh your God {is} with you in every {place} where you go"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since Yahweh your God is with you in every place where you go, do not be terrified and do not be dismayed]

See: Connect — Reason-and-Result Relationship

Joshua 1:9 (#4)

"Do not be terrified and do not be dismayed"

The phrases **Do not be terrified** and **do not be dismayed** mean similar things. Yahweh combines them to emphasize that Joshua must not fear. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Make sure that you are not terrified] or [There is absolutely no reason for you to be terrified]

See: Parallelism

Joshua 1:9 (#5)

"Yahweh your God {is} with you"

Here Yahweh speaks about himself in the third person. If it would be helpful in your language, you could translate this with the first person. Alternate translation: [I, Yahweh your God, am with you]

See: First, Second or Third Person

Joshua 1:11 (#1)

"and command the people, saying, 'Prepare provisions for yourselves, because within three days you {will be} crossing over this Jordan to enter to possess the land that Yahweh your God {is} giving to you to possess it'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and command the people to prepare provisions for themselves, because within three days they will be crossing over this Jordan to enter to possess the land that Yahweh their God is giving to them to possess it]

See: Quotes within Quotes

Joshua 1:11 (#2)

"within three days"

Joshua was counting the current day as day one. This was the way that Jewish people counted days. If it would be helpful to your readers, you could indicate the meaning explicitly. Alternate translation: [in two days from now] or [on the day after tomorrow]

See: Assumed Knowledge and Implicit Information

Joshua 1:13 (#1)

"Remember the word that"

Joshua did not think that the people from these three tribes had forgotten what Moses had instructed them. Rather, he is using the word **Remember** to cause them to pay attention to what he is going to say next. If you would not use the

word **Remember** for this purpose, you could use an equivalent expression or indicate the meaning explicitly. Alternate translation: [You know the word that] or [You recall the word that] or [Keep in mind the word that]

See: Assumed Knowledge and Implicit Information

Joshua 1:13 (#2)

"the word"

Here, **word** represents what Moses had said to Joshua using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the instructions] or [the words]

See: Metonymy

Joshua 1:13 (#3)

"you" - "your God" - "to you" - "to you"

Every occurrence of the words **your** and **you** in this verse are plural and refer to Joshua and the Israelites.

See: Forms of 'You' — Singular

Joshua 1:13 (#4)

"is} giving rest to you"

The phrase **give rest** is an idiom that refers to living peacefully and settling down in the land after Israel defeated its enemies. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [will cause you to live peacefully]

See: Idiom

Joshua 1:14 (#1)

"and your livestock"

Here, the word translated as **livestock** refers to cows, sheep, and goats. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [and your cows and sheep and goats]

See: Assumed Knowledge and Implicit Information

Joshua 1:14 (#2)

"on the other side of the Jordan"

Joshua is describing this **land** from the perspective of the land that Yahweh originally promised to the Israelites west of the Jordan. You could indicate this explicitly in your translation as is modeled in the UST if that would be helpful to your readers.

See: Assumed Knowledge and Implicit Information

Joshua 1:14 (#3)

"to the face of"

See the Introduction to Judges for a discussion of the phrase "to the face of." Alternate translation: [before]

See: Metonymy

Joshua 1:14 (#4)

"your brothers"

Here, the word **brothers** means "fellow Israelites" and refers to the Israelites from the other tribes of Israel. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [your fellow Israelites]

See: Assumed Knowledge and Implicit Information

Joshua 1:14 (#5)

"the warriors of valor"

The phrase **the warriors of valor** refers to the men who were fighting age, over 20 years old. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the men of fighting age]

See: Assumed Knowledge and Implicit Information

Joshua 1:14 (#6)

"the warriors of valor"

If your language does not use an abstract noun for the idea of **valor**, you could express the same idea with an adjective or in some other way that is natural in your language. Alternate translation: [the warriors who are valiant]

See: Abstract Nouns

Joshua 1:15 (#1)

"when" - "gives rest to your brothers"

The phrase **gives rest** refers to living peacefully and settling down in the land after Israel defeated its enemies. It has the same meaning as the phrase **give rest** in [1:13](#). See how you translated that phrase there.

See: Idiom

Joshua 1:15 (#2)

"to your brothers"

See how you translated the word **brothers** in the previous verse where it is used with the same meaning.

See: Assumed Knowledge and Implicit Information

Joshua 1:18 (#1)

"Every man"

Although the term **man** is masculine, the speakers are using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [Every person]

See: When Masculine Words Include Women

Joshua 1:18 (#2)

"Every man who disobeys your mouth and will not hear your words according to all of what you command him shall be put to death"

These two phrases mean basically the same thing and emphasize that any form of disobedience will be punished. The phrase **disobeys your mouth** and the phrase **will not hear your words** mean basically the same thing. The speakers are saying the same thing twice, in slightly different ways, to

emphasize that they will **put to death** anyone who disobeys what Joshua commands. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: [We will surely put to death every man who disobeys what you instruct us to do]

See: Parallelism

Joshua 1:18 (#3)

"disobeys your mouth and will not hear your words"

The speakers are using the words **mouth** and **words** and associating them with the instructions or commands that Joshua would speak with his **mouth** using **words**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [disobeys your commands and will not hear your instructions]

See: Metonymy

Joshua 1:18 (#4)

"shall be put to death"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the context indicates that the Reubenites, the Gadites, and the half-tribe of Manasseh will do it. Alternate translation: [we will put to death]

See: Active or Passive

Joshua 1:18 (#5)

"shall be put to death"

If your language does not use an abstract noun for the idea of **death**, you could express the same idea with an active verb or in some other way that is natural in your language. Alternate translation: [we will kill]

See: Abstract Nouns

Joshua 1:18 (#6)**"be strong and be courageous"**

See how you translated the phrase **be strong and be courageous** in [1:6](#).

See: Doublet

Joshua - Chapter 2 Introduction*Structure and Formatting*

This chapter begins the story of the conquest of the land of Canaan by describing how Joshua sends spies to investigate the situation in the city of Jericho.

*Religious and Cultural Concepts in This Chapter***Rahab's faith**

Even though Rahab was a Canaanite, she expressed her faith in Yahweh, the God of Israel. The statement "for Yahweh your God, he is God in heaven above and on the earth below" is an expression of her faith. Because Rahab recognized Yahweh as the true God, she helped the Israelites, and as a result, they spared her and her family. (See: Faith)

Joshua 2:1 (#1)**"Shittim"**

This is the name of a place on the east side of the Jordan River. It means "acacia trees."

See: How to Translate Names

Joshua 2:1 (#2)**"a woman, a prostitute, and her name {was} Rahab"**

The author is using the phrase **a woman, a prostitute** to introduce **Rahab** as a new participant in the story. If your language has its own way of introducing new participants, you can use it here in your translation. Alternate translation: [a certain woman named Rahab, who was a prostitute]

See: Introduction of New and Old Participants

Joshua 2:2 (#1)**"And it was said to the king of Jericho"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [And someone told the king of Jericho]

See: Active or Passive

Joshua 2:2 (#2)**"Behold"**

The person addressing **the king** is speaking as if he wants him to look at something, but he is actually using the term **Behold** to focus attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [Listen]

See: Metaphor

Joshua 2:3 (#1)**"Bring out the men, the ones coming to you, who came to your house, because they have come to search out all of the land"**

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since the men who came to you, who came to your house, have come to search out all the land, bring them out]

See: Connect — Reason-and-Result Relationship

Joshua 2:5 (#1)**"And the gate was to shut"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action you can indicate that men did it. Alternate translation: [And men shut the gate]

See: Active or Passive

Joshua 2:5 (#2)

"Pursue quickly after them, for you may overtake them"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since you might still overtake them, pursue quickly after them]

See: Connect — Reason-and-Result Relationship

Joshua 2:6 (#1)

"Now she had brought them up to the roof and had hidden them in the stalks of flax arranged by her on the roof"

The author is providing this background information to explain how Rahab had hidden the men, as described in [2:4](#). Use a natural way in your language for introducing background information.

See: Background Information

Joshua 2:6 (#2)

"to the roof"

The **roof** was flat and strong, so people could walk around on it. If it would be helpful to your readers, you could indicate explicitly that the roof was flat. The UST models one way to do this.

See: Assumed Knowledge and Implicit Information

Joshua 2:6 (#3)

"in the stalks of flax"

The word **flax** refers to a plant that is grown for its fibers, which are used in making cloth. It has tall, slender stalks that can be tied into bundles. If your readers would not be familiar with this type of plant, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [in the long stalks of a plant]

See: Translate Unknowns

Joshua 2:6 (#4)

"arranged by her"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that she had arranged]

See: Active or Passive

Joshua 2:7 (#1)

"the fords"

The word **fords** describes places where a river or other body of water is shallow enough for people to get to the other side by walking through it. If you do not have a term to describe this type of place, you could use a more general term. Alternate translation: [the crossings]

See: Translate Unknowns

Joshua 2:7 (#2)

"And they shut the gate"

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: [And the gate was shut]

See: Pronouns — When to Use Them

Joshua 2:8 (#1)

"went up"

Your language might say "came up" rather than **went up** in a context such as this. Use whichever is more natural. Alternate translation: [came up]

See: Go and Come

Joshua 2:9 (#1)

"I know that Yahweh has given the land to you"

Here, the word **you** is plural and refers to all the Israelite people. Alternate translation: [I know that Yahweh has given the land to you Israelites]

See: Forms of You

Joshua 2:9 (#2)

"the dread of you has fallen on us"

Rahab is speaking as if **dread** or fear of the Israelites had actually **fallen** on the people of Jericho and Canaan. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [we have become terrified of you]

See: Metaphor

Joshua 2:9 (#3)

"have melted from your faces"

Rahab is speaking as if the people of Jericho and Canaan had actually **melted** in front of or in the presence of the Israelites. The implication is that they will not be able to resist the Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [will not be able to resist you]

See: Metaphor

Joshua 2:10 (#1)

"the Amorite"

Rahab is not referring to a specific **Amorite**. She means the Amorites in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Amorites]

See: Generic Noun Phrases

Joshua 2:10 (#2)

"that you devoted them"

See the discussion in the General Introduction to Joshua of the term that is here translated as **devoted**. In this context, the term refers to complete destruction. Alternate translation: [that you completely destroyed them]

See: Assumed Knowledge and Implicit Information

Joshua 2:11 (#1)

"and our heart has melted"

Since Rahab is referring to a group of people, it might be more natural in your language to use the plural form of **heart**. Alternate translation: [and our hearts have melted]

See: Collective Nouns

Joshua 2:11 (#2)

"and our heart has melted"

See how you translated the similar expression in [2:9](#). (Your language may use a different part of the body than the **heart** to represent a person's thoughts and emotions. If so, you can use that in your translation.) Alternate translation: [and in our hearts, we have become very afraid]

See: Metaphor

Joshua 2:11 (#3)

"and the spirit in a man no longer stands from your faces"

See how you translated the similar expression in [1:5](#). Alternate translation: [and the spirit in a man is no longer able to resist you]

See: Idiom

Joshua 2:11 (#4)

"and the spirit in a man no longer stands from your faces"

Rahab is using one part of a person, his **spirit**, to mean all of him in the act of resisting or not. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and no man is able to resist you any longer]

See: Synecdoche

Joshua 2:11 (#5)

"in a man"

Although the term **man** is masculine, Rahab is using the word here in a generic sense that includes

both men and women. Alternate translation: [in a person]

See: When Masculine Words Include Women

Joshua 2:11 (#6)

"from your faces"

Rahab is using one part of the Israelites, their **faces**, to represent all of them. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. See the Introduction to Judges for a discussion of the phrase **from your faces** in this passage. Alternate translation: "because of you"

See: Synecdoche

Joshua 2:11 (#7)

"in the heavens above and on the earth below"

Rahab is using the two major components of creation to mean all of creation itself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [over all of creation]

See: Merism

Joshua 2:12 (#1)

"And now"

See how you translated the same expression in [1:2](#). Alternate translation: [So here is what I want you to do:]

See: Idiom

Joshua 2:12 (#2)

"I am doing kindness with you, that you yourselves will also do kindness with the house of my father"

If your language does not use an abstract noun for the idea of **kindness**, you could express the same idea in another way. Alternate translation: [I am acting kindly toward you, swear to me that you yourselves will also act kindly toward the house of my father]

See: Abstract Nouns

Joshua 2:12 (#3)

"the house of my father"

Rahab is not using the expression **the house of my father** to refer to the building in which her father lives. As the next verse indicates, the expression means her extended family, which included her parents, her siblings, and their spouses and children. Alternate translation: [the household of my father] or [my extended family]

See: Idiom

Joshua 2:12 (#4)

"a sign of truth"

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. (This **sign** turns out to be the scarlet cord that the spies give Rahab in [2:18](#).) Alternate translation: [a sign that you will truly do what you promise]

See: Abstract Nouns

Joshua 2:13 (#1)

"and you will deliver our lives from death"

Rahab is speaking as if **death** itself were threatening the **lives** of her family so that the spies needed to **deliver** or rescue them from it. She is using **death** to represent the Israelite army, which was about to enter Canaan and kill its inhabitants. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and you will not let your fellow Israelites kill us]

See: Metaphor

Joshua 2:14 (#1)

"Our lives in place of yours to die"

This is an oath formula in which the two spies are promising to give their lives (allow themselves to be killed) if they do not keep their promise and spare the lives of Rahab and her family when the Israelites conquer Jericho and kill its inhabitants.

Alternate translation: [If we do not do what we promise, may Yahweh take our lives] or [If you and your family are killed when we conquer Jericho, may Yahweh kill us as well]

See: Oath Formulas

Joshua 2:14 (#2)

"in place of yours"

The word **yours** is plural and refers to Rahab and her family. Alternate translation: [in place of the lives of you and your family]

See: Forms of 'You' — Singular

Joshua 2:14 (#3)

"that we will do kindness and faithfulness with you"

If your language does not use abstract nouns for the ideas of **kindness** and **faithfulness**, you could express the same ideas with adjectives or in some other way that is natural in your language. Alternate translation: [that we will act kindly and faithfully towards you]

See: Abstract Nouns

Joshua 2:14 (#4)

"that we will do kindness and faithfulness with you"

The terms **kindness** and **faithfulness** mean similar things. The spies are 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: [then we will surely deal kindly with you] or [then we will surely act faithfully toward you]

See: Doublet

Joshua 2:15 (#1)

"Then she lowered them down by a rope through the window"

The author is describing a particular event before describing other events that preceded it. This actually occurred after Rahab spoke her final

words to the spies in [2:21](#). In your translation, you may wish to relate these events in the order in which they happened and put the information in this verse after the quotation from Rahab in [2:21](#). Alternatively, you could indicate that what the author says here anticipates what happens a little later in the story. Alternate translation: [Then she agreed to lower them down by a rope through the window]

See: Order of Events

Joshua 2:15 (#2)

"for her house {was} in the side of the wall, so she was dwelling in the wall"

The author is providing background information to help readers understand what happens in the story. Because Rahab's house was built into the city wall, she was able to let the spies out a window and lower them down to the ground outside the city wall. That way they were able to escape from the city even though the gates had been shut. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 2:16 (#1)

"three days"

See how you translated the similar expression in [1:11](#). Alternate translation: [until the day after tomorrow]

See: Idiom

Joshua 2:17 (#1)

"We {will be} innocent from this oath of yours that you have made us swear"

The spies are implicitly introducing the conditions that Rahab and her family must meet in order for their lives to be spared. If they do not meet these conditions, then the spies will be **innocent**, that is, not guilty of breaking their **oath**, if Rahab and her family are killed. Alternate translation: [We will be innocent from this oath of yours that you have made us swear if you do not meet the following conditions]

See: Assumed Knowledge and Implicit Information

Joshua 2:18 (#1)

"Behold us, coming"

The spies are using a common expression that means that they were about to do something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Now we are about to come]

See: Idiom

Joshua 2:18 (#2)

"this cord of thread of scarlet"

The word **scarlet** describes a bright red color. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [this bright red, woven cord]

See: Translate Unknowns

Joshua 2:18 (#3)

"the house of your father"

See how you translated the similar expression in [1:12](#). Alternate translation: [the household of your father] or [your extended family]

See: Idiom

Joshua 2:19 (#1)

"And it will be, anyone who goes out from the doors of your house to the outside, his blood {will be} on his head and we {will be} innocent. But anyone who is with you in the house, his blood {will be} on our head if a hand shall be on him"

The spies are saying what would happen in the case of two different possibilities. They are describing what second event would follow a first event in each case. If it would be helpful in your language, you could add a connecting word before the second event. Alternate translation: [Now suppose someone goes out from the doors of your house to the outside and is killed. Then his blood will be on his head, and we will be innocent. But suppose

someone stays with you in the house. Then his blood will be on our heads if a hand is laid on him]

See: Connect — Hypothetical Conditions

Joshua 2:19 (#2)

"from the doors of your house"

The spies are using one part of Rahab's house, its **doors**, to mean all it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from inside your house]

See: Synecdoche

Joshua 2:19 (#3)

"his blood {will be} on his head" - "his blood {will be} on our head"

The spies are using the term **blood** by association to mean "death." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [his death will be on his head ... his death will be on our head]

See: Metonymy

Joshua 2:19 (#4)

"his blood {will be} on his head" - "his blood {will be} on our head"

The spies are using a common expression that means that someone was morally and legally responsible for something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he will be responsible for his own death ... we will be responsible for his death]

See: Idiom

Joshua 2:19 (#5)

"on our head"

Since the spies are referring to themselves, and there are two of them, it might be more natural in your language to use the plural form of **head**. Alternate translation: [on our heads]

See: Collective Nouns

Joshua 2:19 (#6)**"a hand shall be on him"**

The spies are using the expression **a hand shall be upon** to mean that someone would be injured or harmed. If it would be clearer in your language, you could use an equivalent idiom or state the meaning plainly. Alternate translation: [anyone harms that person]

See: Idiom

Joshua 2:21 (#1)**"According to your words, so {be} it"**

This expression indicates that Rahab agreed to the men's terms of the oath. If it would be helpful to your readers, you could indicate that in a way that is natural in your language. Alternate translation: [I agree with these conditions]

See: Idiom

Joshua 2:21 (#2)**"According to your words"**

Rahab is using the term **words** by association to mean what the spies said by using words. Alternate translation: [According to what you have said]

See: Metonymy

Joshua 2:23 (#1)**"all of the things having found them"**

The author is speaking of what the spies saw and experienced as they investigated Jericho as if those were living things that could have **found** them. (The author is making a play on words; in the previous verse, the pursuers did not "find" the spies; instead, exciting and encouraging things **found** them as they explored the land.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all that they had seen and experienced]

See: Personification

Joshua 2:24 (#1)**"Yahweh has given all of the land into our hand"**

The two spies are using the past tense in order to refer to something that will happen in the future. They are doing that to show that the event will certainly happen. If it would be helpful in your language, you could use the future tense. Alternate translation: [Yahweh will give all of the land into our hand]

See: Predictive Past

Joshua 2:24 (#2)**"Yahweh has given all of the land into our hand"**

In this expression, having something in one's **hand** represents, by association, possessing it. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [Yahweh has given us possession of all of the land] or [Yahweh will enable us to conquer all of the land]

See: Metonymy

Joshua 2:24 (#3)**"all of the dwellers of the land are melting from our faces"**

See how you translated the similar expressions in [2:9](#) and [2:11](#). Alternate translation: [all the dwellers of the land are so afraid of us that they will not be able to resist us]

See: Idiom

Joshua - Chapter 3 Introduction*Structure and Formatting*

This chapter begins to describe how the Israelites crossed the Jordan River, even though it was at flood stage and overflowing its banks, because Yahweh stopped its waters from flowing.

Religious and Cultural Concepts in This Chapter

God dried up the Jordan River

Joshua told the people in 3:5, “Consecrate yourselves, for tomorrow Yahweh will do wonders in your midst.” He meant that Yahweh would stop the Jordan River from flowing so that they could cross it. The people needed to be in a state of special dedication to Yahweh in order to appreciate what he was doing and take part in it. The conquest of the Promised Land was to be accomplished through the supernatural power of God. (See: Miracle and Promised Land)

Joshua 3:2 (#1)

"at the end of three days"

See how you translated the similar expression in [1:11](#). Express this in the way your culture records time. Alternate translation: [two days later] or [after they had spent another full day in camp]

See: Idiom

Joshua 3:3-4 (#1)

"As you see the Box of the Covenant of Yahweh your God and the priests, the Levites, lifting it, then you yourselves shall set out from your place and go after it— but a distance shall be between you and between it, about 2, 000 cubits in measurement; do not come near to it—so that you will know the way in which you should go, since you have not passed over by the way from yesterday {or} the third day"

If it would be more natural in your language, you could reverse the order of the phrases in these two verses so that the reason why Joshua wants the Israelites to follow the ark will precede the instructions he gives them to do that. Alternate translation: [Since you have not passed over by the way from yesterday or the third day, so that you will know the way in which you should go, as you see the Box of the Covenant of Yahweh your God and the priests, the Levites, lifting it, then you yourselves shall set out from your place and go after it]

See: Information Structure

Joshua 3:4 (#1)

"about 2, 000 cubits"

The word **cubit** is a measurement equaling the distance from the elbow to the end of the middle finger tip. If it would help your readers, you could express this in terms of modern measurements, either in the text or a footnote. Alternate translation: [about 900 meters] or [about 1,000 yards]

See: Biblical Distance

Joshua 3:4 (#2)

"from yesterday {or} the third day"

As in [1:11](#) and [3:2](#), this expression means “yesterday or the day before.” But in contexts such as this, the expression means more generally “at any time in the past.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at any time in the past]

See: Idiom

Joshua 3:6 (#1)

"to the face of" - "to the face of"

See the Introduction to Judges for a discussion of the phrase “to the face of.” Alternate translation: [before ... before]

See: Metonymy

Joshua 3:7 (#1)

"in the eyes of all of Israel"

Yahweh is using the term **eyes** by association to mean sight. Sight, in turn, represents judgment and perspective. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in the perspective of all the Israelites]

See: Metonymy

Joshua 3:8 (#1)

"saying, 'As you come unto the edge of the waters of the Jordan, in the Jordan you shall stand"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling them that as soon as they come to the edge of the waters of the Jordan, they are to stand still in the Jordan]

See: Quotes within Quotes

Joshua 3:9 (#1)

"the words of Yahweh your God"

Joshua is using the term **words** to represent what Yahweh is about to say by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what Yahweh your God will say to you]

See: Metonymy

Joshua 3:10 (#1)

"and dispossessing, he will dispossess"

Joshua is repeating forms of the verb **dispossess** in order to intensify the idea that it expresses. 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 emphasis. Alternate translation: [and he will surely dispossess]

See: Reduplication

Joshua 3:10 (#2)

"the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite"

Joshua is not referring to a specific individuals from each of these people groups. He means these people groups in general. It may be more natural in your language to express this meaning by using the plural forms as is modeled in the UST.

See: Generic Noun Phrases

Joshua 3:12 (#1)

"one man, one man to a tribe"

Joshua is using a common expression to indicate individuals representing groups to which they

belong. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [taking one man from each tribe] or [choosing one representative from each tribe]

See: Idiom

Joshua 3:13 (#1)

"the waters of the Jordan will be cut off"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [Yahweh will cut off the waters of the Jordan]

See: Active or Passive

Joshua 3:15 (#1)

"then the feet of the priests, the lifters of the Box, were dipped into the edge of the water"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [then the priests, the lifters of the Box, dipped their feet into the edge of the water]

See: Active or Passive

Joshua 3:15 (#2)

"Now the Jordan was full over all of its banks all of the days of the harvest"

The author is providing background information to help readers appreciate how great a miracle Yahweh did on this occasion. The implication is that the Israelites crossed the Jordan River during **the days of the harvest**, so Yahweh stopped its waters even when they were overflowing its banks. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 3:15 (#3)

"all of the days of the harvest"

The author is using the term **days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [during harvest time]

See: Metonymy

Joshua 3:16 (#1)

"and those going down to the sea of Arabah, the Sea of Salt, were completely cut off"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and Yahweh completely cut off those going down to the sea of Arabah, the Sea of Salt]

See: Active or Passive

Joshua 3:16 (#2)

"the sea of Arabah, the Sea of Salt"

The words **the sea of Arabah** and **Sea of Salt** are both names for what is now known as "the Dead Sea."

See: How to Translate Names

Joshua - Chapter 4 Introduction

Structure and Formatting

This chapter finishes the story of how the Israelites crossed the Jordan River, even though it was at flood stage and overflowing its banks, because Yahweh stopped its waters from flowing.

Religious and Cultural Concepts in This Chapter

Victory through the power of Yahweh

The conquest of the land of Canaan was accomplished by Yahweh's power, which he would show to be greater than that of all the kings in the land of Canaan. Joshua recognized that the Israelites would only be victorious through Yahweh's power. This is why his first act after crossing the Jordan River was to have them build a monument of stones from the river as a witness to Yahweh's power.

Translation Issues in This Chapter

Chiasm

Hebrew poetry sometimes uses a literary device called a "chiasm." A chiasm is when words or phrases are ordered in a AB-BA sequence. This helped make a saying more memorable. Joshua uses a chiasm in 4:7 when he tells the Israelites what to say to their children when they ask about the monument of stones:

A Because the waters of the Jordan were cut off B from the face of the Box of the Covenant of Yahweh. B In its crossing over in the Jordan, A the waters of the Jordan were cut off.

You may be able to present this in your translation in a way that shows this literary device.

Joshua 4:2 (#1)

"one man, one man from a tribe"

See how you translated the same expression in [3:12](#).

See: Idiom

Joshua 4:3 (#1)

"and command them, saying: 'Lift up for yourselves from here, from the midst of the Jordan, from the firm standing place of the feet of the priests, 12 stones. And you shall bring them over with you and you shall leave them in the lodging place in which you will lodge tonight'"

If your language would not use a direct quotation inside of a direct quotation, you could translate the second direct quotation as an indirect quotation. Alternate translation: [And command them to lift up for themselves 12 stones from the midst of the Jordan, from the firm standing place of the feet of the priests, and tell them to bring those stones over with them and leave them in the lodging place in which they will lodge tonight]

See: Quotes within Quotes

Joshua 4:3 (#2)

"from the firm standing place of the feet of the priests"

Joshua is using one part of the priests, their **feet**, to mean all of them in the act of standing in the Jordan riverbed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from the firm place on which the priests are now standing]

See: Synecdoche

Joshua 4:4 (#1)

"one man, one man from a tribe"

See how you translated the same expression in [3:12](#) and [4:2](#).

See: Idiom

Joshua 4:5 (#1)

"And lift up for yourselves, a man one stone, upon his shoulder"

See how you translated the similar expressions in [3:12](#) and [4:2](#). Alternate translation: [Each one of you should pick up a large stone and carry it on his shoulder]

See: Idiom

Joshua 4:5 (#2)

"to the face of"

See the Introduction to Judges for a discussion of the phrase "to the face of." Alternate translation: [before]

See: Metonymy

Joshua 4:6 (#1)

"your sons"

Although the term **sons** is masculine, Joshua is using the word here in a generic sense that includes both male and female descendants. Alternate translation: [your children]

See: When Masculine Words Include Women

Joshua 4:6 (#2)

"tomorrow"

Joshua is speaking as if the children of this generation of Israelites would ask about the stones on the day after this event, **tomorrow**. He is using the term to mean "in the future." Many languages use this word in the same way, but if it would be clearer in your language, you could state the meaning plainly. Alternate translation: [in the future]

See: Metaphor

Joshua 4:6 (#3)

"saying, 'What {are} these stones to you'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [wanting to know what these stones are to you]

See: Quotes within Quotes

Joshua 4:6 (#4)

"What {are} these stones to you"

The children of these Israelites would be using a common expression to ask about the significance of the stones for their parents. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [What connection do you have with these stones] or [Why did you bring these stones out of the Jordan River]

See: Idiom

Joshua 4:7 (#1)

**"Because the waters of the Jordan were cut off"
- "the waters of the Jordan were cut off"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [Because Yahweh cut off the waters of the Jordan ... Yahweh cut off the waters of the Jordan]

See: Active or Passive

Joshua 4:7 (#2)**"Because"**

The speakers would 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: [We brought these stones out of the Jordan because we wanted all future generations to remember that]

See: Ellipsis

Joshua 4:7 (#3)

"Because the waters of the Jordan were cut off from the face of the Box of the Covenant of Yahweh. In its crossing over in the Jordan, the waters of the Jordan were cut off"

See the discussion of this sentence in the General Notes to this chapter.

See: Poetry

Joshua 4:7 (#4)**"In its crossing over"**

Joshua means implicitly that the priests carried **the Box of the Covenant of Yahweh** over **the Jordan** River. He is not saying that it crossed over on its own. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [When the priests carried it over]

See: Assumed Knowledge and Implicit Information

Joshua 4:9 (#1)

"under the standing place of the feet of the priests"

See how you translated the same expression in [4:3](#). Alternate translation: [under the place where the priests had been standing]

See: Synecdoche

Joshua 4:9 (#2)**"unto this day"**

As the General Introduction to Joshua discusses, the author is using the term **day** by association to refer to a specific time, the time when he was writing this book. He means that the 12 stones were still in the middle of the Jordan at the time he wrote this account of them. If it would be clearer in your language, you could use an equivalent idiom or state the meaning plainly, here and for the other occurrences of this phrase in the book. Alternate translation: [right up to this time]

See: Metonymy

Joshua 4:10 (#1)**"And the people hurried and crossed over"**

This phrase expresses a single idea by using two words connected with **and**. The word **hurried** tells in what way the people **crossed over**. Alternate translation: [and the people crossed over hurriedly]

See: Hendiadys

Joshua 4:11 (#1)

"that the Box of Yahweh and the priests crossed over"

This phrase expresses a single idea by using two words connected with **and**. The phrase **the priests** indicates how **the Box of Yahweh** crossed the Jordan River. Alternate translation: [that the priests carried the Box of Yahweh across the Jordan]

See: Hendiadys

Joshua 4:12 (#1)**"just as Moses had spoken to them"**

If it would be more natural in your language, you could put this phrase at the beginning of the verse, since it gives the reason for what the rest of the verse describes.

See: Connect — Reason-and-Result Relationship

Joshua 4:12 (#2)**"armed"**

See how you translated the same expression in [1:1](#).
 Alternate translation: [carrying weapons]

See: Active or Passive

Joshua 4:13 (#1)**"equipped {ones} of the army"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [soldiers who had equipped themselves to be part of the army]

See: Active or Passive

Joshua 4:14 (#1)**"in the eyes of all of Israel"**

See how you translated the same expression in [3:7](#).
 Alternate translation: [in the perspective of all the Israelites]

See: Metonymy

Joshua 4:14 (#2)**"all of the days of his life"**

The author is using the term **days** to refer to a specific time, the lifetime of Moses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [throughout his lifetime]

See: Metonymy

Joshua 4:18 (#1)**"when} the soles of the feet of the priests were lifted up to dry ground"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [when the priests lifted the soles of their feet up to dry ground]

See: Active or Passive

Joshua 4:18 (#2)**"as yesterday and the third day"**

See how you translated the same expression in [3:4](#).
 Alternate translation: [as they had done previously]

See: Idiom

Joshua 4:19 (#1)**"came up"**

Your language may say "went up" rather than **came up** in a context such as this. Alternate translation: [went up]

See: Go and Come

Joshua 4:19 (#2)**"on the tenth {day} of the first month"**

The **first month** of the Hebrew calendar is named Aviv. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar. You say approximately what time of year that is on your calendar in a footnote, for example, "The 'first month' was the month of Aviv, which is in the spring of the year, in March and April on Western calendars." Alternate translation: [on the tenth day of the month of Aviv]

See: Hebrew Months

Joshua 4:21 (#1)**"When your sons ask their fathers tomorrow, saying, 'What are these stones'"**

If your language would not use a direct quotation inside of a direct quotation, you could translate the second direct quotation as an indirect quotation. Alternate translation: [When your sons ask their fathers tomorrow what these stones are]

See: Quotes within Quotes

Joshua 4:21 (#2)**"your sons"**

Although the term **sons** is masculine, Joshua is using the word here in a generic sense that includes both male and female descendants. Alternate translation: [your children]

See: When Masculine Words Include Women

Joshua 4:21 (#3)**"tomorrow"**

See how you translated the same expression in [4:6](#). Alternate translation: [in the future]

See: Metaphor

Joshua 4:22 (#1)**"your sons"**

Although the term **sons** is masculine, Joshua is using the word here in a generic sense that includes both male and female descendants. Alternate translation: [your children]

See: When Masculine Words Include Women

Joshua 4:22 (#2)**"then you shall cause your sons to know"**

Joshua is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [then you shall cause your sons to know the meaning of these stones] or [then you shall cause your sons to know why these stones are here]

See: Ellipsis

Joshua 4:22 (#3)

"then you shall cause your sons to know, saying, 'Israel crossed over this Jordan on dry ground'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling them that Israel crossed over this Jordan on dry ground]

See: Quotes within Quotes

Joshua 4:22 (#4)**"Israel crossed over this Jordan on dry ground"**

The parents would be 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: [These stones are here so that all future generations will remember that Israel crossed over this Jordan on dry ground]

See: Ellipsis

Joshua 4:24 (#1)**"the hand of Yahweh, that it is mighty"**

Here, **hand** represents the capability and power of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [that Yahweh has mighty power]

See: Metonymy

Joshua 4:24 (#2)**"all of the days"**

Joshua is using the term **days** by association to mean "time," since time is made up of days. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all of the time] or [always]

See: Metonymy

Joshua - Chapter 5 Introduction*Structure and Formatting*

This chapter begins with a notice of how the kings in the land of Canaan feared Yahweh when they

heard how he had dried up the Jordan River so the Israelites could cross (5:1).

The chapter then describes how the Israelites were careful to observe the law of Moses as soon as they entered the land of Canaan.

- The Israelite men were circumcised (5:2–9)
- All the Israelites celebrated Passover (5:10–12)

The chapter then describes how the commander of Yahweh's army came to help Joshua defeat his enemies (5:13–15)

Religious and Cultural Concepts in This Chapter

Circumcision

This was a sign of the covenant that Yahweh had given to the Israelites through Moses. The book of Joshua explains why the Israelite men who crossed the Jordan River had not yet been circumcised. Fulfilling this sign of the covenant was an important expression of how the Israelites would obey the whole law of Moses when they settled in the land of Canaan. It also affirmed the identity of Israel as a nation. Yahweh said that by having the Israelite men circumcised, he had removed “the disgrace of Egypt.” In Numbers 22:5, King Balak referred to the Israelites simply as “a people went out from Egypt,” in other words, a horde of runaway Egyptian slaves. Now the Israelites were being clearly constituted as a distinct people group with their own laws and customs as commanded by Yahweh. (See: Circumcise)

Translation Issues in This Chapter

“a man ... standing in front of him”

The author uses the expression “a man” to describe the figure who appears to Joshua in 5:13, but in the next verse this figure explains that he is “the prince of the army of Yahweh.” So this is actually not a human being but more likely an angel. The author uses the phrase “a man” because that was what Joshua thought he was at first. Since this figure identifies himself in the next verse, you do not need to say anything such as “an angel who looked like a man” in 5:13 in your translation.

Joshua 5:1 (#1)

“And it happened that”

The author is using this phrase to introduce what happened at the end of the story of the Israelites crossing the Jordan River. Your language may have its own way of presenting such information.

See: End of Story

Joshua 5:1 (#2)

“the Amorite” - “the Canaanite”

The author is not referring to a specific **Amorite** or **Canaanite**. He means those people groups in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Amorites ... the Canaanites]

See: Generic Noun Phrases

Joshua 5:1 (#3)

“from the face of” - “from the face of”

See the Introduction to Judges for a discussion of the phrase “to the face of.” Alternate translation: [before ... because of]

See: Metonymy

Joshua 5:1 (#4)

“then their heart melted, and a spirit was no longer in them”

See how you translated the similar expressions in [2:11](#). Alternate translation: [then they became very afraid in their hearts and they were not able to resist]

See: Idiom

Joshua 5:2 (#1)

“At that time”

The author is using this phrase to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Joshua 5:2 (#2)

"knives of flint"

The word **flint** describes a type of hard stone. If your readers would not be familiar with this type of stone, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [knives of sharpened stone] or [knives with blades made of stone]

See: Translate Unknowns

Joshua 5:2 (#3)

"and again, circumcise the sons of Israel a second time"

This does not mean that these men had already been circumcised once and that Yahweh wanted Joshua to circumcise each of them for a **second time**. Rather, as [5:4](#) explains, the previous generation of male Israelites had been circumcised, but they had died in the wilderness; the current generation of Israelite males had not yet been circumcised. Alternate translation: [and do a second general circumcision of all Israelite males, for this generation]

See: Assumed Knowledge and Implicit Information

Joshua 5:2 (#4)

"a second time"

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [for time number two]

See: Ordinal Numbers

Joshua 5:3 (#1)

"And he circumcised"

There were over 600,000 males, so the author is using **Joshua**, who was in charge of this task, to represent the many people who were necessarily involved. If it would be helpful to your readers, you

could indicate that explicitly. Alternate translation: [And he and other Israelite leaders circumcised]

See: Assumed Knowledge and Implicit Information

Joshua 5:3 (#2)

"Gibeath Haaraloth"

Gibeath Haaraloth is the name that the Israelites gave to the place where they held this second general circumcision ceremony. The name commemorates the Israelites rededicating themselves to Yahweh. In your translation you could spell it the way it sounds in your language, or you could use a word or phrase from your language that expresses the meaning of this name. Alternate translation: [the Hill of the Foreskins]

See: Copy or Borrow Words

Joshua 5:4 (#1)

"having come out" - "in their coming out"

In a context such as this, your language may say "having gone" and "in their going out" rather than **having come** and **in their coming out**. Use whichever is more natural, here and in the next two verses.

See: Go and Come

Joshua 5:5 (#1)

"For all of the people having come out were circumcised, but all the people born"

There is a contrasting relationship between these two clauses. If it would be clearer in your language, you could use a connecting word or phrase on the first clause rather than on the second one. Alternate translation: [While all of the people having come out were circumcised, all the people born]

See: Connect — Contrast Relationship

Joshua 5:5 (#2)

"all of the people having come out were circumcised"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [someone had circumcised all the people who came out]

See: Active or Passive

Joshua 5:5 (#3)

"the people" - "the people"

In this verse, the expression **the people** means "the males." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the males ... the males]

See: Assumed Knowledge and Implicit Information

Joshua 5:5 (#4)

"they did not circumcise"

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: [had not been circumcised] or [no one had circumcised]

See: Pronouns — When to Use Them

Joshua 5:6 (#1)

"For the sons of Israel had walked in the wilderness 40 years, until the finishing of all of the nation of the men of war having come out from Egypt, because they had not listened to the voice of Yahweh"

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 they had not listened to the voice of Yahweh, the sons of Israel had walked in the wilderness 40 years, until the finishing of all of the nation of the men of war having come out from Egypt]

See: Connect — Reason-and-Result Relationship

Joshua 5:6 (#2)

"the nation of the men of war"

The author seems to be speaking as if these **men of war** were a **nation** of their own. In this language and culture, people sometimes used the term "nation" to mean "army," as in [Joel 1:6](#), for example. Alternate translation: [the men of war in the army]

See: Assumed Knowledge and Implicit Information

Joshua 5:6 (#3)

"they had not listened to the voice of Yahweh"

Here, the word **listened** means "obeyed." If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [they had not obeyed the voice of Yahweh]

See: Assumed Knowledge and Implicit Information

Joshua 5:6 (#4)

"they had not listened to the voice of Yahweh"

The author is using the **voice** of Yahweh by association to mean the things that Yahweh commanded by using his voice. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they had not obeyed what Yahweh commanded them] or [they had not done what Yahweh told them to do]

See: Metonymy

Joshua 5:6 (#5)

"to their fathers"

The author is using the term **fathers** to mean "ancestors." If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to their ancestors]

See: Metaphor

Joshua 5:6 (#6)

"to us"

The author is addressing his listeners directly by saying **us**. Since the original listeners were

Israelites, **us** would have been inclusive if he had marked that form. However, unless your readers are Israelites, they would not be included in the promises described here, which Yahweh made to Abraham, Isaac, Jacob, and their descendants. So it might be more natural in your language to use the exclusive form if your language marks that distinction. Decide as a team how to translate this.

See: Exclusive and Inclusive 'We'

Joshua 5:6 (#7)

"a land flowing {with} milk and honey"

Yahweh spoke of the land being good for animals and plants as if the **milk** and **honey** from those animals and plants were actually **flowing** through the land. If this metaphor makes sense in your language, you may translate it. If your language has metaphors that mean a land is good for producing healthy livestock and good crops, you may consider using those. If neither is the case, you could state the meaning plainly. Alternate translation: [a fertile land that produces many good things]

See: Metaphor

Joshua 5:7 (#1)

"Joshua circumcised them. For they were uncircumcised because they had not circumcised them on the way"

If it would be more natural in your language, you could rearrange these three phrases so that each phrase gives the reason for the result that the next phrase describes. Alternate translation: [Because they had not circumcised them on the way, they were uncircumcised. So Joshua circumcised them]

See: Connect — Reason-and-Result Relationship

Joshua 5:7 (#2)

"they were uncircumcised because they had not circumcised them on the way"

See how you translated the similar expressions in [5:5](#). Alternate translation: [no one had circumcised them yet; no one had done this on the way]

See: Active or Passive

Joshua 5:8 (#1)

"all of the nation had finished being circumcised"

The author is using the term **nation** as in [5:6](#), to refer specifically to the Israelite males. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [all of the Israelite males had finished being circumcised]

See: Assumed Knowledge and Implicit Information

Joshua 5:8 (#2)

"all of the nation had finished being circumcised"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the leaders had finished circumcising all of the Israelite males]

See: Active or Passive

Joshua 5:9 (#1)

"I have rolled away the disgrace of Egypt from upon you"

Yahweh is speaking as if he had actually **rolled away** the **disgrace of Egypt** from the Israelites. If it would be clearer in your language, you could use an equivalent idiom or state the meaning plainly. Alternate translation: [I have removed the disgrace of Egypt from you]

See: Metaphor

Joshua 5:9 (#2)

"I have rolled away the disgrace of Egypt from upon you"

If your language does not use an abstract noun for the idea of **disgrace**, you could express the same idea in another way. See the discussion of this phrase in the General Notes to this chapter. Alternate translation: [I have taken you out of the disgraceful situation you were in as former slaves of the Egyptians]

See: Abstract Nouns

Joshua 5:9 (#3)**"So one calls the name of that place Gilgal"**

It might seem that the expression **calls the name** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [People call that place Gilgal] or [The name of that place has been Gilgal]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 5:9 (#4)**"unto this day"**

See how you translated the phrase **unto this day** in [4:9](#). Alternate translation: [right up to this time]

See: Metonymy

Joshua 5:10 (#1)**"on day 14 of the month"**

It may be more natural in your language to use an ordinal number here. (The expression **the month** refers implicitly to the "first month" or the Hebrew month Aviv, as in [4:19](#). Alternate translation: [on the fourteenth day of the month of Aviv])

See: Ordinal Numbers

Joshua 5:11 (#1)**"and roasted {grain}"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [and grain that they had roasted]

See: Active or Passive

Joshua 5:13 (#1)**"that he lifted up his eyes and looked"**

The author is using a common expression to mean that Joshua looked some distance away, since he **lifted up his eyes** in order to do this and he had to walk over to the man whom he saw. If it would be

helpful in your language, you could state the meaning plainly. Alternate translation: [that he looked off into the distance]

See: Idiom

Joshua 5:13 (#2)**"and behold"**

The author is using the term **behold** to focus attention on what happens next in this story. Your language may have a comparable expression that you could use in your translation.

See: Exclamations

Joshua 5:13 (#3)**"and his drawn sword {was} in his hand"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and he had drawn his sword and was holding it in his hand]

See: Active or Passive

Joshua 5:14 (#1)**"And Joshua fell on his face to the earth and bowed down"**

The phrase **fell on his face to the earth** means that Joshua intentionally got down on his knees and touched the ground with his face. In that culture, this action was a way that a person showed great respect and reverence for someone else. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. You could also explain the significance of the gesture; the UST models one way to do that.

See: Symbolic Action

Joshua 5:14 (#2)**"What {is} my lord speaking to his servant"**

As a way of showing respect, Joshua is speaking to the prince of Yahweh's army and about himself in the third person. If it would be helpful in your language, you could translate this in the second and

first persons. Alternate translation: [What are you, my lord, speaking to me, your servant]

See: First, Second or Third Person

Joshua 5:15 (#1)

"Slip off your sandal from upon your foot, because the place that you are standing on, it {is} holy"

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 the place that you are standing on is holy, slip off your sandal from upon your foot]

See: Connect — Reason-and-Result Relationship

Joshua 5:15 (#2)

"Slip off your sandal from upon your foot"

Joshua removing his **sandal** was a symbolic action by which he showed great respect and reverence towards someone superior and acknowledged his willingness to obey him. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. You could also explain the significance of the gesture; the UST models one way to do that.

See: Symbolic Action

Joshua 5:15 (#3)

"your sandal"

The prince of Yahweh's army is not referring to one particular **sandal** that Joshua was wearing. He means both of Joshua's sandals. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [your sandals]

See: Generic Noun Phrases

Joshua - Chapter 6 Introduction

Structure and Formatting

This chapter describes the supernatural way in which Yahweh enabled the Israelites to defeat the people of Jericho and destroy that city.

Religious and Cultural Concepts in This Chapter

Yahweh conquers

The circumstances of Israel's victory in the battle for Jericho were very unusual. An army would not normally march around a city or shout in order to win a military battle. It was Yahweh who gave the Israelites the victory, as Joshua made clear in 6:16. (See: Assumed Knowledge and Implicit Information)

Translation Issues in This Chapter

"devoted"

The specialized term that the ULT translates as "devoted" occurs several times in this chapter. See the discussion of that term in the General Introduction to Joshua, and see the UST for an expression of its meaning in the specific contexts where it is used in this chapter.

Joshua 6:1 (#1)

"Now Jericho {was} shutting and {was} being shut up from the face of the sons of Israel. There was no going out and there was no coming in"

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

See: Background Information

Joshua 6:1 (#2)

"Now Jericho {was} shutting and {was} being shut up from the face of the sons of Israel. There was no going out and there was no coming in"

The phrases **Now Jericho was shutting and was being shut up** and **There was no going out and there was no coming in** mean basically the same

thing. The author is using them together for emphasis. See the further discussion in the General Notes to this chapter. If it would be clearer in your language, you could combine them. Alternate translation: [The rulers of Jericho were so afraid of the Israelites that they had shut the city gates so that no one could enter, and they had shut up the people inside so that no one could leave]

See: Parallelism

Joshua 6:1 (#3)

"Now Jericho {was} shutting and {was} being shut up"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [Now the rulers of Jericho shut up the people inside]

See: Active or Passive

Joshua 6:1 (#4)

"from the face of"

See the Introduction to Judges for a discussion of the phrase "to the face of." Alternate translation: [because of]

See: Metonymy

Joshua 6:2 (#1)

"See"

Yahweh is speaking as if he wants Joshua to **See** or look at something. He is actually using the term to focus Joshua's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Listen]

See: Metaphor

Joshua 6:2 (#2)

"I have given"

Yahweh is using the past tense in order to refer to something that he will do in the future. He is doing this to show that the event will certainly happen. If

it would be helpful in your language, you could use the future tense. Alternate translation: [I am about to give] or [I will certainly give]

See: Predictive Past

Joshua 6:2 (#3)

"I have given Jericho into your hand"

Here, **hand** represents by association the control or power that a person would have over something. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [I have delivered Jericho to your control] or [I have allowed you to defeat conquer Jericho]

See: Metonymy

Joshua 6:2 (#4)

"the warriors of valor"

Yahweh is leaving out a word that a sentence would need in many languages to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [and the warriors of valor] or [along with the warriors of valor]

See: Ellipsis

Joshua 6:2 (#5)

"the warriors of valor"

See how you translated the phrase **warriors of valor** in [1:14](#). Alternate translation: [the valiant warriors]

See: Abstract Nouns

Joshua 6:3 (#1)

"one time"

The context implies that they were to walk around the city **one time** each day. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [one time each day]

See: Assumed Knowledge and Implicit Information

Joshua 6:5 (#1)

"when they make a long blast with the horn of the ram"

Yahweh is using this possessive form to mean the **horn** that makes a **blast**. It may be more natural in your language to express this meaning with a different form. Alternate translation: [when the priests sound a blast on the horn]

See: Possession

Joshua 6:5 (#2)

"the people" - "the people"

In this context, the phrase **the people** refers to the Israelite soldiers. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the soldiers ... the soldiers]

See: Assumed Knowledge and Implicit Information

Joshua 6:5 (#3)

"and the people shall go up"

Here, the phrase **go up** refers to climbing up over the collapsed pieces of the walls to get into the city. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [and the soldiers will climb up over the collapsed city walls]

See: Assumed Knowledge and Implicit Information

Joshua 6:5 (#4)

"a man in front of him"

Yahweh is using a common expression to mean that each of the soldiers in the army that is encircling the city should rush into the part of it that is directly in front of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [each soldier going into the part of the city that is in front of him]

See: Idiom

Joshua 6:7 (#1)

"Pass over" - "will pass over"

The phrase **Pass over** is a common expression that indicates walking or moving forward. If it would be clearer in your language, you could use an equivalent idiom or state the meaning plainly. Alternate translation: [Start walking ... will walk]

See: Idiom

Joshua 6:7 (#2)

"and the armed {ones}"

To translate this term here and in verse 9, see how you translated the similar expression in [4:12](#). Alternate translation: [and the soldiers with their weapons]

See: Active or Passive

Joshua 6:8 (#1)

"passed over"

See how you translated **passed over** in the previous verse. Alternate translation: [went forward] or [advanced]

See: Idiom

Joshua 6:8 (#2)

"to the face of Yahweh"

As the last sentence in this verse makes clear, the author is using the name **Yahweh** by association to mean **the Box of the Covenant of Yahweh**, since it represents Yahweh's presence with the people of Israel. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [in front of the Box of the Covenant of Yahweh]

See: Metonymy

Joshua 6:8 (#3)

"And the Box of the Covenant of Yahweh was going behind them"

The author does not mean that **the Box of the Covenant of Yahweh** was **going** by itself. Priests were carrying it. If it would be helpful to your readers, you could indicate that explicitly.

Alternate translation: [And the priests carrying the Box of the Covenant of Yahweh went behind them]
See: Assumed Knowledge and Implicit Information

Joshua 6:9 (#1)

"behind the Box"

Here again, it is implied that priests were carrying **the Box**. Alternate translation: [behind the Box, which priests were carrying]

See: Assumed Knowledge and Implicit Information

Joshua 6:9 (#2)

"walking and blowing on the shofars"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and behind the priests who were walking and blowing on the shofars]

See: Ellipsis

Joshua 6:10 (#1)

"the people"

As in [6:5](#), the phrase **the people** refers to the Israelite soldiers. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the Israelite soldiers]

See: Assumed Knowledge and Implicit Information

Joshua 6:10 (#2)

"You shall not shout, and you shall not make your voice heard, and a word shall not go out from your mouth"

The phrases **You shall not shout, you shall not make your voice heard, and a word shall not go out from your mouth** mean very similar things. Joshua says the same thing three times, in slightly different ways, to emphasize to the Israelite soldiers and priests that they must remain completely silent until he gives them the command, **Shout!** If it would be clearer in your language, you could combine the phrases into one and show the

emphasis in another way. Alternate translation: [You must remain completely silent] or [You must remain absolutely quiet]

See: Parallelism

Joshua 6:10 (#3)

"the day"

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

See: Metonymy

Joshua 6:11 (#1)

"And he made the Box of Yahweh circle the city"

Here, the word **he** refers to Joshua. It is implied that Joshua did not carry the **Box of Yahweh** around Jericho himself but rather instructed the priests to do it. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [And the priests brought the box of Yahweh around the city]

See: Assumed Knowledge and Implicit Information

Joshua 6:13 (#1)

"walking, {were} walking"

The author is repeating the verb **walking** in order to intensify the idea that it expresses. 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 emphasis. Alternate translation: [were walking continually]

See: Reduplication

Joshua 6:13 (#2)

"walking and blowing on the shofars"

The author is leaving out some of the words that a sentence would need in many languages to be complete. You can supply these words from the context if that would be clearer in your language.

Alternate translation: [while the priests were walking and blowing on the shofars]

See: Ellipsis

Joshua 6:13 (#3)

"walking and blowing on the shofars"

The author may be expressing a single idea by using two words connected with **and**. While the priests actually were **walking** and **blowing on the shofars** at the same time, the word **walking** might be describing in what way the priests were **blowing**, that is, continually. Alternate translation: [blowing continually on the shofars]

See: Hendiadys

Joshua 6:14 (#1)

"on the second day"

If your language does not use ordinal numbers, you could use cardinal numbers here. Alternate translation: [on day two]

See: Ordinal Numbers

Joshua 6:15 (#1)

"on the seventh day"

If your language does not use ordinal numbers, you could use cardinal numbers here. Alternate translation: [on day seven]

See: Ordinal Numbers

Joshua 6:15 (#2)

"as soon as the dawn had risen"

The author is using the word **dawn** by association to mean the sun. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [as the sun had risen] or [right at dawn]

See: Metonymy

Joshua 6:16 (#1)

"the people"

As in [6:5](#) and [6:10](#), the phrase **the people** refers to the Israelite soldiers. Alternate translation: [the Israelite soldiers]

See: Assumed Knowledge and Implicit Information

Joshua 6:16 (#2)

"Yahweh has given the city to you"

Joshua is using the past tense in order to refer to something that Yahweh will do in the future. He is doing this to show that the event will certainly happen. If it would be helpful in your language, you could use the future tense. See how you translated the similar expression in [6:2](#). Alternate translation: [Yahweh is about to give the city to you] or [Yahweh will certainly give the city to you]

See: Predictive Past

Joshua 6:17 (#1)

"a devoted thing"

To decide how to translate the term **devoted** here, in the next verse, and in verse 21, see the discussion in the General Introduction to Joshua. Also see how you translated the term in [2:10](#). Alternate translation: [something that we must destroy completely]

See: Assumed Knowledge and Implicit Information

Joshua 6:17 (#2)

"Only Rahab the prostitute will live, she and all who {are} with her in the house, because she hid the messengers whom we sent"

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 she hid the messengers whom we sent, only Rahab the prostitute will live, she and all who are with her in the house]

See: Connect — Reason-and-Result Relationship

Joshua 6:18 (#1)

"you, keep yourselves" - "you are devoting and you take" - "and you make"

In this verse, every occurrence of the word **you** refers to the Israelite soldiers, and so each is plural. So use plural forms in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Joshua 6:19 (#1)

"it is a holy thing"

Since Joshua has just described a list of things, it may be more natural in your language to use the pronoun "they" rather than **it**. Alternate translation: [they are holy things]

See: Pronouns — When to Use Them

Joshua 6:20 (#1)

"and they blew" - "and they captured"

In its first instance, the pronoun **they** refers to the priests. In its second instance, it refers to **the people**, that is, the soldiers. It may be helpful to clarify this for your readers. Alternate translation: [and the priests blew ... and the soldiers captured]

See: Pronouns — When to Use Them

Joshua 6:20 (#2)

"and the people went up to the city, a man in front of him"

See how you translated the similar expressions in [6:5](#). Alternate translation: [and the soldiers climbed up over the collapsed city walls, each soldier going into the part of the city that was in front of him]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 6:21 (#1)

"from man and to woman, from young and to old"

When he speaks of **man** and **woman**, and also when he speaks of **young** and **old**, the author is using two things to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [including all the people who lived there, regardless of their age or sex] or [including all the people who lived there, regardless of their age or gender]

See: Merism

Joshua 6:21 (#2)

"from young and to old"

The author is using the adjectives **young** and **old** as nouns in order to describe groups of people. Your language may use adjectives in the same way. If not, you could translate these words with noun phrases. Alternate translation: [from young people to old people]

See: Nominal Adjectives

Joshua 6:21 (#3)

"to the mouth of the sword"

To decide how to translate this expression here and in its other occurrences, see the discussion in the General Introduction to Joshua. Alternate translation: [destroying it completely]

See: Idiom

Joshua 6:22 (#1)

"Enter the house of the woman, the prostitute, and bring out from there the woman and all who {are} to her, just as you swore to her"

Joshua is describing one event before describing another event that preceded it. In your translation, you may wish to relate these events in the order in which they happened. Alternate translation: [Since you swore to the woman, the prostitute, that you would do this, enter her house and bring out from there the woman and all who are to her]

See: Connect — Reason-and-Result Relationship

Joshua 6:22 (#2)**"the woman, the prostitute"**

Joshua is using the phrase **the woman, the prostitute** to reintroduce Rahab as a participant in the story. If your language has its own way of reintroducing participants, you can use it here in your translation.

See: Introduction of New and Old Participants

Joshua 6:22 (#3)**"you swore"**

Since Joshua is speaking to two men, **you** would be dual if your language uses that form. Otherwise, it would be plural.

See: Forms of 'You' — Dual/Plural

Joshua 6:24 (#1)**"And they burned with fire the city"**

It might seem that the expression **burned with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [And they burned down the city] or [And they set fire to the city]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 6:24 (#2)**"the house of Yahweh"**

The phrase **the house of Yahweh** is another name for the tent of meeting. If it would be helpful to your readers, you could indicate that explicitly, as the UST does.

See: Assumed Knowledge and Implicit Information

Joshua 6:25 (#1)

"And Joshua kept alive Rahab the prostitute and the house of her father and all who {were} to her. And she has dwelt in the midst of Israel unto this day, because she hid the messengers whom Joshua had sent to spy on Jericho"

If it would be more natural in your language, you could reverse the order of these clauses, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because Rahab hid the messengers whom Joshua had sent to spy on Jericho, Joshua kept her and the house of her father and all who belonged to her alive. And she has dwelt in the midst of Israel to this day] or [Because Rahab hid the messengers whom Joshua had sent to spy on Jericho, Joshua kept her alive, and the house of her father and all who belonged to her. And she has dwelt in the midst of Israel to this day]

See: Connect — Reason-and-Result Relationship

Joshua 6:25 (#2)**"And she has dwelt in the midst of Israel unto this day"**

Depending on when this account was written, the word **she** could refer to: (1) Rahab herself. Alternate translation: [And Rahab has dwelt in the midst of Israel to this day] (2) Rahab's descendants. Alternate translation: [And Rahab's descendants have dwelt in the midst of Israel to this day]

See: Metonymy

Joshua 6:25 (#3)**"Israel"**

The author is speaking of the Israelite people by association with the man **Israel** from whom they descended. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of Israel]

See: Metonymy

Joshua 6:25 (#4)**"unto this day"**

See how you translated the same expression in [4:9](#) and [5:9](#). Alternate translation: [right up to this time]

See: Metonymy

Joshua 6:26 (#1)**"Cursed {is} the man"**

Joshua is not speaking of one particular **man** but of any man who might possibly rebuild Jericho in the future. If it would be helpful in your language, use a more natural phrase. Alternate translation: [Cursed is any man]

See: Generic Noun Phrases

Joshua 6:26 (#2)**"who arises and builds"**

As in the similar expression in [1:2](#), here Joshua is using the word **arises** to mean "takes action." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who undertakes to rebuild]

See: Idiom

Joshua 6:26 (#3)**"With his firstborn he will found it, and with his youngest he will set up its gates"**

By **With** and **with**, Joshua does not mean that the man he is describing will work together with **his oldest son** to lay the foundations of Jericho and work together with **his youngest son** to set up its gates. He means that these sons will die at the beginning and ending of the rebuilding. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [At the cost of his firstborn he will found it, and at the cost of his youngest he will set up its gates]

See: Assumed Knowledge and Implicit Information

Joshua 6:26 (#4)**"With his firstborn" - "and with his youngest"**

Joshua is using the adjectives **oldest** and **youngest** as nouns to refer to certain kinds of people. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [with his oldest son ... with his youngest son]

See: Nominal Adjectives

Joshua - Chapter 7 Introduction*Structure and Formatting*

This chapter describes how the army of the city of Ai, which was much smaller than Jericho, was able to defeat the Israelites because one of them disobeyed Yahweh's command not to take any plunder from Jericho. The chapter describes how Yahweh identified that person, a man named Achan, and how the Israelites punished him by execution for what he did.

*Religious and Cultural Concepts in This Chapter***Sin brought defeat**

It was a great sin for Achan to take what Yahweh had said was to be destroyed. Because of his sin, Yahweh withheld victory from the Israelites. (See: Sin)

*Translation Issues in This Chapter***"devoted"**

The specialized term that the ULT translates as "devoted" occurs several times in this chapter. See the discussion of that term in the General Introduction to Joshua, and see the UST for an expression of its meaning in the specific contexts where it is used in this chapter.

"went up"

As the General Introduction to Joshua discusses, Hebrew writers marked travel descriptions for change in elevation. So the author typically says "went up" when he describes how the Israelite soldiers went from Gilgal in the Jordan River valley to the city of Ai in a hilly area. If your language does not mark travel notices for change in elevation, you can translate these expressions more simply and say "went."

Joshua 7:1 (#1)**"But the sons of Israel treacherously committed a treacherous act regarding a devoted thing"**

In this verse, the author is providing background information that will help readers understand

what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 7:1 (#2)

"But the sons of Israel treacherously committed a treacherous act"

For emphasis, the author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. The idea is that one Israelite did something secret and deceptive that was a betrayal of the trust that Yahweh had placed in all of the Israelites. Alternate translation: [But the sons of Israel deceptively betrayed Yahweh]

See: Poetry

Joshua 7:1 (#3)

"regarding a devoted thing" - "the devoted thing"

To decide how to translate the term **devoted** in its two instances here and throughout this chapter, see the discussion in the General Introduction to Joshua. Also see how you translated the term in [2:10](#) and in [6:17-21](#). Alternate translation: [regarding something they were supposed to destroy completely ... the things they were supposed to destroy completely]

See: Assumed Knowledge and Implicit Information

Joshua 7:1 (#4)

"Achan" - "Karmi, the" - "Zabdi" - "Zerah"

Achan, Karmi, Zabdi, and Zerah are the names of men.

See: How to Translate Names

Joshua 7:1 (#5)

"the nose of Yahweh"

The author is using the **nose** of Yahweh to mean his anger, by association with the way that a person who is angry breathes heavily through his nose. Your language and culture may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the body in your translation. You could also use plain language. Alternate translation: [the anger of Yahweh]

See: Metonymy

Joshua 7:1 (#6)

"And" - "burned"

The author is speaking as if the **nose** of Yahweh, representing his anger, had actually **burned**. He means that it became very intense. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And ... became very intense]

See: Metaphor

Joshua 7:2 (#1)

"from the east of Bethel"

The author is describing the location of one place relative to another in the way that is characteristic of his culture. He means that if someone were traveling from **Bethel** to **Beth Aven**, he would be coming **from the east**. In your translation, express this in the way your culture describes the relative location of places. Alternate translation: [to the east of Bethel]

See: Idiom

Joshua 7:2 (#2)

"Go up" - "And the men went up"

As the General Notes to this chapter discuss, the expressions **Go up** and **went up** indicate that the Israelite spies had to move upward in elevation in order to spy out Ai. If your language does not mark travel expressions for elevation, you could shorten these expressions here and throughout this chapter. Alternate translation: ['Go ... And the men went]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 7:3 (#1)

"the people" - "the people"

As in [6:5](#) and several other places in Chapter 6, the phrase **the people** refers to the Israelite soldiers. Alternate translation: [the Israelite soldiers ... the Israelite soldiers]

See: Assumed Knowledge and Implicit Information

Joshua 7:3 (#2)

"Do not make all the people weary there, because they are few"

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 they are few, do not make all the people weary there]

See: Connect — Reason-and-Result Relationship

Joshua 7:3 (#3)

"because they are few"

The pronoun **they** refers to the inhabitants of the city of Ai, not to the soldiers in the Israelite army. It may be helpful to clarify this for your readers. Alternate translation: [because the people who live in that city are few]

See: Pronouns — When to Use Them

Joshua 7:4 (#1)

"to the face of"

See the Introduction to Judges for a discussion of the phrase "to the face of." Alternate translation: [before]

See: Metonymy

Joshua 7:5 (#1)

"the quarries"

The word translated as **the quarries** could be: (1) a description of a geographic feature near the city of Ai. Alternate translation: [the nearby rock quarries] (2) the name of a place. If you decide that this is the name of a place, you can spell the Hebrew word the way it sounds in your language. Alternate translation: [Shebarim]

See: Copy or Borrow Words

Joshua 7:5 (#2)

"the quarries"

A quarry is a place from which people take stones to use for building things. Normally, **quarries** are large and deep in the ground. If your readers would not be familiar with this type of place, you could use a descriptive phrase. Alternate translation: [the pits where people had dug stones out of the ground] or [a place where people had dug stones out of the ground]

See: Translate Unknowns

Joshua 7:5 (#3)

"And the heart of the people melted and became water"

The expressions **melted** and **became water** mean similar things. The author is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [And in their hearts, the people became very afraid]

See: Doublet

Joshua 7:5 (#4)

"And the heart of the people melted"

See how you translated the similar expressions in [2:11](#) and [5:1](#).

See: Metaphor

Joshua 7:5 (#5)**"and became water"**

The author is speaking as if the hearts of the Israelite soldiers actually **became water**. This is another way of saying that the soldiers became afraid. Your language may have a similar expression that you can use in your translation. Alternate translation: [and they no longer had any courage]

See: Metaphor

Joshua 7:6 (#1)**"And Joshua tore his garments"**

Joshua **tore his garments** as a symbolic act to show his grief and distress. If there is a gesture with a similar meaning in your culture, you could use it here in your translation, or you could explain what this action means. Alternate translation: [And Joshua tore his garments to express his grief and distress]

See: Symbolic Action

Joshua 7:6 (#2)**"and fell on his face to the earth"**

See how you translated the phrase **fell on his face to the earth** in [5:14](#). Alternate translation: [and knelt down and touched his face to the ground]

See: Symbolic Action

Joshua 7:6 (#3)**"And they made dust go up onto their heads"**

Joshua put dust on his head as a further symbolic act done to show grief. If there is a gesture with a similar meaning in your culture, you could use it here in your translation, or you could explain what this action means. Alternate translation: [And they made dust go up on their heads to show their grief]

See: Symbolic Action

Joshua 7:7 (#1)**"Alas, my Lord Yahweh"**

Joshua is using the word translated as **Alas** to express a strong feeling of fear and distress. There may be an equivalent word or expression in your language that you can use in your translation to convey this strong feeling. If not, you could specify that Gideon said this because he was feeling fear. Alternate translation: [Oh, no! My Lord Yahweh!] or [I am afraid, my Lord Yahweh!]

See: Exclamations

Joshua 7:7 (#2)**"bringing across, did you bring this people across the Jordan"**

Joshua is repeating forms of the verb **bring across** in order to intensify the idea that it expresses. 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 emphasis. Alternate translation: [did you bring this people across the Jordan at all]

See: Reduplication

Joshua 7:7 (#3)**"to give us into the hand of the Amorite"**

See how you translated this idiom in [2:24](#). Alternate translation: [to enable the Amorite to conquer us]

See: Idiom

Joshua 7:7 (#4)**"the Amorite"**

Joshua is not referring to a specific **Amorite**. He means the Amorite people groups in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Amorites]

See: Generic Noun Phrases

Joshua 7:7 (#5)**"we had been content and had stayed"**

This phrase expresses a single idea by using two verbs connected with **and**. The verb **had been content** tells in what way Joshua wishes the Israelites **had stayed** on the other side of the Jordan River. Alternate translation: [we had stayed contentedly]

See: Hendiadys

Joshua 7:8 (#1)

"What shall I say"

Joshua is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [There is nothing I can say]

See: Rhetorical Question

Joshua 7:8 (#2)

"Israel has turned the back of the neck to the face of its enemies"

Joshua is using a common expression to mean that the Israelite soldiers stopped fighting and ran away from the battle. If it would be clearer in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the Israelite soldiers have run away from the enemies they were fighting]

See: Idiom

Joshua 7:9 (#1)

"the Canaanite"

Joshua is not referring to a specific **Canaanite**. He means the Canaanite people groups in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Canaanites]

See: Generic Noun Phrases

Joshua 7:9 (#2)

"and cut off our name from the earth"

Joshua is speaking as if the Canaanite people groups would actually **cut off** the **name** of the

Israelites **from the earth**, as if their name were a physical part of the earth. He is using their **name** to represent their reputation and the memory of them, he is using the phrase **cut off** to mean "bring to an end" or "cause to cease," and he is using **the earth** to mean the people who live on the earth. Alternate translation: [and they will make the people of the earth forget that we ever existed]

See: Metaphor

Joshua 7:9 (#3)

"And what will you do for your great name"

Joshua is using the question form for emphasis. He is using Yahweh's **name** to represent his reputation. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [And then people might not honor your great name!]

See: Rhetorical Question

Joshua 7:9 (#4)

"And what will you do for your great name"

Yahweh's **name** represents his reputation. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [And what will you do to preserve your great reputation?] or [And then your great reputation will suffer!]

See: Metonymy

Joshua 7:10 (#1)

"Why is this, you {are} falling on your face"

Yahweh is not asking for information. He is using the question form to rebuke Joshua. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [You should not be falling on your face!]

See: Rhetorical Question

Joshua 7:10 (#2)**"are} falling on your face"**

See how you translated the similar expression in [7:06](#).

See: Symbolic Action

Joshua 7:11 (#1)**"Israel has sinned and indeed transgressed my covenant"**

This phrase expresses a single idea by using two verbs connected with **and**. The verb **transgressed** tells in what way Israel has **sinned**. Alternate translation: [Israel has sinned by transgressing my covenant]

See: Hendiadys

Joshua 7:12 (#1)**"So the sons of Israel were not able to stand to the face of their enemies"**

See how you translated the similar expression "stand to your face" in [1:5](#). Alternate translation: [So the sons of Israel were not able to resist their enemies]

See: Metonymy

Joshua 7:12 (#2)**"They turned the back of the neck to the face of their enemies"**

See how you translated this idiom in [7:8](#). Alternate translation: [They ran away from the enemies they were fighting]

See: Idiom

Joshua 7:13 (#1)**"Arise"**

While Yahweh does want Joshua to get up from kneeling down with his face on the ground, he is probably using the expression **Arise** to tell him to take action. Alternate translation: [Get going]

See: Idiom

Joshua 7:13 (#2)**"Arise! Consecrate the people and say, 'Consecrate yourselves for tomorrow, because thus says Yahweh, the God of Israel, "A devoted thing is in your midst, Israel. You will not be able to stand to the face of your enemies until you remove the devoted thing from your midst"'"**

In this verse, the author quotes Yahweh directly. Yahweh tells Joshua something he should say to the Israelites. And that includes telling them that Yahweh has said something. So there are three levels of quotation here. Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there are not quotations within quotations (see next note).

See: Quotes within Quotes

Joshua 7:13 (#3)**"Consecrate the people and say, 'Consecrate yourselves for tomorrow'"**

This is the beginning of a quotation within a quotation that continues through [7:15](#). If it would be clearer in your language, you could translate all of it so that there is not a quotation within a quotation. The UST models one way to do that. Alternate translation: [Consecrate the people and tell them to consecrate themselves for tomorrow]

See: Quotes within Quotes

Joshua 7:13 (#4)**"Yahweh, the God of Israel"**

For emphasis, Yahweh is instructing Joshua to refer to the Israelites in the third person, calling them by the name of their ancestor **Israel**. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [Yahweh, your God]

See: First, Second or Third Person

Joshua 7:13 (#5)

"You will not be able to stand to the face of your enemies"

See how you translated this idiom in the previous verse. Alternate translation: [You will not be able to resist your enemies]

See: Idiom

Joshua 7:14 (#1)

"And you shall be brought near"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [And Joshua shall bring you near]

See: Active or Passive

Joshua 7:14 (#2)

"that Yahweh takes" - "that Yahweh takes" - "that Yahweh takes"

For emphasis, Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [that I take ... that I take ... that I take]

See: First, Second or Third Person

Joshua 7:15 (#1)

"the one taken with the devoted thing shall be burned with fire, he and all that {is} to him, because he has transgressed the covenant of Yahweh, and because he has done a disgraceful thing in Israel"

If it would be more natural in your language, you could change the order of these phrases so that the reason for the command is placed before the result. Alternate translation: [because he has transgressed the covenant of Yahweh, and because he has done a disgraceful thing in Israel, the one taken with the devoted thing shall be burned with the fire, he and all that belongs to him]

See: Connect — Reason-and-Result Relationship

Joshua 7:15 (#2)

"the one taken with the devoted thing shall be burned with fire"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the previous verse indicates that Yahweh is the one who will "take" or catch the person who stole the devoted things, and the context implies that the Israelites are the ones who are supposed burn the one who took the banned things. Alternate translation: [you shall burn with fire the one Yahweh catches with the devoted thing]

See: Active or Passive

Joshua 7:15 (#3)

"shall be burned with fire"

See how you translated the same expression in [6:24](#). Alternate translation: [shall be burned to death]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 7:15 (#4)

"the covenant of Yahweh"

For emphasis, Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [my covenant] or [the covenant that I, Yahweh, have made with you]

See: First, Second or Third Person

Joshua 7:15 (#5)

"and because he has done a disgraceful thing in Israel"

This is the end of the second-level quotation that began in [7:13](#). It is also the end of the first-level quotation that began in [7:10](#). You may wish to indicate this with closing second-level and first-level quotation marks or with some other punctuation or convention that your language uses to indicate the end of quotations.

See: Quote Markings

Joshua 7:16 (#1)

"and the tribe of Judah was taken"

The cultural context suggests that Joshua may have used lots (small, marked stones) in this process, expecting that Yahweh would control which way they fell and thus guide the identification process. Alternate translation: [and Joshua cast lots, and the tribe of Judah was taken]

See: Assumed Knowledge and Implicit Information

Joshua 7:16 (#2)

"and the tribe of Judah was taken"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [and Yahweh indicated the tribe of Judah] or [and Yahweh guided the lots to identify the tribe of Judah]

See: Active or Passive

Joshua 7:17 (#1)

"the Zerahite" - "the Zerahite"

The word **Zerahite** is the name of a clan made up of the descendants of the man named Zerah who was the great-grandfather of Achan mentioned in [7:1](#). Express this relationship by descent in the terms that your culture would use. Alternate translation: [the Zerahites ... the Zerahites] or [the descendants of Zerah ... the descendants of Zerah]

See: How to Translate Names

Joshua 7:17 (#2)

"Zabdi"

The author is using the name **Zabdi** by association to mean his "house" or extended family, as [7:14](#) indicates. **Zabdi** was the grandfather of Achan, and Achan would have been included in his extended family. Alternate translation: [the extended family of Zabdi]

See: Metonymy

Joshua 7:17 (#3)

"and the clan of the Zerahite was taken" - "and Zabdi was taken"

See how you translated the similar passive expression in [7:16](#).

See: Active or Passive

Joshua 7:18 (#1)

"and Achan" - "was taken"

See how you translated the similar passive expressions in [7:16](#) and [7:17](#)

See: Active or Passive

Joshua 7:19 (#1)

"My son"

Achan was not Joshua's **son**. Joshua is addressing Achan using a polite form of address that someone of a higher status would use when addressing someone of a lower status in that culture. Use a form for addressing someone politely in your language that would be appropriate in this context.

See: Politeness

Joshua 7:19 (#2)

"please give glory to Yahweh, the God of Israel"

Joshua is using the expression **give glory to Yahweh the God of Israel** to encourage Achan to tell the truth and admit what he has done wrong. This will **give glory** to Yahweh by vindicating his justice that led him to allow the people of Ai to defeat the Israelites. Alternate translation: [please vindicate the justice of Yahweh, the God of Israel, by telling the truth]

See: Assumed Knowledge and Implicit Information

Joshua 7:19 (#3)

"please give glory to Yahweh, the God of Israel, and make confession to him"

If your language does not use abstract nouns for the ideas of **glory** and **confession**, you can express the same ideas with verbal forms or in some other way that is natural in your language. Alternate translation: [now glorify Yahweh, the God of Israel, and confess to him]

See: Abstract Nouns

Joshua 7:20 (#1)

"And like this and like this I did"

Achan is using a common expression of his culture, **like this and like this**, to mean that he is about to provide exact details. If it would be clearer in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [And this is exactly what I have done]

See: Idiom

Joshua 7:21 (#1)

"and 200 shekels of silver and one wedge of gold, 50 shekels {was} its weight"

At that time, a shekel was a measure of weight. If it would help your readers, you could express this in terms of modern measurements, either in the text or a footnote. Alternate translation: [and about 5 pounds of silver and one wedge of gold whose weight was a little over a pound] or [and 200 pieces of silver weighing over two kilograms and a wedge of gold that weighed about half a kilogram]

See: Biblical Money

Joshua 7:21 (#2)

"And behold, they"

See how you translated the word **behold** in [2:2](#), where it occurs with the same meaning.

See: Exclamations

Joshua 7:21 (#3)

"And behold, they are hidden in the earth"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language.

If you must state who did the action, the context indicates that "Achan" did it. Alternate translation: [And behold, I hid them in the earth]

See: Active or Passive

Joshua 7:21 (#4)

"is} under it"

Since Achan is saying that the **silver** is beneath the **coat** and the **gold**, it may be more natural in your language to use a plural pronoun here. Alternate translation: [is under them]

See: Pronouns — When to Use Them

Joshua 7:22 (#1)

"And behold, {it} was hidden in his tent"

The author is using the word **behold** to focus attention on what happens next in this story. Your language may have a comparable expression that you could use in your translation. Alternate translation: [And there it was! It was hidden in his tent]

See: Metaphor

Joshua 7:22 (#2)

"it} was hidden in his tent"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Achan had hidden it in his tent]

See: Active or Passive

Joshua 7:23 (#1)

"to the face of Yahweh"

This could mean: (1) "where Yahweh could see them." The idea is not that Yahweh did not know before where they were; he told Joshua in [7:11](#) that an Israelite had stolen some of the devoted things and hidden them. Rather, the idea is that this was public evidence that the Israelites had found the wrongdoer and would punish him as Yahweh had told them to. Alternate translation: [where Yahweh

could see them] (2) "in front of the tent of meeting." The phrase could be a description of where the Israelites **poured ... out** the silver coins, coat, and gold wedge. The author would be using the name **Yahweh** by association to mean the place where his presence was. But this would also indicate that these things were serving as conclusive evidence against Achan. Alternate translation: [in front of the tent of meeting]

See: Assumed Knowledge and Implicit Information

Joshua 7:24 (#1)

"and all Israel with him"

This phrase does not mean that Joshua also brought **all Israel** to the Valley of Achor when he brought Achan there. It means that Joshua and **all Israel with him** brought Achan and his family and possessions to the Valley of Achor. Be sure that this is clear in your translation. The UST models one way to do that.

See: Assumed Knowledge and Implicit Information

Joshua 7:24 (#2)

"to the Valley of Achor"

The word **Achor** is the name of a valley. In your translation, you could spell it the way it sounds in your language, or you could use a word or phrase from your language that expresses the meaning of this name. As the next two verses explain, the word means "trouble," and the Israelites gave that name to the valley on this occasion. Alternate translation: [to the Valley of Trouble]

See: Copy or Borrow Words

Joshua 7:25 (#1)

"Why have you troubled us"

Joshua is using the question form to rebuke Achan. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation and communicate the emphasis in another way. Alternate translation: [You should not have troubled us like this!]

See: Rhetorical Question

Joshua 7:25 (#2)

"And all of Israel stoned him with stone" - "and they stoned them with stones"

For emphasis, the author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [And all of Israel stoned him to death ... and they stoned them to death]

See: Poetry

Joshua 7:25 (#3)

"And all of Israel stoned him with stone. And they burned them with fire, and they stoned them with stones"

It may be helpful to reorder the last sentence to make it clear that the Israelites **burned** Achan and his family after they **stoned** them. Alternate translation: [And after they had stoned them with stones, then they burned them with fire]

See: Order of Events

Joshua 7:25 (#4)

"And they burned them with fire"

It might seem that the expression **burned ... with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it or use an expression that would be more natural. Alternate translation: [And they burned them up completely] or [And they set fire to their bodies]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 7:26 (#1)

"unto this day"

The author is leaving out some of the words that a sentence would need in many languages to be complete. You can supply these words from the context if that would be clearer in your language.

Alternate translation: [and it is there unto this day]
or [and it is still there at this time]

See: Ellipsis

Joshua 7:26 (#2)

"And Yahweh turned from the burning of his nose"

See how you translated the phrase "the nose of Yahweh burned" in [7:1](#). (Here, the expression **turned from** means "stopped" or "ceased." Alternate translation: [And Yahweh ceased from his intense anger] or [And Yahweh stopped being so intensely angry]

See: Metaphor

Joshua 7:26 (#3)

"the name of that place is called"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people call the name of that place]

See: Active or Passive

Joshua 7:26 (#4)

"the name of that place is called"

It might seem that the expression **the name of that place is called** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [that place is called] or [that place is named] or [people call that place]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 7:26 (#5)

"the Valley of Achor"

See how you translated the name **the Valley of Achor** in [7:24](#).

See: Copy or Borrow Words

Joshua - Chapter 8 Introduction

Structure and Formatting

Joshua 8:1–29 describes how the Israelites were able to defeat the army of the city of Ai and destroy that city once they had dealt with Achan's sin of taking plunder from Jericho. Yahweh told the Israelites how to defeat the city by putting some of their soldiers in an ambush.

Joshua 8:30–35 then describes how the Israelites affirmed their covenant with Yahweh at Mount Ebal, just as Moses had told them to do.

Religious and Cultural Concepts in This Chapter

The altar on Mount Ebal

By building an altar on Mount Ebal and writing out a copy of the law on the stones, Joshua was fulfilling what Moses had commanded the Israelites in Deuteronomy 11:26–32 and 27:1–26. If it would be helpful to your readers, you could indicate this in a footnote.

Translation Issues in This Chapter

Did Joshua put 30,000 or 5,000 soldiers in the ambush?

Verses 3–9 seem to describe Joshua sending 30,000 soldiers to lie in ambush to the west of the city of Ai. But verse 12, which seems to be a summary of that same action, says that Joshua sent 5,000 soldiers. Interpreters explain this in different ways. Some say that verse 12 is not actually a summary and Joshua sent out two groups for two different purposes, for example, one to rush into the city and another to guard the flank of the main army or to cut off escaping soldiers. Other interpreters suggest that the original 30,000 soldiers may have realized that there were more of them than were needed for the ambush and that they could not all hide without being seen, so they returned to Joshua, and he sent back only 5,000 of them. Still other interpreters suggest that the number 30,000 could be a copyist's error and that verse 3 should actually read "5,000." Whatever the explanation, it is a matter of interpretation rather than translation. The Hebrew text reads "30,000" in verse 3 and "5,000" in verse 12, and we encourage you to translate the text that way.

Descriptions of relative location

In several places in this chapter, the author describes the location of one place relative to another in the way that is characteristic of his culture. He tells from what direction a person would approach a certain place from the location they were in. In your translation express this in the way your culture describes the relative location of places. For example, in 8:8, you might say “to the west of Ai” rather than “from the west of Ai.”

Joshua 8:1 (#1)

"Do not fear and do not be dismayed"

The phrases **Do not fear** and **do not be dismayed** mean similar things. Yahweh is using them together to emphasize that Joshua and the Israelite soldiers must not be afraid. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Do not be afraid at all] or [There is absolutely no reason for you to be fearful]

See: Parallelism

Joshua 8:1 (#2)

"and arise"

See how you translated the similar expressions in [1:2](#) and [6:26](#). Alternate translation: [and get going]

See: Idiom

Joshua 8:1 (#3)

"go up"

As the General Notes to this chapter discuss, the expression **go up** indicates that the Israelite army had to move upward in elevation in order to attack **Ai**. If your language does not mark travel expressions for elevation, you could shorten such expressions, here and throughout this chapter. Alternate translation: [go]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 8:1 (#4)

"See"

See how you translated the similar use of this word in [6:2](#). Alternate translation: [Look]

See: Imperatives — Other Uses

Joshua 8:1 (#5)

"I have given into your hand"

Yahweh is using the past tense in order to refer to something that he will do in the future. He is doing this to show that the event will certainly happen. If it would be helpful in your language, you could use the future tense. Alternate translation: [I am about to give into your hand] or [I will certainly give into your hand]

See: Predictive Past

Joshua 8:1 (#6)

"I have given into your hand"

See how you translated the same expression in [6:2](#). Alternate translation: [I have enabled you to conquer] or [I will enable you to conquer]

See: Metonymy

Joshua 8:2 (#1)

"And you shall do to Ai and its king just as you did to Jericho and its king, except you may plunder its spoil and its livestock for yourselves"

If it would appear in your language that Yahweh was making a statement here and then contradicting it, you could reverse the order of the clauses so that the exception is stated first and the thing that God required the Israelites to do is stated second. Alternate translation: [Now you may plunder the spoil of Ai and its livestock for yourselves, but otherwise you must do to Ai and its king just as you did to Jericho and its king]

See: Connect — Exception Clauses

Joshua 8:3 (#1)**"warriors of valor"**

See how you translated the phrase **warriors of valor** in [1:14](#) and [6:2](#). Alternate translation: [valiant warriors]

See: Abstract Nouns

Joshua 8:4 (#1)**"See"**

See how you translated the similar use of this word in [6:2](#) and [8:1](#). Alternate translation: [Pay attention]

See: Imperatives — Other Uses

Joshua 8:4 (#2)**"And all of you shall be prepared"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and all of you shall prepare yourselves]

See: Active or Passive

Joshua 8:5 (#1)**"at the first"**

Joshua is using the adjective **first** as a noun. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase, here and in the next verse. Alternate translation: [the first time] or [at the first time]

See: Nominal Adjectives

Joshua 8:5 (#2)**"at the first"**

If your language does not use ordinal numbers, you could use an equivalent expression to express the meaning here and in the next verse. Alternate translation: [before]

See: Ordinal Numbers

Joshua 8:6 (#1)**"For they will say, 'They are fleeing to our faces, just as at the first'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [For they will say that we are fleeing to their faces, just as at the first]

See: Quotes within Quotes

Joshua 8:7 (#1)**"And Yahweh your God will give it into your hand"**

See how you translated the expression "given into your hand" in [8:1](#). Alternate translation: [And Yahweh your God will enable you to conquer it]

See: Metonymy

Joshua 8:8 (#1)**"you shall burn the city with fire"**

See how you translated the similar expression in [6:24](#). Alternate translation: [you shall set the city on fire] or [you shall burn the city down]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 8:8 (#2)**"according to the word of Yahweh"**

Joshua is using the term **word** by association to represent what Yahweh has said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [according to what Yahweh has said]

See: Metonymy

Joshua 8:8 (#3)**"See, I have commanded you"**

See how you translated the similar use of the word **See** in [6:2](#) and earlier in this chapter. Alternate translation: [Pay attention and be sure to do exactly as I have commanded you]

See: Metaphor

Joshua 8:9 (#1)

"from the west of Ai"

As the General Notes to this chapter discuss, here and several other times in the following verses, the author describes the location of one place relative to another in the way that is characteristic of his culture. Express these relative locations the way someone in your culture would. Alternate translation: [to the west of Ai]

See: Idiom

Joshua 8:10 (#1)

"to the face of the people"

See the Introduction to Judges for a discussion of the phrase "to the face of." Alternate translation: [before the people]

See: Metonymy

Joshua 8:12 (#1)

"And he had taken about 5,000 men, and he had set them {in} ambush"

This statement seems to be a reminder of what Joshua did in [8:3-9](#). For a discussion of why [8:3](#) says that Joshua sent 30,000 men to lie in ambush while this verse says that he sent **about 5,000 men**, see the General Notes to this chapter.

See: Assumed Knowledge and Implicit Information

Joshua 8:13 (#1)

"So the people set all of the camp that {was} from the north of the city and its heel from the west of the city"

The first sentence in this verse is a summary statement for 8:3-12. Use a natural form in your language for a summary statement at the end of one section of a story. Be sure that it is clear that

this is a summary and not a description of a further action.

See: End of Story

Joshua 8:13 (#2)

"and its heel from the west of the city"

The author is speaking of the Israelite army as if it were a foot and the soldiers who hid **west** of Ai as its **heel**. He means that those soldiers were at the edge of the force. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and the Israelite soldiers who had separated from the main force and hidden on the west side of the city]

See: Metaphor

Joshua 8:14 (#1)

"as soon as the king of Ai saw"

The author does not say specifically what the king of Ai **saw**. This could mean: (1) that the king saw Joshua. The author has just said that Joshua went and spent the night in the valley near Ai, and the king may have seen him in the morning and concluded that this was the main force of the Israelite army and that he could attack and destroy it. Alternate translation: [as soon as the king of Ai saw Joshua] (2) that the king saw that the Israelite army was north of the city. This could be a more general reference to the king seeing that the Israelites had set up their main camp to the north of the city. Alternate translation: [as soon as the king saw the Israelite army]

See: Assumed Knowledge and Implicit Information

Joshua 8:14 (#2)

"hurried and got up early"

This phrase expresses a single idea by using two words connected with **and**. The word **hurried** tells in what way the men of the city **got up early**. Alternate translation: [quickly got up early]

See: Hendiadys

Joshua 8:14 (#3)**"his people"**

As in [6:5](#), the term **people** refers to soldiers. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [his soldiers] or [his army]

See: Assumed Knowledge and Implicit Information

Joshua 8:15 (#1)**"And Joshua and all of Israel were struck"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the context implies that "the men of Ai" did it. Alternate translation: [And the men of Ai struck Joshua and all of Israel]

See: Active or Passive

Joshua 8:15 (#2)**"And Joshua and all of Israel were struck to the face of them"**

See the section discussing the word "struck" in the Introduction to Judges and also see the section discussing the phrase "to the face of." Alternate translation: [And Joshua and all Israel let themselves be back] or [And Joshua and all Israel pretended to be defeated before them]

See: Metonymy

Joshua 8:16 (#1)**"And all of the people who {were} in the city were summoned"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [And the king summoned all of the people who were in the city]

See: Active or Passive

Joshua 8:16 (#2)**"all of the people"**

In this context, the phrase **the people** refers to the men who were able to fight. It is clear from [8:24](#) that other people remained in the city. Alternate translation: [all of the fighting men]

See: Assumed Knowledge and Implicit Information

Joshua 8:16 (#3)**"and they were drawn away"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and this drew them away]

See: Active or Passive

Joshua 8:17 (#1)**"And a man was not left in Ai or Bethel who had not gone out after Israel"**

If it would be clearer in your language, you could translate this sentence as a positive statement. Alternate translation: [And every man in Ai and Bethel went out after Israel]

See: Double Negatives

Joshua 8:17 (#2)**"a man"**

Here, the term **man** refers specifically to the men who were able to fight. They left these two cities to pursue the Israelite army. Older men and those unable to fight because of some physical disability probably did not leave these cities. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [a man of fighting age] or [a man who could fight]

See: Assumed Knowledge and Implicit Information

Joshua 8:17 (#3)**"or Bethel"**

The statement that the fighting men of **Bethel** also pursued the Israelites implicitly suggests that Bethel and Ai were allied cities. If it would be helpful to your readers, you could indicate that

explicitly. Alternate translation: [or in its allied city of Bethel]

See: Assumed Knowledge and Implicit Information

Joshua 8:17 (#4)

"And they left the city opened"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And they left the gates of the city open]

See: Active or Passive

Joshua 8:18 (#1)

"I will give it into your hand"

See how you translated the similar expression in [8:1](#). Alternate translation: [I will enable you to conquer it]

See: Idiom

Joshua 8:18 (#2)

"Stretch out with the curved sword that is in your hand toward Ai, because I will give it into your hand." And Joshua stretched out with the curved sword that was in his hand toward the city"

This action was a literal sign to Joshua's soldiers to attack Ai, as the next verse indicates, but it was probably also a symbolic indication that Ai was to be destroyed. You should retain this action in your translation. If it would be helpful to your readers, you could indicate its meaning in footnote.

See: Symbolic Action

Joshua 8:19 (#1)

"And the ambush rose quickly from its place, and they ran"

The word **ambush** is a singular noun that refers to a group of people acting together. That is why the pronoun **they** is plural. If your language does not use singular nouns in this way, you could describe this **ambush** as a group. Alternate translation:

[And the Israelite soldiers who were hiding themselves rose quickly from their place, and they ran]

See: Collective Nouns

Joshua 8:19 (#2)

"and hurried and burned"

This phrase expresses a single idea by using two words connected with **and**. The word **hurried** tells in what way the soldiers from the ambush **burned** the city. Alternate translation: [and they hurriedly burned]

See: Hendiadys

Joshua 8:19 (#3)

"and burned the city with fire"

See how you translated the same expression in [8:8](#). Alternate translation: [and they set the city on fire]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 8:20 (#1)

"and behold"

The author is using the term **behold** to focus attention on what happens next in this story. Your language may have a comparable expression that you could use in your translation.

See: Exclamations

Joshua 8:20 (#2)

"And it was not in their hands to flee here or there"

Here, **hand** represents the capability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. This statement seems to introduce the action that the author describes in the rest of this verse and in the next two verses, in which the soldiers from Ai and Bethel become surrounded by the Israelite soldiers. Alternate translation: [And it was not possible for them to flee here or there]

See: Metonymy

Joshua 8:20 (#3)

"here or there"

The author is speaking of two things in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [anywhere]

See: Merism

Joshua 8:22 (#1)

"And these came out from the city to meet them, so they were in the midst of Israel"

The pronoun **these** refers to the Israelite soldiers who had been hiding and who had just set the city of Ai on fire. The pronoun **them** refers to the Israelite soldiers who had openly attacked Ai and then pretended to flee, but then turned around to attack their enemies. The pronoun **they** refers to the soldiers who had come out of the cities of Ai and Bethel. It may be helpful to clarify this for your readers. Alternate translation: [And the Israelite soldiers who had been hiding and who had just set the city of Ai on fire came out from the city to meet the Israelite soldiers who had just turned around to attack, so the soldiers who had come out of the cities of Ai and Bethel were in the midst of Israel]

See: Pronouns — When to Use Them

Joshua 8:22 (#2)

"so they were in the midst of Israel, these from here and these from there"

The author is using the term **Israel** by association to mean the Israelite army. It is not significant which instance of **here** refers to which body of Israelite soldiers, the one coming from the city or the one coming back from the wilderness. Alternate translation: [so they were in the midst of Israelite soldiers, some coming at them from one direction and others coming at them from the other direction]

See: Metonymy

Joshua 8:22 (#3)

"And they struck them until he left to him no survivor or fugitive"

After referring to the Israelite soldiers as **they** and the soldiers from Ai and Bethel as **them**, the author then refers to the Israelites as **he** and to their enemies as **him**. This probably reflects the use earlier in the verse of the singular term **Israel** to represent the Israelite soldiers. It may be more natural in your language to use plural pronouns throughout this sentence. Alternate translation: [And they struck them until they left to them no survivor or fugitive]

See: Pronouns — When to Use Them

Joshua 8:24 (#1)

"in the field, in the wilderness"

By using the terms **field** and **wilderness** together, the author could be: (1) giving further information about where **the field** was located. Alternate translation: [in the field that was in the wilderness] (2) naming two locations where the Israelite army killed the soldiers from Ai and Bethel. Alternate translation: [in the field and in the wilderness]

See: Distinguishing Versus Informing or Reminding

Joshua 8:24 (#2)

"and all of them had fallen"

The author is describing dying in battle by association with the word **fallen**, since soldiers who die in battle fall to the ground and die. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and all of them had been killed] or [and all of them had died]

See: Metonymy

Joshua 8:25 (#1)

"the ones falling"

See how you translated the similar expression in the previous verse. Alternate translation: [the ones who were killed]

See: Metonymy

Joshua 8:25 (#2)**"all of the men of Ai"**

While the terms **man** and **woman** earlier in the verse have a specific sense, the masculine term **men** here 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 here that is clearly inclusive of both men and women. Alternate translation: [the entire population of the city]

See: When Masculine Words Include Women

Joshua 8:26 (#1)**"And Joshua did not turn back his hand"**

The author is expressing a positive meaning by using a negative word together with a term that is the opposite of the action he wishes to emphasize. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And Joshua continued holding out his hand]

See: Litotes

Joshua 8:27 (#1)**"However, Israel plundered for themselves the livestock and the spoil of that city"**

The word **However** is introducing a contrast. What follows the word **However** is in contrast to what the Israelites did to the inhabitants of Ai in the previous verse. Use a natural form in your language for introducing a contrast. Alternate translation: [By contrast, Israel did plunder for themselves the livestock and the spoil of that city]

See: Connect — Contrast Relationship

Joshua 8:27 (#2)**"according to the word of Yahweh"**

The author is using the term **word** to represent what Yahweh commanded by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [according to the commandment of Yahweh]

See: Metonymy

Joshua 8:28 (#1)**"a desolation"**

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

See: Abstract Nouns

Joshua 8:29 (#1)**"unto this day"**

The author is leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: [that remains until this day] or [that is still there at the present time]

See: Ellipsis

Joshua 8:30 (#1)**"Then"**

The word **Then** indicates that the event the story will now relate came after the event it has just described. If it would be helpful to your readers, you could show this relationship by using a fuller phrase. Alternate translation: [After that] or [After raising a great pile of stones over the corpse of the king of Ai]

See: Connect — Sequential Time Relationship

Joshua 8:31 (#1)**"as written in the book of the law of Moses"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [as the book of the law of Moses says] or [as Moses wrote in his book of the law]

See: Active or Passive

Joshua 8:31 (#2)**"over which one has not wielded an iron tool"**

The author is quoting Yahweh's words to Moses in [Exodus 20:25](#) where Yahweh uses the first part of a process to mean that entire process. Picking up an **iron tool** and holding it over a stone is the first step in using that tool to shape the stone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [which no one has used an iron tool to shape]

See: Synecdoche

Joshua 8:33 (#1)**"from here and from there at the Box"**

As the General Notes to this chapter discuss, the author is describing the location of one place relative to another in the way that is characteristic of his culture. Alternate translation: [on both sides of the Box] or [on either side of the Box]

See: Idiom

Joshua 8:33 (#2)**"half of him" - "and half of him"**

The pronoun **him** in both instances refers to **Israel**, which means all of the Israelites. It may be more natural in your language to use plural pronouns. Alternate translation: [half of them ... and half of them]

See: Pronouns — When to Use Them

Joshua 8:33 (#3)**"at the first"**

The author is using the adjective **first** as a noun. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [when he first delivered the law]

See: Nominal Adjectives

Joshua 8:34 (#1)**"written"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [that Moses had written]

See: Active or Passive

Joshua 8:35 (#1)**"There was not a word from all that Moses had commanded that Joshua did not read"**

If it would be clearer in your language, you could use a positive expression to translate this double negative expression. Alternate translation: [Joshua read every word that Moses had commanded]

See: Double Negatives

Joshua 8:35 (#2)**"and the women, and the children, and the sojourners"**

The author is making clear that on this occasion the **assembly of Israel** did not consist only of male representatives of tribes or clans or extended families, but that it also included **women** and **children** and **sojourners**. If it would be clearer in your language, you could indicate this explicitly in your translation. Alternate translation: [including all of the women and children and all of the sojourners]

See: Assumed Knowledge and Implicit Information

Joshua - Chapter 9 Introduction*Structure and Formatting*

This chapter describes how the people of the city of Gibeon deceived the Israelites into making a peace treaty with them.

*Religious and Cultural Concepts in This Chapter***How the Israelites were deceived**

The Israelites were deceived because "they did not ask the mouth of Yahweh" (9:14), that is, they did not ask Yahweh for guidance. Instead of consulting Yahweh, they reached conclusions of their own based on what they considered to be reasonable in

light of the evidence they had. The Bible says instead, in [Proverbs 3:5](#) "Trust in Yahweh with all your heart, and do not lean on your own understanding." (See: Inquire)

The Hivites

In [3:10](#), the Israelites are given a list of the nations that they are told to dispossess from the land. This list includes the Hivites. In [9:1-2](#), the author of Joshua records that when the kings on the west side of the Jordan River heard what the Israelites had done to Ai, they made an agreement to fight against the Israelites. The list in [9:2](#) of kings who agreed to fight against the Israelites includes "the Hivite." The author records in [9:3-4](#) that when "those who dwelled in Gibeon heard what Joshua had done to Jericho and to the Ai ... they ... acted with cunning." The author then records in [9:7](#) that those who dwelled in Gibeon were "Hivite." The Hivite nation consisted of multiple people groups, of whom the Gibeonites were just one. This is why the author could say in [9:1-2](#) that among the kings who gathered to fight the Israelites were Hivites and also say that the Gibeonites were Hivites.

"Cut a covenant"

The phrase "cut a covenant" occurs several times in this chapter. It means "make a covenant." The word "cut" is used because in some covenant ceremonies, the participants would cut up animals and then walk between the pieces. This was to indicate, "If I break this covenant, may I be destroyed in this same way." It is not necessary to understand this background to covenant ceremonies in order to understand the action in this chapter, so you do not have to use the term "cut" in your translation. You could simply say "make," or you could use an expression from your own language and culture.

Joshua 9:1 (#1)

"were} on the other side of the Jordan"

The description that follows indicates that by **the other side of the Jordan**, the author means the side opposite to the one from which the Israelites approached the land of Canaan. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [were on the west side of the Jordan River]

See: Assumed Knowledge and Implicit Information

Joshua 9:1 (#2)

"the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite"

The author is not referring to specific individuals. He is describing the people groups that these **kings** ruled. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [that is, the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites]

See: Generic Noun Phrases

Joshua 9:2 (#1)

"as one mouth"

The author is using a common expression of his culture, **as one mouth**, to mean "by unanimous agreement." (All the kings said the same thing, that they would fight the Israelites, so it was as if together they only had one mouth.) If it would be clearer in your language, you could use an equivalent idiom or state the meaning plainly. Alternate translation: [by unanimous agreement]

See: Idiom

Joshua 9:4 (#1)

"And they acted, they also, with cunning"

The word **also** does not indicate that the other kings had acted **with cunning** and the people of Gibeon did the same. Rather, the idea is that the other kings acted by joining forces to fight the Israelites, and the people of Gibeon **also** acted, but **with cunning** rather than by fighting. It may be helpful to clarify this for your readers. Alternate translation: [And they also took action, but unlike the other kings, they did not prepare to fight; they used cunning]

See: Connect — Contrast Relationship

Joshua 9:4 (#2)

"with cunning"

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

See: Abstract Nouns

Joshua 9:5 (#1)

"crumbs"

This word could mean (1) **crumbs**, as in the ULT, here and in [9:12](#). (2) **moldy**. Alternate translation: [moldy]

See: Assumed Knowledge and Implicit Information

Joshua 9:6 (#1)

"a man of Israel"

The author is not referring to a specific **man**. He means the men **of Israel** in general and, as verses 15 and 18–21 indicate, most likely the leaders of Israel. Alternate translation: [the leaders of Israel]

See: Collective Nouns

Joshua 9:6 (#2)

"and now"

See how you translated in [1:2](#) this expression that people of this time used to introduce the main business of a message.

See: Idiom

Joshua 9:6 (#3)

"cut a covenant with us"

See the discussion of this phrase in the General Notes to this chapter. Alternate translation: [make a covenant with us]

See: Assumed Knowledge and Implicit Information

Joshua 9:7 (#1)

"a man of Israel"

See how you translated the same expression in the previous verse. Alternate translation: [the leaders of Israel]

See: Generic Noun Phrases

Joshua 9:7 (#2)

"the Hivite"

The author is not referring to one **Hivite**. He means the Gibeonite messengers, who were Hivites. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [these Hivites] or [the Hivites]

See: Generic Noun Phrases

Joshua 9:7 (#3)

"Then how can I cut a covenant with you"

The Israelite leaders are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [In that case, we could not cut a covenant with you!]

See: Rhetorical Question

Joshua 9:8 (#1)

"We {are} your servants"

By saying **We are your servants**, the Gibeonites do not mean that they are willing to become slaves, such as they eventually do become in this episode. Rather, they are agreeing to let Joshua be their ruler. They mean implicitly that they will accept the terms he specifies, such as paying tribute. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [We are willing to serve you as our ruler]

See: Assumed Knowledge and Implicit Information

Joshua 9:9 (#1)

"Your servants have come from a very distant land because of the name of Yahweh your God"

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 of the name of Yahweh your God, your servants have come from a very distant land]

See: Connect — Reason-and-Result Relationship

Joshua 9:9 (#2)**"Your servants"**

To show respect to Joshua, the Gibeonites are speaking about themselves in the third person. They are not assuming that he has already agreed to let them serve him as their ruler. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [We, your servants]

See: First, Second or Third Person

Joshua 9:9 (#3)**"because of the name of Yahweh"**

Here, as in [7:9](#), Yahweh's **name** represents his reputation. Alternate translation: [because of the reputation of Yahweh]

See: Metonymy

Joshua 9:10 (#1)**"was} in Ashtaroth"**

The word **Ashtaroth** is the name of the capital city of **Bashan**. If you have already translated the book of Deuteronomy, see how you translated this name in [Deuteronomy 1:4](#).

See: How to Translate Names

Joshua 9:11 (#1)

"saying, 'Take provisions in your hand for the road and go to meet them. And you shall say to them, 'We are your servants. And now, cut a covenant for us'"

There are three levels of quotation here. The men sent from Gibeon are speaking (level 1) and quoting their people (level 2) telling them what to tell the Israelites (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation (see the Quotes within Quotes note). Alternate translation: [telling us that we should take provisions in our hand for the road and go to meet you and tell you

that we are your servants and that we want you to cut a covenant with us]

See: Quote Markings

Joshua 9:11 (#2)

"saying, 'Take provisions in your hand for the road and go to meet them. And you shall say to them"

If your language would not use a direct quotation inside of a direct quotation, you could translate the second direct quotation as an indirect quotation. Alternate translation: [telling us to take provisions in our hand for the road and go to meet you and say to you]

See: Quotes within Quotes

Joshua 9:11 (#3)**"in your hand"**

The Gibeonites and their leaders were using one part of a person, his **hand**, to represent all of him in the act of bringing something with them. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [with you]

See: Synecdoche

Joshua 9:11 (#4)**"for the road"**

The people of Gibeon are speaking of the men's journey by association with **the road** on which they would walk. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for your journey]

See: Metonymy

Joshua 9:12 (#1)**"behold"**

In this context, the Gibeonites are using the term **behold** to mean that they want the Israelites to look at their bread. Alternate translation: [look at it]

See: Exclamations

Joshua 9:13 (#1)

"and behold"

The Gibeonites are using the word **behold** here in the same way as in the previous verse. Alternate translation: [and look at it]

See: Exclamations

Joshua 9:13 (#2)

"the road"

See how you translated the same expression in [9:11](#). Alternate translation: [our journey]

See: Metonymy

Joshua 9:14 (#1)

"And the men took from their provisions"

This could mean: (1) that the Israelite leaders tasted the provisions of the Gibeonites to see whether they were old. Alternate translation: [And the Israelite leaders tasted their provisions] (2) that they **took** some of these provisions out of the Gibeonites' baggage to examine them. Alternate translation: [And the Israelite leaders examined their provisions]

See: Assumed Knowledge and Implicit Information

Joshua 9:14 (#2)

"the mouth of Yahweh"

The author is using Yahweh's **mouth** to represent Yahweh himself in the act of guiding or giving counsel. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Yahweh to guide them] or [Yahweh to counsel them]

See: Synecdoche

Joshua 9:15 (#1)

"And Joshua made peace with them"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea with an adjective or in some other way that is natural in your language. Alternate translation: [And Joshua agreed that the Israelite people would have a peaceful relationship with the Gibeonite people]

See: Abstract Nouns

Joshua 9:16 (#1)

"at the end of three days"

See how you translated the similar expression in [1:11](#). Translate this in the way your own culture reckons time. Alternate translation: [two days later]

See: Assumed Knowledge and Implicit Information

Joshua 9:16 (#2)

"that they heard that they {were} near to them and they {were} dwelling among them"

The phrases **they were near to them** and **they were dwelling among them** mean basically the same thing. The author says the same thing twice, in slightly different ways, to emphasize that the Gibeonites lived close to the Israelites. If it would be clearer in your language, you could combine the phrases into one and show the emphasis in a way that is natural in your language. Alternate translation: [that they heard that they actually lived close to them!] or [that they discovered that they actually lived close to them!]

See: Parallelism

Joshua 9:17 (#1)

"on the third day"

If your language does not use ordinal numbers, but your culture reckons the present day as day one, you could use a cardinal number here. Otherwise, see how you translated the similar expressions in [1:11](#) and [9:16](#). Alternate translation: [on day three] or [after traveling for two days]

See: Ordinal Numbers

Joshua 9:17 (#2)

"and Kephirah and Beeroth and Kiriath Jearim"

Kephirah, Beeroth, and Kiriath Jearim are the names of towns that were subject to the king of the city of Gibeon.

See: How to Translate Names

Joshua 9:18 (#1)

"And the sons of Israel did not strike them, because the leaders of the congregation had sworn to them by Yahweh, the God of Israel"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [And because the leaders of the congregation had sworn to them by Yahweh the God of Israel, the sons of Israel did not strike them]

See: Connect — Reason-and-Result Relationship

Joshua 9:19 (#1)

"We ourselves have sworn"

For emphasis, the **leaders** are stating a pronoun, the meaning of which is already present in the verb translated as **sworn**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **ourselves**.

See: Reflexive Pronouns

Joshua 9:19 (#2)

"we are not able to touch them"

In context such as this, the word translated as **touch** has the sense of "harm" or "kill." In some languages, this may sound like an understatement for emphasis, and you could express the meaning that way. Alternate translation: [we cannot do the slightest thing to harm them]

See: Hyperbole

Joshua 9:20 (#1)

"so wrath will not be on us"

The leaders mean implicitly that they do not want the **wrath** of Yahweh to be **upon** them, that is, they do not want Yahweh to be angry with them and punish them for breaking their **oath**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [so Yahweh will not be angry with us and punish us]

See: Assumed Knowledge and Implicit Information

Joshua 9:21 (#1)

"So they became hewers of wood and drawers of water for all of the congregation"

Some versions treat this phrase as a continuation of what the leaders said to the congregation. If a translation of the Bible exists in your region, you may wish to make this part of the quotation from the leaders if it does. If a translation of the Bible does not exist in your region, you may wish to end the quotation before this phrase, as the ULT does.

See: Direct and Indirect Quotations

Joshua 9:22 (#1)

"saying, 'We {are} very far from you'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that you are very far from us]

See: Quotes within Quotes

Joshua 9:23 (#1)

"And now"

See how you translated this expression, which introduces the main business of a communication, in [1:2](#) and its other occurrences.

See: Idiom

Joshua 9:23 (#2)**"you are cursed"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation, as in the UST: [Yahweh has cursed you]

See: Active or Passive

Joshua 9:23 (#3)**"and none of you shall be cut off a slave and hewers of wood and drawers of water"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **cut off**, which in this context means "cease to be." Alternate translation: [and each of you shall always be a slave who hews wood and draws water]

See: Double Negatives

Joshua 9:23 (#4)**"and none of you shall be cut off a slave"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [and we will not cut off any of you from being a slave]

See: Active or Passive

Joshua 9:24 (#1)**"declaring, it was declared to your servants"**

The Gibeonites are repeating forms of the verb **declared** in order to intensify the idea that it expresses. 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 emphasis. Alternate translation: [it was clearly declared to your servants]

See: Reduplication

Joshua 9:24 (#2)**"Because declaring, it was declared to your servants"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [Because people clearly declared to your servants]

See: Active or Passive

Joshua 9:24 (#3)**"to your servants"**

To show respect to Joshua, the Gibeonites are speaking humbly about themselves in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [to us, your servants]

See: First, Second or Third Person

Joshua 9:24 (#4)**"to you" - "from your faces" - "from your faces"**

The first two instances of **your** are singular because the Gibeonites are addressing Joshua. The other two instances of **your** and the word **you** are plural because the Gibeonites are referring to the Israelites as a group. Use the corresponding forms in your translation if your language marks this distinction.

See: Forms of 'You' — Singular

Joshua 9:24 (#5)**"from your faces"**

The Gibeonites are using one part of the Israelite people, their **faces**, to represent all of them. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [because of you]

See: Synecdoche

Joshua 9:25 (#1)**"And now"**

See how you translated the same expression in [9:23](#).

See: Idiom

Joshua 9:25 (#2)**"behold us"**

The Gibeonite men are using the term **behold** to focus attention on what they say next. Your language may have a comparable expression that you could use in your translation.

See: Metaphor

Joshua 9:25 (#3)**"in your hand"**

Here, the **hand** represents the power or control that a person has over someone or something. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [in your control] or [under your control]

See: Metonymy

Joshua 9:25 (#4)**"as {is} good and as {is} right"**

The terms **good** and **right** mean similar things. The author 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: [as is most appropriate]

See: Doublet

Joshua 9:25 (#5)**"in your eyes"**

The Gibeonites are using the term **eyes** by association to mean sight. Sight, in turn, represents judgment and perspective. If it would be helpful in your language, you could state the meaning plainly.

Alternate translation: [in your perspective] or [in your judgment]

See: Metonymy

Joshua 9:26 (#1)**"And he delivered them from the hand of the sons of Israel"**

The author is using one part of the **sons of Israel**, their **hand**, to represent all of them in the potential act of killing the Gibeonites. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [And he delivered them from the sons of Israel]

See: Synecdoche

Joshua 9:27 (#1)**"unto this day"**

See how you translated the phrase **unto this day** in [4:9](#), where it occurs with the same meaning. Alternate translation: [right up to this time]

See: Idiom

Joshua - Chapter 10 Introduction*Structure and Formatting*

This chapter describes how other Canaanite kings attacked the city of Gibeon because it was a great city and they were concerned because its people had allied themselves with the Israelites. The chapter also describes how Joshua and the Israelite army went and defended the city and defeated its attackers (10:1–27).

The chapter then describes how Joshua and the Israelite army went and defeated and destroyed each of the cities whose kings had attacked Gibeon, the cities of Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir (10:28–43).

The ULT sets the lines in 10:12–13 farther to the right on the page than the rest of the text because they are a poem.

Religious and Cultural Concepts in This Chapter

Complete destruction of cities

The war that the Israelites fought against the Canaanites was different from other wars. Yahweh gave Israel special instructions about how they were to deal with the people they defeated, including completely destroying them and their cities. These were unique circumstances, and armies today are not supposed to act in the same way.

Translation Issues in This Chapter

“devoted”

The specialized term that the ULT translates as “devoted” occurs several times in this chapter. See the discussion of that term in the General Introduction to Joshua, and see the UST for an expression of its meaning in the specific contexts where it is used in this chapter.

“to the mouth of the sword”

This expression occurs several times in this chapter, often in connection with the term “devoted.” See the discussion of this expression in the General Introduction to Joshua, and see how the UST represents its meaning.

“come up,” “went up”

As the General Introduction to Joshua discusses, Hebrew writers marked travel descriptions for change in elevation. The author follows this usage in several places in this chapter. If your language does not mark travel notices for change in elevation, you can translate these expressions more simply. For example, in 10:6 you might have the Gibeonites say simply “come to us” rather than “come up to us.”

Joshua 10:1 (#1)

“and had devoted it”

See the discussion of the term **devoted** in the General Notes to this chapter. Alternate translation: [and had completely destroyed it]

See: Assumed Knowledge and Implicit Information

Joshua 10:2 (#1)

“that they feared greatly”

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. This first phrase would then be at the end of the verse. Alternate translation: [then they feared greatly]

See: Connect — Reason-and-Result Relationship

Joshua 10:2 (#2)

“that they feared greatly”

The pronoun **they** refers both to the king of Jerusalem, mentioned in the previous verse, and to the people who lived in that city. It may be helpful to clarify this for your readers. Alternate translation: [the people of Jerusalem and their king feared greatly]

See: Pronouns — When to Use Them

Joshua 10:2 (#3)

“the cities of the kingdom”

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

See: Abstract Nouns

Joshua 10:4 (#1)

“Come up”

As the General Notes to this chapter discuss, the expression **Come up** indicates that these kings and their armies would have to travel upward in elevation in order to reach Jerusalem. If your language does not mark travel expressions for elevation, you could shorten such expressions here and throughout this chapter. Alternate translation: [Come]

See: Assumed Knowledge and Implicit Information

Joshua 10:4 (#2)

"and let us strike Gibeon, because it has made peace with Joshua and with the sons of Israel"

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 Gibeon has made peace with Joshua and with the sons of Israel, let us strike it]

See: Connect — Reason-and-Result Relationship

Joshua 10:5 (#1)

"the Amorite"

The author is not referring to a specific **Amorite**. He means Amorites in general. It may be more natural in your language to express this meaning by using a plural form, here and in the next verse. Alternate translation: [the Amorites]

See: Generic Noun Phrases

Joshua 10:5 (#2)

"their camps"

The author is using the term **camps** by association to mean the armies that stayed in camps during military campaigns. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [their armies]

See: Metonymy

Joshua 10:6 (#1)

"Do not let your hands drop from your servants"

The men of Gibeon are speaking as if Joshua had his **hands** around them but might let his hands **drop** so that he was no longer holding them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Do not stop helping your servants]

See: Metaphor

Joshua 10:6 (#2)

"from your servants"

The men of Gibeon are speaking about themselves in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [from us]

See: First, Second or Third Person

Joshua 10:6 (#3)

"Come up to us quickly and save us and help us, because all of the kings of the Amorite dwelling {in} the hill country have gathered against us"

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 all of the kings of the Amorites dwelling in the hill country have gathered against us, come up to us quickly and help us and save us]

See: Connect — Reason-and-Result Relationship

Joshua 10:6 (#4)

"and save us and help us"

The author is describing one event before describing another event that would precede it. In your translation, you may wish to relate these events in the order in which they would happen. Alternate translation: [and help us and save us]

See: Order of Events

Joshua 10:8 (#1)

"Do not be afraid of them, because I have given them into your hand"

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: [I have given them into your hand, so do not be afraid of them]

See: Connect — Reason-and-Result Relationship

Joshua 10:8 (#2)**"I have given them into your hand"**

Yahweh is using the past tense to describe something that is going to happen in the future in order to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [I will certainly give them into your hand]

See: Predictive Past

Joshua 10:8 (#3)**"into your hand"**

As the General Notes to this chapter discuss, the author is using the term **hand** by association to mean power or control. If it would be helpful in your language, you could use an equivalent expression or plain language, here and in the rest of the chapter. Alternate translation: [into your power]

See: Metonymy

Joshua 10:8 (#4)**"will stand at your face"**

See how you translated the similar expression in [1:5](#). Alternate translation: [will be able to resist you]

See: Synecdoche

Joshua 10:10 (#1)**"to the face of"**

See the Introduction to Judges for a discussion of the phrase "to the face of." Alternate translation: [before]

See: Metonymy

Joshua 10:10 (#2)**"and he struck them {with} a great striking"**

For emphasis, the author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction

in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [and he struck them severely]

See: Poetry

Joshua 10:10 (#3)**"Beth Horon" - "Azekah" - "Makkedah"**

The words **Beth Horon**, **Azekah**, and **Makkedah** are the names of cities.

See: How to Translate Names

Joshua 10:11 (#1)**"in their fleeing from the face of Israel"**

The author is using the expression **from the face of** by association to mean "in front of." Since the fleeing enemies were in front of the Israelites, the Israelites were behind them, and it may be more natural in your language to express the meaning that way. Alternate translation: [as they were fleeing, with the Israelites pursuing closely behind them]

See: Metonymy

Joshua 10:11 (#2)**"great stones from the heavens"**

As the author indicates later in the verse, these were not **stones** in the sense of rocks, but **hail** stones. It may be helpful to indicate this explicitly in your translation at this point in the verse. Alternate translation: [great hailstones from the sky]

See: Assumed Knowledge and Implicit Information

Joshua 10:12 (#1)**"in the day of Yahweh giving the Amorite to the face of the sons of Israel"**

The author is using a common expression to mean that Yahweh enabled the Israelites to defeat the Amorites. If it would be helpful in your language, you could state the meaning plainly. Alternate

translation: [on the day when Yahweh enabled the sons of Israel to defeat the Amorites]

See: Idiom

Joshua 10:12 (#2)

"the Amorite"

The author is not referring to a specific **Amorite**. He means all of these Amorites who opposed Joshua. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Amorites] or [these Amorites]

See: Generic Noun Phrases

Joshua 10:12 (#3)

"to the eyes of Israel"

The author is using the term **eyes** by association to mean witnessing or watching. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the watching Israelites]

See: Metonymy

Joshua 10:12 (#4)

"Sun, be still over Gibeon, and moon, over the Valley of Aijalon"

The author 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: [Sun, be still over Gibeon, and moon, be still over the Valley of Aijalon]

See: Ellipsis

Joshua 10:12 (#5)

"Sun, be still over Gibeon, and moon, over the Valley of Aijalon"

Since the author says that here **Joshua spoke to Yahweh**, and since Joshua by himself did not have the power to stop the sun and moon from moving through the sky, this is implicitly a prayer or request from Joshua to Yahweh. You may wish to

translate it that way. Alternate translation: [Please make the sun be still over Gibeon and make the moon be still over the Valley of Aijalon] or [May the sun be still over Gibeon, and may the moon be still over the Valley of Aijalon]

See: Imperatives — Other Uses

Joshua 10:13 (#1)

"Is it not written in the Book of Jashar"

The author is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [This account is indeed written in the Book of Jashar]

See: Rhetorical Question

Joshua 10:13 (#2)

"Is it not written in the Book of Jashar"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [One can read about this in the Book of Jashar]

See: Active or Passive

Joshua 10:13 (#3)

"the Book of Jashar"

The **Book of Jashar** is the name of a book. In your translation, use the appropriate conventions of your language to indicate this. Also, you could spell the name **Jashar** the way it sounds in your language, or you could use a word or phrase from your language that expresses the meaning of this name. Alternate translation: [the Book of Yasher] or [the Book of the Upright One]

See: Copy or Borrow Words

Joshua 10:13 (#4)

"and it did not hurry to go {down}"

The author is expressing a single idea by using two verbs together. The word **hurry** tells in what way

the sun did not **go**. Alternate translation: [and it did not go quickly]

See: Hendiadys

Joshua 10:14 (#1)

"And none has been like that day to the face of it or after it, for Yahweh listening to the voice of a man, because Yahweh fought for Israel"

If it would be more natural in your language, you could reverse the order of the phrases in this verse, since the phrase **Yahweh fought for Israel** gives the reason for the result that the phrase **none has been like that day to the face of it or after it** describes. Alternate translation: [So Yahweh fought for Israel, and as a result, no other day has ever been like this one, to the face of it or after it, for Yahweh listening to the voice of a man]

See: Connect — Reason-and-Result Relationship

Joshua 10:14 (#2)

"to the face of it"

The author is using a common expression that describes something coming before something else in time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [before it]

See: Idiom

Joshua 10:14 (#3)

"for Yahweh listening to the voice of a man"

The author is using the term **voice** by association to mean what Joshua said by using his voice. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for Yahweh doing what a human being asked him to do]

See: Metonymy

Joshua 10:17 (#1)

"And it was told to Joshua"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: [And someone told Joshua]

See: Active or Passive

Joshua 10:17 (#2)

"The five kings have been found"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [We have found the five kings]

See: Active or Passive

Joshua 10:19 (#1)

"But you"

The word **you** is plural here because Joshua is addressing all of soldiers other than the ones who will stay and guard the cave. So use the plural form in your translation if your language marks that distinction. Alternate translation: [But all of the rest of you]

See: Forms of 'You' — Singular

Joshua 10:19 (#2)

"do not stand"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the verb **stand**, which would be negative in this context. Alternate translation: [keep moving]

See: Double Negatives

Joshua 10:19 (#3)

"Do not let them enter into their cities, because Yahweh your God has given them into your hand"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since Yahweh your God has given them into your hand, do not let them enter into their cities]

See: Connect — Reason-and-Result Relationship

Joshua 10:19 (#4)

"Yahweh your God has given them into your hand"

Joshua is using the past tense to describe something that will happen in the future in order to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [Yahweh your God will certainly give them into your hand]

See: Predictive Past

Joshua 10:19 (#5)

"Yahweh your God has given them into your hand"

See how you translated this expression in [6:2](#). Alternate translation: [Yahweh your God has delivered them into your control] or [Yahweh your God has allowed you to defeat them]

See: Metonymy

Joshua 10:20 (#1)

"striking them {with} a very great striking"

See how you translated the similar expression in [10:10](#). Alternate translation: [striking them very severely]

See: Poetry

Joshua 10:20 (#2)

"the cities of fortification"

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

See: Abstract Nouns

Joshua 10:21 (#1)

"in 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: [peacefully]

See: Abstract Nouns

Joshua 10:21 (#2)

"No one sharpened his tongue against the sons of Israel"

The author is speaking as if people could **sharpen** their **tongues**. He means that no one used his tongue as if it were a weapon to attack the Israelites by saying something hostile to them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [No one said anything hostile about the sons of Israel]

See: Metaphor

Joshua 10:21 (#3)

"against a man"

The author means implicitly that no one spoke against even a single Israelite. Alternate translation: [not even against any single one of them]

See: Assumed Knowledge and Implicit Information

Joshua 10:22 (#1)

"Open the mouth of the cave"

The author assumes that readers will understand that this means to remove the stones that were blocking the entrance to the cave. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Remove the large stones that have been sealing the opening of the cave]

See: Assumed Knowledge and Implicit Information

Joshua 10:24 (#1)

"that Joshua called to every man of Israel"

By **man**, the author means implicitly the soldiers who had fought in the battle. Alternate translation: [that Joshua summoned the whole Israelite army]

See: Assumed Knowledge and Implicit Information

Joshua 10:24 (#2)

"Come near, put your feet on the necks of these kings." So they came near and put their feet on their necks"

Putting a foot on the neck of an enemy was a symbolic action that showed complete victory over that enemy. If it would be helpful to your readers, you could explain the significance of this action. The UST models one way to do this.

See: Symbolic Action

Joshua 10:25 (#1)

"Do not be afraid and do not be dismayed. Be strong and be courageous, because Yahweh will do thus to all of your enemies with whom you {are} fighting"

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: [Yahweh will do the same thing to all of your enemies whom you are fighting, so do not be afraid or dismayed, but be strong and courageous]

See: Connect — Reason-and-Result Relationship

Joshua 10:25 (#2)

"Do not be afraid and do not be dismayed"

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [Do not be at all fearful]

See: Parallelism

Joshua 10:25 (#3)

"Be strong and be courageous"

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [Be completely courageous]

See: Parallelism

Joshua 10:27 (#1)

"unto this same day"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and they are still there unto this same day]

See: Ellipsis

Joshua 10:27 (#2)

"unto this same day"

See how you translated the similar expression in [4:9](#). Alternate translation: [and they are still there right up to this time]

See: Idiom

Joshua 10:28 (#1)

"He devoted them and every soul that {was} in it. He did not leave a survivor"

These two phrases mean basically the same thing. For help in translating these phrases here and in the rest of this chapter, see the discussion in the General Notes to this chapter. If it would be clearer in your language, you could combine these phrases. Alternate translation: [He completely destroyed everyone who was in it]

See: Parallelism

Joshua 10:28 (#2)

"He devoted them and every soul that {was} in it"

The author assumes that readers will know that in this context, the term **devoted** describes complete destruction. See the discussion of the term in the General Introduction to Joshua. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [He completely destroyed them and every person who was in it]

See: Assumed Knowledge and Implicit Information

Joshua 10:28 (#3)**"He devoted them"**

The pronoun **them** refers to the city of Makkedah and its king. It may be helpful to clarify this for your readers. Alternate translation: [He completely destroyed the city and its king]

See: Pronouns — When to Use Them

Joshua 10:28 (#4)**"and every soul that {was} in it"**

The author is using part of a person, his **soul**, to mean the whole person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and every person who was in it]

See: Synecdoche

Joshua 10:30 (#1)

"And he struck it and every soul that {was} in it to the mouth of the sword. He did not leave a survivor in it"

See how you translated the similar expressions in [10:28](#). Alternate translation: [And he completely destroyed everyone who was in it]

See: Parallelism

Joshua 10:32 (#1)**"on the second day"**

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [on day two] or [the next day]

See: Ordinal Numbers

Joshua 10:32 (#2)**"and every soul that {was} in it"**

See how you translated this same expression in [10:28](#). Alternate translation: [and every person who was in it]

See: Synecdoche

Joshua 10:35 (#1)**"and every soul that {was} in it"**

See how you translated this same expression in [10:28](#). Alternate translation: [and every person who was in it]

See: Synecdoche

Joshua 10:37 (#1)**"and every soul that {was} in it"**

See how you translated this same expression in [10:28](#). Alternate translation: [and every person who was in it]

See: Synecdoche

Joshua 10:39 (#1)

"Just as he had done to Hebron, thus he did to Debir and to its king, and just as he had done to Libnah and to its king"

Since the author has already described what Joshua did to Hebron and Libnah, it may be more natural in your language to present this information first. Alternate translation: [Just as he had done to Hebron, and just as he had done to Libnah and to its king, thus he did to Debir and to its king]

See: Information Structure

Joshua 10:40 (#1)**"and all of their kings"**

The pronoun **their** refers to all the regions just listed: the hill country, the Negev, the lowland, and the slopes. It may be helpful to clarify this for your readers. Alternate translation: [and all the kings of these regions]

See: Pronouns — When to Use Them

Joshua 10:40 (#2)**"every breathing thing"**

The author assumes that readers will know that the phrase **every breathing thing** includes human beings but not animals. He states this directly in [11:14](#). You could indicate this explicitly here in your translation if that would be helpful to your readers. Alternate translation: [every human being]

See: Assumed Knowledge and Implicit Information

Joshua 10:41 (#1)**"Goshen"**

The word **Goshen** is the name of a region. This is not the same region as the one called Goshen in the book of Exodus. As the context shows, this region was near the city of Gibeon, and it may have gotten its name because it contained a city called Goshen.

See: How to Translate Names

Joshua 10:42 (#1)**"And Joshua captured all of these kings and their land at one time, because Yahweh, the God of Israel, fought for Israel"**

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: [And because Yahweh, the God of Israel, fought for Israel, Joshua was able to capture all of these kings and their land at one time]

See: Connect — Reason-and-Result Relationship

Joshua - Chapter 11 Introduction*Structure and Formatting*

This chapter describes how the Israelites fought a great battle near the city of Merom and defeated a coalition of the armies of the kings who ruled cities in the northern part of the land of Canaan.

*Religious and Cultural Concepts in This Chapter***Why did Joshua not burn the cities that had been built on mounds?**

Joshua 11:13 says that while Joshua and the Israelite army burned down most of the cities they conquered, they did not burn any of the cities that had been built on mounds or hills except for Hazor. This was probably because the elevated location of those cities offered them a strategic advantage. They probably already had defensive walls. So Yahweh allowed them to live in those cities, where they would be safer and more secure from attack. It is not necessary to put anything about this in the text of your translation, but you could explain it in a footnote.

*Translation Issues in This Chapter***"devoted," "to the mouth of the sword"**

The author uses these expressions several times in this chapter. See the discussion of them in the General Introduction to Joshua.

Joshua 11:1 (#1)**"when Jabin, the king of Hazor, heard"**

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [when Jabin, the king of Hazor, heard about what Joshua had done]

See: Ellipsis

Joshua 11:3 (#1)**"from the sunrise and from the sea"**

The author is using the terms **sunrise** and **sea** by association to mean the eastern and western directions. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the east and from the west]

See: Metonymy

Joshua 11:3 (#2)**"from the sunrise and from the sea"**

The author is speaking of two extremes in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [throughout the whole land]

See: Merism

Joshua 11:3 (#3)**"the Canaanite" - "and the Amorite and the Hittite and the Perizzite and the Jebusite" - "and the Hivite"**

The author is not referring to specific individuals from these people groups. He means these peoples in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [the Canaanites ... and the Amorites, Hittites, Perizzites, and Jebusites ... and the Hivites]

See: Generic Noun Phrases

Joshua 11:4 (#1)**"their camps"**

The author is using the term **camps** by association to mean the armies that were camped in them. If it would be helpful in your language, you could use an equivalent expression or plain language.

See: Metonymy

Joshua 11:4 (#2)**"and a horse and a chariot, very many"**

The author is not referring to a specific **horse** or **chariot**. He means horses and chariots in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [and many horses and chariots]

See: Generic Noun Phrases

Joshua 11:6 (#1)**"from their faces"**

The author is using one part of people, their **faces**, to mean entire people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of them]

See: Synecdoche

Joshua 11:6 (#2)**"I will give all of them slain to the face of Israel"**

See how you translated the similar expression in [10:12](#). If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will enable you to slay all of them]

See: Idiom

Joshua 11:6 (#3)**"You will hamstring their horses"**

A hamstring is a tendon behind the knee that enables a person or animal to walk and run. To **hamstring** a horse means to cut this tendon to disable the horse permanently. If your readers would not be familiar with what this means, in your translation you could use a general expression. Alternate translation: [You will disable their horses permanently]

See: Translate Unknowns

Joshua 11:7 (#1)**"suddenly" - "and they fell upon them"**

The author is using a common expression to mean that the Israelites attacked their enemies suddenly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they attacked them suddenly]

See: Idiom

Joshua 11:8 (#1)**"And Yahweh gave them into the hand of Israel"**

See how you translated the same expression in [10:8](#) and its other occurrences in Chapter 10.

See: Metonymy

Joshua 11:8 (#2)**"Misrephoth Maim"**

The expression **Misrephoth Maim** is the name of a place.

See: How to Translate Names

Joshua 11:8 (#3)**"from the sunrise"**

The author is using the term **sunrise** by association to mean the eastern direction. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the east]

See: Metonymy

Joshua 11:8 (#4)**"until he did not leave to them a survivor"**

The pronoun **he** refers to Joshua. It may be helpful to clarify this for your readers. Alternate translation: [until Joshua did not leave any of them alive]

See: Pronouns — When to Use Them

Joshua 11:10 (#1)**"and struck its king with the sword"**

The author means more than that Joshua simply **struck** this **king** with his **sword**. The author assumes that readers will understand that this means Joshua killed the king. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and killed its king]

See: Assumed Knowledge and Implicit Information

Joshua 11:10 (#2)**"the head of all of these kingdoms"**

The author is speaking as if Hazor were the **head** of a body made up of these kingdoms. He means that it was the most important city and controlled the others. If it would be clearer in your language, you

could state the meaning plainly. Alternate translation: [the city that controlled all of these kingdoms**]

See: Metaphor

Joshua 11:11 (#1)**"soul"**

The author is using one part of a person, the **soul**, to mean the whole person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [person]

See: Synecdoche

Joshua 11:11 (#2)**"Not any breathing thing remained"**

See how you translated the similar expression in [10:40](#). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [No person remained alive]

See: Assumed Knowledge and Implicit Information

Joshua 11:13 (#1)**"Only all of the cities standing on their mound, Israel did not burn, except Hazor alone Joshua burned"**

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [The only one of the cities standing on their mounds that Joshua burned was Hazor; Israel did not burn any of the others]

See: Connect — Exception Clauses

Joshua 11:13 (#2)**"their mound"**

Since the author is referring to multiple mounds (one for each city), it might be more natural in your language to use the plural form. Alternate translation: [their mounds]

See: Collective Nouns

Joshua 11:13 (#3)

"all of the cities standing on their mound, Israel did not burn"

The author does not say explicitly why Joshua did not **burn** such cities. For a likely explanation, see the discussion in the General Notes to this chapter. You could indicate the reason explicitly in your translation if that would be helpful to your readers. The UST models one way to do that.

See: Assumed Knowledge and Implicit Information

Joshua 11:14 (#1)

"They did not leave any breathing thing"

See how you translated the similar expression in [11:11](#). Alternate translation: [No person remained alive]

See: Assumed Knowledge and Implicit Information

Joshua 11:15 (#1)

"He did not turn aside a thing from all that Yahweh had commanded Moses"

The author is speaking as if Joshua's obedience to Yahweh were a journey from which he could **turn aside**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [He did everything that Yahweh had commanded Moses]

See: Metaphor

Joshua 11:16 (#1)

"Goshen"

This is the name of the same region mentioned in [10:41](#). This is not the region called Goshen in the book of Exodus.

See: How to Translate Names

Joshua 11:17 (#1)

"and struck them and killed them"

The terms **struck** and **killed** mean similar things. The author is using the two terms together for

emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [and killed every one of them]

See: Doublet

Joshua 11:18 (#1)

"Many days"

The author is using the term **days** by association to mean time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [For a long time]

See: Metonymy

Joshua 11:19 (#1)

"There was not a city that made peace with the sons of Israel except the Hivites, the dwellers of Gibeon"

The author is speaking of a **city** as if it were a living thing that could make peace. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [There was not a city whose people made peace with the sons of Israel except Gibeon, whose dwellers were Hivites]

See: Personification

Joshua 11:19 (#2)

"There was not a city that made peace with the sons of Israel except the Hivites, the dwellers of Gibeon"

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [Gibeon, whose dwellers were Hivites, was the only city whose people made peace with the Israelites]

See: Connect — Exception Clauses

Joshua 11:19 (#3)

"that made 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: [that agreed to live peacefully]

See: Abstract Nouns

Joshua 11:19 (#4)

"The all, they captured in battle"

The author assumes that his readers will know that the phrase **the all** refers to all the cities he has just named, with the exception of Gibeon. You could include this information if that would be helpful to your readers. Alternate translation: [They captured all these cities in battle]

See: Assumed Knowledge and Implicit Information

Joshua 11:20 (#1)

"to harden their hearts to meet Israel {in} battle"

The author is speaking as if these people's **hearts** were something that could become physically hard. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to make them determined to fight against Israel]

See: Metaphor

Joshua 11:20 (#2)

"in order to devote them" - "in order to destroy them"

The author means implicitly that the Israelites would do these things. Alternate translation: [so that the Israelites would devote them ... so that the Israelites would destroy them]

See: Assumed Knowledge and Implicit Information

Joshua 11:20 (#3)

"so that there would not be favor for them"

If your language does not use an abstract noun for the idea of **favor**, you could express the same idea in another way. Alternate translation: [so that no one would treat them favorably]

See: Abstract Nouns

Joshua 11:21 (#1)

"and cut off the Anakites from the hill country, from Hebron, from Debir, from Anab, and from all of the hill country of Judah, and from all of the hill country of Israel"

The author is using a common expression to mean that Joshua removed the Anakites from these places by killing them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and killed all the Anakites who lived in the hill country, in Hebron, in Debir, in Anab, and in all of the hill country of Judah, and in all of the hill country of Israel]

See: Idiom

Joshua 11:23 (#1)

"And Joshua gave it for an inheritance to Israel according to their divisions, by their tribes"

The author does not mean that Joshua assigned the land to smaller **divisions** within the Israelite **tribes**. He is using the phrase **according to their divisions** implicitly to mean that Joshua divided up the land among the tribes. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And Joshua divided it up among the tribes and gave it to Israel for an inheritance]

See: Assumed Knowledge and Implicit Information

Joshua 11:23 (#2)

"for an inheritance"

The author is using the term **inheritance** by association to mean a lasting possession that would be passed down to future generations. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [as a lasting possession]

See: Metonymy

Joshua 11:23 (#3)

"And the land rested from war"

The author is speaking of **land** as if it were a living thing that could rest. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And there was no more war in the land]

See: Personification

Joshua - Chapter 12 Introduction

Structure and Formatting

This chapter provides a summary of the kings whom Joshua and the Israelites conquered.

The ULT sets the lines in 12:2–5 farther to the right on the page than the rest of the text because they are part of a long list.

Joshua 12:1 (#1)

"Now these {are} the kings of the land"

As the General Notes to this chapter discuss, here the author begins to provide background information about how the Israelites divided up the land they conquered. This background information continues through Chapter 21. In this chapter, the author provides a summary of all the territories the Israelites conquered. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 12:1 (#2)

"on the other side of the Jordan, from the rising of the sun"

As the General Introduction to Joshua discusses, here and throughout the following chapters, the author describes the location of one place relative to another in the way that is characteristic of his culture. He means here that if someone were traveling from the territories he is about to describe to the area where most of the Israelites settled, he would be coming **from the rising of the sun**, that is, from the east. In your translation, express this in the way your culture describes the relative location of places. Alternate translation: [to the east of the Jordan River]

See: Metonymy

Joshua 12:1 (#3)

"from the sunrise"

As the General Introduction to Joshua discusses, here the author is using the term **sunrise** by association to mean the direction where the sun rises. If it would be helpful in your language, you could use an equivalent expression or plain language, here and throughout this chapter. Alternate translation: [on the east side of the Jordan River]

See: Metonymy

Joshua 12:2 (#1)

"Sihon, the king of the Amorite"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [The territory of Sihon, the king of the Amorite]

See: Ellipsis

Joshua 12:2 (#2)

"the Amorite"

The author is not referring to a specific **Amorite**. He means Amorites in general. It may be more natural in your language to express this meaning by using a plural form as is modeled in the UST.

See: Generic Noun Phrases

Joshua 12:2 (#3)

"ruling from Aroer, which {is} on the lip of the wadi of Arnon, and the middle of the wadi and half of Gilead and unto the Jabbok wadi, the border of the sons of Ammon"

Since the expression **half of Gilead** summarizes what the rest of the verse says, it may be more natural in your language to put this expression at the end of the verse. Alternate translation: [ruling from the middle of the wadi of Arnon, including

Aroer on the lip of the wadi, and unto the Jabbok wadi, the border of the sons of Ammon; in all, half of Gilead]

See: Information Structure

Joshua 12:3 (#1)

"and the Arabah unto the Sea of Kinnereth from the sunrise and unto the Sea of the Arabah"

Since the expression **from the sunrise** applies to **the Arabah**, it may be more natural in your language to put those expressions together. Alternate translation: [and the Arabah from the sunrise from the Sea of Kinnereth to the Sea of the Arabah] or [and the Arabah east of the Jordan River, from the Sea of Kinnereth to the Sea of the Arabah]

See: Information Structure

Joshua 12:3 (#2)

"the Sea of the Arabah, the Sea of Salt"

The words **Sea of the Arabah** and **Sea of Salt** are both names for what is now known as "the Dead Sea."

See: How to Translate Names

Joshua 12:3 (#3)

"the way of Beth Jeshimoth"

The author is using a common expression to refer to the direction of travel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the way one would travel to get to Beth Jeshimoth]

See: Idiom

Joshua 12:4 (#1)

"And the border of Og"

The author is using the term **border** by association to mean the territory within borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the territory of Og]

See: Metonymy

Joshua 12:4 (#2)

"And the border of Og"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And the Israelites also possessed the territory of Og]

See: Ellipsis

Joshua 12:5 (#1)

"and half of Gilead, the border of Sihon, the king of Heshbon"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and he ruled over half of Gilead, as far as the border with Sihon, the king of Heshbon]

See: Ellipsis

Joshua 12:6 (#1)

"had struck them, and Moses the servant of Yahweh had given it"

The pronoun **them** refers to the kings mentioned previously, and **it** refers to their land. It may be helpful to clarify this for your readers. Alternate translation: [had struck those kings, and Moses the servant of Yahweh had given their land]

See: Pronouns — When to Use Them

Joshua 12:7 (#1)

"on the other side of the Jordan, toward the sea"

As the General Introduction to Joshua discusses, here the author is using the expression **toward the sea** by association to mean in the direction of the Mediterranean Sea from his location, that is, the west. If it would be helpful in your language, you

could use an equivalent expression or plain language as modeled in the UST.

See: Metonymy

Joshua 12:7 (#2)

"from Baal Gad" - "Mount Halak"

See how you translated these names in [11:17](#).

See: How to Translate Names

Joshua 12:7 (#3)

"And Joshua gave it to the tribes of Israel {as} a possession according to their divisions"

See how you translated the similar expression in [11:23](#). Alternate translation: [And Joshua divided it up among the tribes and gave it to Israel as a possession]

See: Assumed Knowledge and Implicit Information

Joshua 12:8 (#1)

"the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite"

The author 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: [these were the lands of the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite]

See: Ellipsis

Joshua 12:23 (#1)

"the king of Goyim in Gilgal"

The Hebrew word **Goyim** means "nations" or "peoples". Most Bible scholars now think that here **Goyim** refers to the name of a city. You could translate this: (1) as a name, as most Bible scholars do, in which case you could put a footnote in your translation. Suggested footnote: [The Hebrew word "Goyim" means "nations" or "peoples."] Alternate translation: [the king of the city of Goyim in Gilgal] (2) according to the meaning of this Hebrew word.

Alternate translation: [the king who ruled the people groups in the region of Gilgal]

See: How to Translate Names

Joshua - Chapter 13 Introduction

Structure and Formatting

In this chapter, the author begins to describe how Joshua divided among the various tribes the land the Israelites conquered. (This description continues through Chapter 21.) This chapter summarizes the land that remained for the Israelites to conquer (13:1–7) and reviews how Moses distributed the land the Israelites conquered east of the Jordan River to some of the tribes (13:8–32).

Translation Issues in This Chapter

See Part 4 of the General Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

1. The author uses the idea of "inheritance" to mean a lasting possession that would be passed down to future generations.
2. The author marks travel for change in elevation. He says, for example, "went up" or "went down" rather than just "went."
3. The author describes the location of one place relative another in the way that is characteristic of his culture. Specifically, he says from what direction someone would be approaching a new location from a location he has already named.
4. The author often says simply "the sea" when he means the Mediterranean Sea, which he calls the Great Sea when he names it.
5. The author often uses the term "sea" by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west.

6. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east.
7. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 13:1 (#1)

"Now Joshua had aged, he had come into days"

As the General Notes to this chapter discuss, here the author begins to describe specifically how Joshua divided up among the various tribes the land the Israelites had conquered. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 13:1 (#2)

"had aged, he had come into days" - "You have aged, you have come into days"

The expressions **had aged** and **had come into days** mean similar things. The author is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [was very old ... You are now very old]

See: Doublet

Joshua 13:1 (#3)

"he had come into days"

The expression **had come into days** is a common expression that means that someone was very old. Your language may have a comparable expression that you can use in your translation. Alternate translation: [he was getting on in years]

See: Idiom

Joshua 13:2 (#1)

"and all of the Geshurite"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and all of the territories of the Geshurite]

See: Assumed Knowledge and Implicit Information

Joshua 13:2 (#2)

"the Geshurite"

The author is not referring to a specific **Geshurite**. He means Geshurites in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Geshurites]

See: Generic Noun Phrases

Joshua 13:3 (#1)

"Shihor"

The word **Shihor** is the name of a river.

See: How to Translate Names

Joshua 13:3 (#2)

"which {is} at the face of Egypt"

The author is using the term **face** by association to mean border. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [which is the border with Egypt]

See: Metonymy

Joshua 13:3 (#3)

"the border of Ekron"

The author is using the term **border** by association to mean territory. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory of Ekron]

See: Metonymy

Joshua 13:3 (#4)**"it shall be reckoned to the Canaanite"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you shall consider this to be Canaanite territory]

See: Active or Passive

Joshua 13:3 (#5)**"it shall be reckoned to the Canaanite"**

The Philistines and Geshurites were not Canaanites. You could indicate that explicitly in your translation if it would be helpful to your readers. Alternate translation: [you shall consider this to be Canaanite territory, even though the Philistines and Geshurites are not Canaanites]

See: Assumed Knowledge and Implicit Information

Joshua 13:3 (#6)**"it shall be reckoned to the Canaanite"**

The author is using the term **Canaanite** by association to mean territory that Yahweh wants the Israelites to conquer, since he had told them to conquer all Canaanite territory. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [you shall consider this to be territory that I want you to conquer and possess, even though the Philistines and Geshurites are not Canaanites]

See: Metonymy

Joshua 13:3 (#7)**"the five lords of the Philistines"**

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [it includes the territories of the five lords of the Philistines]

See: Ellipsis

Joshua 13:4 (#1)**"from the south"**

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and the Avvites to the south of the Philistines and Geshurites]

See: Ellipsis

Joshua 13:4 (#2)**"and Mearah" - "Aphhek"**

As the General Introduction to Joshua discusses, all names in border descriptions and lists, such as are found in this chapter, are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST. So the words **Arah** and **Aphhek** are the names of cities, as are similar words throughout this chapter.

See: How to Translate Names

Joshua 13:5 (#1)**"the Gebalite"**

The word **Gebalite** was the name for someone who lived in the city of Gebal, which was also known as Byblos.

See: How to Translate Names

Joshua 13:5 (#2)**"from the rising of the sun"**

The author is using the expression **the rising of the sun** by association to mean the east. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the east]

See: Metonymy

Joshua 13:6 (#1)**"from the face of"**

See the Introduction to Judges for a discussion of the phrase “to the face of.” Alternate translation: [before]

See: Metonymy

Joshua 13:6 (#2)

"You shall only cause it to fall"

The author is using the term **fall** by association to mean divide by lot. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [You shall only divide it by lot]

See: Metonymy

Joshua 13:6 (#3)

"as an inheritance"

As the General Introduction to Joshua discusses, here and throughout this chapter, Yahweh is using the term **inheritance** by association to mean a lasting possession that would be passed down to future generations. See how you translated the similar expressions in [11:23](#) and [12:7](#). Alternate translation: [as a lasting possession]

See: Metonymy

Joshua 13:7 (#1)

"And now"

See how you translated the same expression in [1:2](#). See the discussion of it in the General Introduction to Joshua, and ensure that you have been translating it consistently throughout the book. Alternate translation: [So here is what I want you to do:]

See: Idiom

Joshua 13:7 (#2)

"to the nine tribes and half of the tribe of Manasseh"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language.

Alternate translation: [to the nine tribes and half of the tribe of Manasseh that have not yet received any land]

See: Ellipsis

Joshua 13:8 (#1)

"With him"

The pronoun **him** refers to the other half of the tribe of Manasseh, which had already received land east of the Jordan River. It may be helpful to clarify this for your readers. Alternate translation: [With the other half of the tribe of Manasseh]

See: Pronouns — When to Use Them

Joshua 13:8 (#2)

"on the other side of the Jordan, toward the sunrise"

As the General Introduction to Joshua discusses, here the author is using the term **sunrise** by association to mean east. If it would be helpful in your language, you could use an equivalent expression or plain language, here and throughout this chapter. Alternate translation: [on the east side of the Jordan]

See: Metonymy

Joshua 13:9 (#1)

"which is on the lip of the wadi of Arnon"

See how you translated the same expression in [12:2](#).

See: Metaphor

Joshua 13:9 (#2)

"and the city that {is} in the middle of the wadi"

This could mean: (1) Alternate translation: [and the nearby city, known as one of the cities of Aroer, that is in the middle of the wadi] (2) Alternate translation: [including the part of that city that is in the middle of the wadi]

See: Assumed Knowledge and Implicit Information

Joshua 13:11 (#1)

"and the border of the Geshurite and the Maakathite"

See how you translated the same expression in [12:4](#). Alternate translation: [and the territory of the Geshurites and the Maakathites]

See: Metonymy

Joshua 13:13 (#1)

"unto this day"

See how you translated this expression in [4:9](#). Alternate translation: [right up to this time]

See: Metonymy

Joshua 13:15 (#1)

"And Moses gave"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And Moses gave land]

See: Ellipsis

Joshua 13:16 (#1)

"the lip of"

See how you translated the same expression in [12:2](#).

See: Metaphor

Joshua 13:21 (#1)

"Evi and Rekem and Zur and Hur and Reba"

The words **Evi**, **Rekem**, **Zur**, **Hur**, and **Reba** are the names of men.

See: How to Translate Names

Joshua 13:22 (#1)

"Beor"

The word **Beor** is the name of a man.

See: How to Translate Names

Joshua 13:22 (#2)

"with the slain"

The author is using the adjective **slain** as a noun to mean people who were killed. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [among the others they killed]

See: Nominal Adjectives

Joshua 13:23 (#1)

"the Jordan and its border"

This phrase expresses a single idea by using two words connected with **and**. The word **Jordan** tells what river this was the **border** or shore of. Alternate translation: [the shore of the Jordan River]

See: Hendiadys

Joshua 13:24 (#1)

"And Moses gave"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And Moses gave land]

See: Ellipsis

Joshua 13:25 (#1)

"the border"

The author is using the term **border** by association to mean territory. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory]

See: Metonymy

Joshua 13:25 (#2)**"and half of the land of the sons of Ammon"**

The author assumes that readers will know that King Sihon and the Amorites had conquered half of the land that had formerly belonged to the Ammonites. He is referring to this land, not to a further half of the land where the Ammonites were still living. Alternate translation: [and the land that King Sihon and the Amorites had taken from the Ammonites, which amounted to half of their land]

See: Assumed Knowledge and Implicit Information

Joshua 13:27 (#1)**"the Jordan and the border"**

See how you translated the similar expression in [13:23](#). Alternate translation: [with the Jordan as a border]

See: Hendiadys

Joshua 13:29 (#1)**"And Moses gave"**

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And Moses gave land]

See: Ellipsis

Joshua 13:30 (#1)**"their border"**

The author is using the term **border** by association to mean territory. If it would be helpful in your language, you could use an equivalent expression or plain language.

See: Metonymy

Joshua 13:30 (#2)**"Jair"**

The word **Jair** is the name of a man. [Numbers 32:41](#) describes his conquest of these **towns**.

See: How to Translate Names

Joshua 13:31 (#1)**"Makir"**

The word **Makir** is the name of a man.

See: How to Translate Names

Joshua 13:32 (#1)**"caused to inherit"**

The author 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: [caused these tribes to inherit] or [caused these tribes to possess]

See: Ellipsis

Joshua - Chapter 14 Introduction*Structure and Formatting*

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It begins to describe the division of the land west of the Jordan River (14:1–5), and it relates how Joshua gave the city of Hebron and the surrounding area to Caleb (14:6–15).

Translation Issues in This Chapter

See Part 4 of the General Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

8. The author uses the idea of “inheritance” to mean a lasting possession that would be passed down to future generations.
9. The author marks travel for change in elevation. He says, for example, “went up” or “went down” rather than just “went.”

10. The author describes the location of one place relative another in the way that is characteristic of his culture. Specifically, he says from what direction someone would be approaching a new location from a location he has already named.
11. The author often says simply “the sea” when he means the Mediterranean Sea, which he calls the Great Sea when he names it.
12. The author often uses the term “sea” by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west.
13. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east.
14. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 14:1 (#1)

"inherited"

As the General Introduction to Joshua discusses, here and throughout this chapter, the author is using the term **inherited** by association to describe receiving a lasting possession that would be passed down to future generations. Alternate translation: [came to possess]

See: Metonymy

Joshua 14:1 (#2)

"and the heads of the fathers of"

The author is leaving out a word that in many languages a sentence would need in order to be complete. He is using the word **fathers** to mean “father’s houses.” In ancient Israel, that expression described extended families, comprising three or four generations, led by a man who was the father, grandfather, or great-grandfather of the family members. The household also included servants. You can supply this word in your translation or use

an equivalent expression. Alternate translation: [and the heads of the father’s houses of] or [and the men who led the extended families of]

See: Ellipsis

Joshua 14:2 (#1)

"by the hand of Moses"

The author is using one part of Moses, his **hand**, to mean all of him in the act of passing on a command from Yahweh to the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [through Moses]

See: Synecdoche

Joshua 14:3 (#1)

"from the other side of the Jordan"

The author is speaking of the location of this **land** from the perspective of the west side of the Jordan River. The **other side** therefore means the east side. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [on the east side of the Jordan River]

See: Assumed Knowledge and Implicit Information

Joshua 14:4 (#1)

"And they gave no portion to the Levites in the land if not cities for dwelling and their pasturelands for their livestock and for their property"

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [The only portion that they gave to the Levites in the land was cities for dwelling and their pasturelands for their livestock and property]

See: Connect — Exception Clauses

Joshua 14:4 (#2)

"And they gave no portion to the Levites"

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: [And the Levites were given no portion]

See: Pronouns — When to Use Them

Joshua 14:6 (#1)

"Jephunneh the Kenizzite"

The word **Jephunneh** is the name of a man, and the word **Kenizzite** is the name of a people group.

See: How to Translate Names

Joshua 14:6 (#2)

"the word"

Caleb is using the term **word** by association to mean a command that Yahweh gave by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [command]

See: Metonymy

Joshua 14:7 (#1)

"I {was} a son of 40 years"

Caleb is using a common expression of his culture to state his age. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I was 40 years old]

See: Idiom

Joshua 14:7 (#2)

"And I brought back word to him just as {was} in my heart"

Here the **heart** represents the thoughts. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And I told him what I honestly felt to be the truth]

See: Metaphor

Joshua 14:7 (#3)

"word"

Caleb is using the term **word** by association to mean the report he gave by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a report]

See: Metonymy

Joshua 14:8 (#1)

"But my brothers"

Caleb is using the term **brothers** to describe people who are descended from the same ancestor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But my fellow Israelites]

See: Metaphor

Joshua 14:8 (#2)

"went up"

As the General Introduction to Joshua discusses, in Hebrew, writers and speakers generally indicated whether people were going up to a higher elevation or going down to a lower elevation when they traveled. If your language does not mark travel for change in elevation, you can translate such expressions more simply.

See: Idiom

Joshua 14:8 (#3)

"made the heart of the people melt"

Here the **heart** represents courage, and **melt** represents losing courage. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [made the people lose their courage]

See: Metaphor

Joshua 14:8 (#4)

"But I myself was full after Yahweh my God"

Caleb is using a common expression to mean he obeyed God completely. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But I obeyed Yahweh my God completely]

See: Idiom

Joshua 14:9 (#1)

"If the land on which your foot has trodden will not be for an inheritance for you and for your sons unto forever"

Following the custom of his culture, Moses is swearing an oath by stating the first part of a condition (**if**) but not the second part ("then"). If it would be helpful to your readers, you could explicitly state the second part of this condition. Alternate translation: [If the land on which your foot has walked does not become an inheritance for you and your descendants forever, then may Yahweh punish me severely]

See: Oath Formulas

Joshua 14:9 (#2)

"saying, 'If the land on which your foot has trodden will not be for an inheritance for you and for your sons unto forever, for you were full after Yahweh my God'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling me that the land on which my foot had trodden would certainly be for an inheritance for me and my sons forever, since I had been full after Yahweh his God]

See: Quotes within Quotes

Joshua 14:9 (#3)

"If the land on which your foot has trodden will not be for an inheritance for you and for your sons unto forever, for you were full after Yahweh my God"

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 you obeyed Yahweh your God completely,

the land on which your foot has trodden will be an inheritance for you and your descendants forever]

See: Connect — Reason-and-Result Relationship

Joshua 14:9 (#4)

"the land on which your foot has trodden"

Moses is using one part of Caleb, his **foot**, to mean all of him in the act of walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the land where you have walked]

See: Synecdoche

Joshua 14:9 (#5)

"and for your sons"

Moses is speaking as if all of the descendants of Caleb were actually his **sons**. Alternate translation: [and for your descendants]

See: Metaphor

Joshua 14:9 (#6)

"you were full after Yahweh my God"

See how you translated the similar expression in [14:8](#).

See: Idiom

Joshua 14:10 (#1)

"behold" - "behold"

In both instances, Caleb is using the term **behold** to focus his listener's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [listen to this ... listen to this]

See: Metaphor

Joshua 14:10 (#2)

"this word"

Caleb is using the term **word** by association to mean a command that Yahweh spoke by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [this command]

See: Metonymy

Joshua 14:10 (#3)

"I am a son of 85 years"

Caleb is using a common expression of his culture to state his age. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I am 85 years old]

See: Idiom

Joshua 14:11 (#1)

"Still I {am} strong today just as on the day Moses sent me. As {was} my strength then, so {is} my strength now"

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [I have just as much strength now as I had then, on the day when Moses sent me]

See: Parallelism

Joshua 14:11 (#2)

"for war, and for going out and for coming in"

Caleb is using a common expression to refer to leadership. It is clear from verses such as [1 Kings 3:7](#) that the expression **going out and coming in** is a general description of the work of rulers and commanders. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [both to fight in war and to command soldiers in battle]

See: Idiom

Joshua 14:12 (#1)

"and great fortified cities"

The author is leaving out some of the words that in many languages a sentence would need in order to

be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and that there were great fortified cities there]

See: Ellipsis

Joshua 14:12 (#2)

"Yahweh {will be} with me"

Caleb is using a common expression to mean that God will help him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh will help me]

See: Idiom

Joshua 14:14 (#1)

"Hebron is to Caleb, the son of Jephunneh the Kenizzite, for an inheritance unto this day, because he was full after Yahweh, the God of Israel"

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 Caleb obeyed Yahweh completely, Hebron has belonged to him and his descendants as an inheritance unto this day]

See: Connect — Reason-and-Result Relationship

Joshua 14:14 (#2)

"unto this day"

See how you translated the phrase **unto this day** in [4:9](#). Alternate translation: [right up to this time]

See: Metonymy

Joshua 14:14 (#3)

"he was full after Yahweh"

See how you translated the similar expressions in [14:8](#) and [14:9](#).

See: Idiom

Joshua 14:15 (#1)

"Now the name of Hebron formerly {was} Kiriath Arba. He {was} a great man among the Anakites"

The author is providing background information to help readers recognize that **Hebron** is the same city that they may have known as **Kiriath Arba**. He is also providing information about the man **Arba** for whom the city was originally named. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 14:15 (#2)

"And the land rested from war"

See how you translated the similar expression in [11:23](#). Alternate translation: [And there was no more war in the land]

See: Personification

Joshua - Chapter 15 Introduction*Structure and Formatting*

This chapter continues the description of how Joshua divided among the various tribes the land the Israelites conquered. It describes how Joshua gave land west of the Jordan River to the tribe of Judah (15:1–63).

Translation Issues in This Chapter

See Part 4 of the General Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

15. The author uses the idea of "inheritance" to mean a lasting possession that would be passed down to future generations.
16. The author marks travel for change in elevation. He says, for example, "went up" or "went down" rather than just "went."

17. The author describes the location of one place relative another in the way that is characteristic of his culture. Specifically, he says from what direction someone would be approaching a new location from a location he has already named.
18. The author often says simply "the sea" when he means the Mediterranean Sea, which he calls the Great Sea when he names it.
19. The author often uses the term "sea" by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west.
20. Similarly, the author often uses the term "sunrise" by association to mean the direction in which the sun rises, that is, the east.
21. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 15:1 (#1)

"the lot"

The author is using the term **lot** by association to mean the territory that was assigned to the tribe of Judah by casting lots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory assigned]

See: Metonymy

Joshua 15:1 (#2)

"from the wilderness of Zin southward from the end of the south"

As the General Introduction to Joshua discusses, here and throughout this chapter, the author describes the location of one place relative to another in the way that is characteristic of his culture. In your translation, express these relative locations in the way that your culture would describe them. Alternate translation: [to the

wilderness of Zin in the Negev at its extreme southern end]

See: Idiom

Joshua 15:2 (#1)

"the Sea of Salt"

The **Sea of Salt** is another name for what is now known as "the Dead Sea."

See: How to Translate Names

Joshua 15:2 (#2)

"the tongue"

The author is speaking of this sea as if it were a living thing that had a **tongue**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the bay]

See: Personification

Joshua 15:3 (#1)

"to the Ascent of Akrabbim"

Akrabbim is a Hebrew word that the ULT has spelled out using English letters so that readers will know how it sounds. The word means "scorpions" in Hebrew, and here it is the name of a place. In your translation you could spell this name the way it sounds in your language, or you could express its meaning as a name. Alternate translation: [Scorpion Pass]

See: Copy or Borrow Words

Joshua 15:3 (#2)

"then it went up"

As the General Introduction to Joshua discusses, in Hebrew, writers and speakers generally indicated whether people were going up to a higher elevation or going down to a lower elevation when they traveled. If your language does not mark travel for change in elevation, you can translate such expressions more simply, here and throughout this chapter. Alternate translation: [then it went]

See: Idiom

Joshua 15:4 (#1)

"to} the wadi of Egypt"

This seems to be the same body of water that is mentioned in [13:13](#), where it is called the Shihor River. You could use that same name here if that would be helpful to your readers.

See: Assumed Knowledge and Implicit Information

Joshua 15:4 (#2)

"This will be for you the border of the south"

The author is not addressing all of his readers directly and telling them that this will be their border. Rather, he is quoting the words that Yahweh told Moses to speak to the Israelites in [Numbers 34:3](#) about what their southern border would be as a nation. The implication is that the territory of the tribe of Judah would extend to the south all the way to this national border. You may wish to indicate that this sentence is a quotation by putting it within first-level quotation marks or by using some other punctuation or convention that your language uses to indicate a first-level quotation.

See: Quote Markings

Joshua 15:4 (#3)

"This will be for you the border of the south"

Another approach to translating this sentence would be to use the past tense and the third person, as the author does in the rest of this account, to show that he is not addressing readers directly but continuing to describe the borders of the tribe of Judah. Alternate translation: [This was their southern border]

See: First, Second or Third Person

Joshua 15:5 (#1)

"from the tongue of"

See how you translated the same expression in [15:2](#). Alternate translation: [from the bay of]

See: Personification

Joshua 15:7 (#1)**"from the Valley of Achor"**See how you translated this name in [7:24](#).

See: Copy or Borrow Words

Joshua 15:8 (#1)**"to the shoulder of the Jebusite from the south (it is Jerusalem)"**

The author is using the term **Jebusite**, which he explains means **Jerusalem**, by association to mean Mount Zion, the mountain on which the Jebusite city of Jerusalem was located. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the southern shoulder of Mount Zion]

See: Metonymy

Joshua 15:8 (#2)**"to the shoulder of the Jebusite from the south (it is Jerusalem)"**

The author is speaking of the mountain on which **Jerusalem** was built as if it were a living thing that had a **shoulder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the southern slope of Mount Zion]

See: Personification

Joshua 15:8 (#3)**"the head of the hill"**

The author is speaking of this **hill** as if it were a living thing that had a **head**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the top of the hill]

See: Personification

Joshua 15:8 (#4)**"is} on the face of"**

See the Introduction to Judges for a discussion of the phrase "to the face of." Alternate translation: [is before]

See: Metonymy

Joshua 15:9 (#1)**"to Baalah (it is Kiriath Jearim)"**

The author is providing background information to explain to readers that the city he calls **Baalah** is the same one that they know as **Kiriath Jearim**. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 15:10 (#1)**"to the shoulder of Mount Jearim"**

See how you translated the same expression in [15:8](#). Alternate translation: [to the north slope of Mount Jearim]

See: Personification

Joshua 15:10 (#2)**"Mount Jearim" - "it is Kesalon"**

The author is providing background information to help readers understand that **Mount Jearim** was also known as **Kesalon**. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 15:11 (#1)**"to the shoulder of Ekron northward"**

See how you translated the same expression in [15:8](#). Alternate translation: [to the northern slope of the mound on which the city of Ekron was built]

See: Personification

Joshua 15:11 (#2)

"And the goings out of the border were seaward"

As the General Introduction to Joshua discusses, when the author says **seaward**, typically he is referring to the Mediterranean Sea. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the border ended at the Mediterranean Sea]

See: Assumed Knowledge and Implicit Information

Joshua 15:12 (#1)

"was} the Great Sea and the border"

See how you translated the similar expression in [13:23](#). Alternate translation: [was the coast of the Great Sea]

See: Hendiadys

Joshua 15:12 (#2)

"was} the Great Sea"

See how you translated this name in [1:4](#). Alternate translation: [was the Mediterranean Sea]

See: How to Translate Names

Joshua 15:13 (#1)

"he gave"

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

See: Pronouns — When to Use Them

Joshua 15:13 (#2)

"according to the mouth of Yahweh to Joshua"

The author is using the term **mouth** by association to mean the words that Yahweh spoke. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [according to what Yahweh had commanded Joshua]

See: Metonymy

Joshua 15:13 (#3)

"Kiriath Arba (the father of the Anak, it {is} Hebron"

See how you presented the similar background information that the author provides in [14:15](#) about the former and current name of this city.

See: Background Information

Joshua 15:14 (#1)

"the three sons of Anak, Sheshai and Ahiman and Talmai, the children of Anak"

The author is using the term **sons** to refer to the three clans that were descended from a man named **Anak**. He is using the term **children** to mean "descendants." Alternate translation: [the three Anakite clans of Sheshai, Ahiman, and Talmai, who were all descendants of Anak]

See: Metaphor

Joshua 15:15 (#1)

"Now the name of Debir {was} formerly Kiriath Sepher"

The author is providing background information to help readers understand that **Debir** was formerly known as **Kiriath Sepher**. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 15:17 (#1)

"So he gave"

The pronoun **he** refers to Caleb. It may be helpful to clarify this for your readers. Alternate translation: [So Caleb gave]

See: Pronouns — When to Use Them

Joshua 15:18 (#1)**"Now it happened"**

The author is using this phrase to introduce background information that is not part of the main narrative. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 15:18 (#2)**"in the coming of her"**

The author assumes that his readers will understand what he means by this phrase. This could mean: (1) that Aksah came to Kiriath Sepher in order to marry Othniel and that she made this **request** when she arrived and saw the land that Caleb had given to him. Alternate translation: [when Aksah arrived at Kiriath Sepher] (2) that the author is using this expression to describe Aksah entering Othniel's household as his wife. Alternate translation: [once Aksah had married Othniel]

See: Assumed Knowledge and Implicit Information

Joshua 15:18 (#3)**"that she persuaded him to request the field from her father"**

The author is leaving implicit who was to make this request. The meaning does not seem to be that Aksah persuaded Othniel that he should **request** this **field** from Caleb, since he is not the one who asks; she is. In this culture, a young man such as Othniel may not have had the standing to make this kind of request from a leader such as Caleb. So the meaning seems to be that Aksah persuaded Othniel that she should ask for the field. In this culture, a daughter may have been able to make such a request of her father. Alternate translation: [that she persuaded him to allow her to request the field]

See: Assumed Knowledge and Implicit Information

Joshua 15:18 (#4)**"the field from her father"**

The author has a particular **field** in view. The narrative suggests implicitly that Caleb had given

some land to Othniel but that it was arid territory. It suggests further that near this land, there was some ground that was suitable for cultivation because it was watered by springs. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [from her father some land that was nearby the land that he had already given to Othniel and that was watered by springs and so could be cultivated]

See: Assumed Knowledge and Implicit Information

Joshua 15:18 (#5)**"What for you"**

Caleb 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: [What would you like me to do for you?]

See: Ellipsis

Joshua 15:19 (#1)**"Give"**

This is an imperative, but it communicates a polite request rather than a command. 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 give]

See: Imperatives — Other Uses

Joshua 15:19 (#2)**"a blessing"**

In this context, the word **blessing** is an abstract noun. It does not refer to something that someone would say to cause good and beneficial things to happen to a person. Instead, it refers to a good and beneficial thing itself. If your language does not use abstract nouns in this way, you could express the same idea in another way. Alternate translation: [something that will benefit me]

See: Abstract Nouns

Joshua 15:19 (#3)**"you shall also give to me"**

Aksah is using a verb form that could either indicate what a person ought to do or what a person is going to do. This could mean: (1) that since the land Caleb gave Aksah and Othniel was dry, he also ought to give them some land with springs of water. Alternate translation: [you should also give me] (2) that Aksah is answering Caleb's question and this is implicitly her request. Alternate translation: [my request is that you will also give me]

See: Irregular Use of Tenses

Joshua 15:19 (#4)**"springs of waters" - "the upper springs and the lower springs"**

Aksah and the author are using these expressions to mean by association the land on which these **springs** were located. Alternate translation: [some land that has springs of waters ... some land in that area where there were upper springs and lower springs]

See: Metonymy

Joshua 15:19 (#5)**"springs of waters"**

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [springs] or [land on which there are springs]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 15:20 (#1)**"This {is} the inheritance of"**

As the General Introduction to Joshua discusses, the author is using the term **inheritance** by association to mean a lasting possession that would be passed down to future generations. Alternate translation: [The following cities became the possession of]

See: Assumed Knowledge and Implicit Information

Joshua 15:21 (#1)**"at the end of the tribe of"**

The author is using the term **tribe** by association to mean the territory that belonged to this tribe. The context shows that by **end**, he means the southern end. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [at the southern end of the territory of the tribe of]

See: Metonymy

Joshua 15:21 (#2)**"Kabzeel and Eder and Jagur"**

As the General Introduction to Joshua discusses, these names and all of the other names in verses 22–62 are the names of cities unless the text indicates otherwise with expressions such as “the wadi of Egypt” or “the Great Sea” as in [15:47](#).

See: How to Translate Names

Joshua 15:25 (#1)**"and Kerioth Hezron (it is Hazor)"**

The author is providing background information to help readers understand that the city formerly known as **Kerioth Hezron** is the one they know as **Hazor**. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 15:32 (#1)**"All of the cities"**

The author assumes that readers will know he means the **cities** in the southern part of Judah's territory. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [All of the cities in the southern part of the territory of Judah]

See: Assumed Knowledge and Implicit Information

Joshua 15:33 (#1)**"In the lowlands"**

The author 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: [These were the cities in the lowlands of the territory of Judah]

See: Ellipsis

Joshua 15:45 (#1)**"and its daughters"**

Here, the author speaks of the city of **Ekron** as if it were a woman, and the surrounding small towns that were dependent on **Ekron** as if they were its **daughters**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and its surrounding settlements]

See: Metaphor

Joshua 15:46 (#1)**"were} on the hand of Ashdod"**

The author is using the term **hand** by association to mean near or close by. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [were nearby Ashdod]

See: Metonymy

Joshua 15:47 (#1)**"its daughters" - "its daughters"**

See how you translated this expression in [15:45](#) where it is used with the same meaning. Alternate translation: [its surrounding settlements ... its surrounding settlements]

See: Metaphor

Joshua 15:47 (#2)**"the wadi of Egypt"**

See how you translated this same name in [13:3](#) and [15:4](#). Alternate translation: [the Shihor River]

See: How to Translate Names

Joshua 15:47 (#3)**"and the Great Sea and the border"**

See how you translated the similar expression in [13:23](#) and [15:12](#). Alternate translation: [and the coast of the Great Sea]

See: Hendiadys

Joshua 15:48 (#1)**"And in the hill country"**

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And these were the cities in the hill country of the territory of Judah]

See: Ellipsis

Joshua 15:49 (#1)**"and Kiriath Sannah (it is Debir)"**

The author is providing background information to help readers understand that the city formerly known as **Kiriath Sannah** is the one they know as **Debir**. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 15:54 (#1)**"and Kiriath Arba (it is Hebron)"**

The author is providing background information to help readers understand that the city formerly known as **Kiriath Arba** is the one they know as **Hebron**. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 15:60 (#1)**"Kiriath Baal (it is Kiriath Jearim)"**

The author is providing background information to help readers understand that the city formerly known as **Kiriath Baal** is the one they know as **Kiriath Jearim**. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 15:61 (#1)**"In the wilderness"**

The author 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: [These were the cities in the wilderness of the territory of Judah]

See: Ellipsis

Joshua 15:63 (#1)**"the Jebusite" - "the Jebusite"**

The author is not referring to a specific **Jebusite**. He means the Jebusite people group in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Jebusites ... the Jebusites]

See: Generic Noun Phrases

Joshua 15:63 (#2)**"unto this day"**

See how you translated the phrase **unto this day** in [4:9](#). Alternate translation: [right up to this time]

See: Metonymy

Joshua - Chapter 16 Introduction*Structure and Formatting*

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It begins to describe

how Joshua gave land west of the Jordan River to the two tribes that were descendants of Joseph (16:1–4), starting with the tribe of Ephraim (16:5–10).

Translation Issues in This Chapter

See Part 4 of the General Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

22. The author uses the idea of “inheritance” to mean a lasting possession that would be passed down to future generations.
23. The author marks travel for change in elevation. He says, for example, “went up” or “went down” rather than just “went.”
24. The author describes the location of one place relative another in the way that is characteristic of his culture. Specifically, he says from what direction someone would be approaching a new location from a location he has already named.
25. The author often says simply “the sea” when he means the Mediterranean Sea, which he calls the Great Sea when he names it.
26. The author often uses the term “sea” by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west.
27. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east.
28. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 16:1 (#1)**"the lot"**

The author is using the term **lot** by association to mean the territory that was assigned by casting lots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory assigned by lot]

See: Metonymy

Joshua 16:1 (#2)

"for the sons of Joseph"

The author is speaking as if the people of the tribes of Ephraim and Manasseh were actually the **sons** of Joseph. Alternate translation: [for the descendants of Joseph]

See: Metaphor

Joshua 16:1 (#3)

"to the waters of Jericho from the sunrise"

As the General Introduction to Joshua discusses, here the author is using the term **sunrise** by association to mean the direction where the sun rises, that is, the east. If it would be helpful in your language, you could use an equivalent expression or plain language, here and throughout this chapter. Alternate translation: [to the waters east of Jericho]

See: Metonymy

Joshua 16:2 (#1)

"from Bethel to Luz"

As the General Introduction to Joshua discusses, all names in border descriptions and lists, such as are found in this chapter, are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST. So the words **Bethel** and **Luz** are the names of cities, as are similar words throughout this chapter.

See: How to Translate Names

Joshua 16:3 (#1)

"seaward"

As the General Introduction to Joshua discusses, here the author is using the term **seaward** by association to mean the direction of the Mediterranean Sea (they called it the Great Sea), that is, from his perspective, the west. If it would be helpful in your language, you could use an equivalent expression or plain language, here and throughout this chapter. Alternate translation: [westward]

See: Metonymy

Joshua 16:3 (#2)

"to the border of the Japhletite, unto the border of Lower Beth Horon"

The author is using the term **border** by association to mean territory. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the territory of the Japhletites, to the territory of Lower Beth Horon]

See: Metonymy

Joshua 16:3 (#3)

"the Japhletite"

The author is not referring to a specific **Japhletite**. He means the members of the Japhletite people group in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Japhletites]

See: Generic Noun Phrases

Joshua 16:3 (#4)

"and its goings out were seaward"

As the General Introduction to Joshua discusses, when the author says **seaward**, typically he is referring to the Mediterranean Sea. You could indicate this explicitly in your translation if that would be helpful to your readers, here and throughout this chapter. Alternate translation: [and the border ended at the Mediterranean Sea]

See: Assumed Knowledge and Implicit Information

Joshua 16:4 (#1)**"the sons of Joseph, Manasseh and Ephraim"**

The author is speaking as if the people of the tribes of Ephraim and Manasseh were actually the **sons** of Joseph. Alternate translation: [And the descendants of Joseph, the tribes of Manasseh and Ephraim]

See: Metaphor

Joshua 16:4 (#2)**"And" - "inherited"**

As the General Introduction to Joshua discusses, here and throughout this chapter, the author is using the idea of inheriting by association to mean receiving a lasting possession that would be passed down to future generations. Alternate translation: [And ... received territory as a lasting possession]

See: Metonymy

Joshua 16:5 (#1)**"And" - "from the sunrise was Ataroth Addar unto Upper Beth Horon"**

As the General Introduction to Joshua discusses, here and throughout this chapter, the author is describing the location of one place relative to another in the way that is characteristic of his culture. In your translation, express this in the way your culture describes the relative location of places. Alternate translation: [And ... began at Ataroth Addar and went west to Upper Beth Horon]

See: Idiom

Joshua 16:9 (#1)**"set apart"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the Israelite leaders set apart]

See: Active or Passive

Joshua 16:10 (#1)**"unto this day"**

See how you translated the phrase **unto this day** in [4:9](#). Alternate translation: [right up to this time]

See: Metonymy

Joshua 16:10 (#2)**"the Canaanite" - "the Canaanite"**

The author is not referring to a specific **Canaanite**. He means Canaanites in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Canaanites ... the Canaanites]

See: Generic Noun Phrases

Joshua - Chapter 17 Introduction*Structure and Formatting*

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It continues the description of how Joshua gave land west of the Jordan River to the two tribes that were descendants of Joseph. It describes the land he gave to the tribe of Manasseh (17:1–18).

Translation Issues in This Chapter

See Part 4 of the General Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

29. The author uses the idea of “inheritance” to mean a lasting possession that would be passed down to future generations.
30. The author marks travel for change in elevation. He says, for example, “went up” or “went down” rather than just “went.”

31. The author describes the location of one place relative another in the way that is characteristic of his culture. Specifically, he says from what direction someone would be approaching a new location from a location he has already named.
32. The author often says simply “the sea” when he means the Mediterranean Sea, which he calls the Great Sea when he names it.
33. The author often uses the term “sea” by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west.
34. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east.
35. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 17:1 (#1)

"And a lot was"

The author is using the term **lot** by association to mean the territory that was assigned by casting lots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And a territory was assigned by lot]

See: Metonymy

Joshua 17:1 (#2)

"Now he was the firstborn of Joseph"

The author is reminding readers of what he has already told them in [16:4](#), that the descendants of Joseph had become the two tribes of Ephraim and **Manasseh**. So most of the tribal allotments went to descendants of Jacob's sons, but the allotments described in [16:5–10](#) and in this chapter went to descendants of Jacob's grandsons.

See: Background Information

Joshua 17:1 (#3)

"For Makir, the firstborn of Manasseh, the father of Gilead"

Be sure that it is clear in your translation that **Makir**, not **Manasseh**, was the **father of Gilead**. Alternate translation: [For Makir, who was the firstborn of Manasseh and who was the father of Gilead]

See: Assumed Knowledge and Implicit Information

Joshua 17:1 (#4)

"because he was a man of war, so to him were"

The author is using the singular pronouns **he** and **him**, representing Makir, by association to mean his descendants. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [because his descendants were great warriors, so to them were]

See: Metonymy

Joshua 17:2 (#1)

"And it was"

The pronoun **it** refers to the territory assigned by lot on the west side of the Jordan River. It may be helpful to clarify this for your readers. Alternate translation: [And the territory assigned by lot on the west side of the Jordan River was]

See: Pronouns — When to Use Them

Joshua 17:3 (#1)

"no sons were to him, if not daughters"

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [the only children he had were daughters]

See: Connect — Exception Clauses

Joshua 17:4 (#1)

"And they came near to the face of Eleazar the priest, and to the face of Joshua the son of Nun, and to the face of the leaders"

The author is using the term **face** by association to mean the presence of a person or group. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And they came into the presence of Eleazar the priest, Joshua the son of Nun, and the leaders] or [And they approached Eleazar the priest, Joshua the son of Nun, and the leaders]

See: Metonymy

Joshua 17:4 (#2)

"an inheritance"

As the General Introduction to Joshua discusses, here and throughout this chapter, the term **inheritance** means by association a lasting possession that would be passed down to future generations. Alternate translation: [a lasting possession of land]

See: Metonymy

Joshua 17:4 (#3)

"our brothers"

Since, as [17:3](#) indicates, these women had no actual **brothers**, they are using that term to refer to their relatives. Alternate translation: [the other members of our tribe]

See: Metaphor

Joshua 17:4 (#4)

"And he gave"

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

See: Pronouns — When to Use Them

Joshua 17:4 (#5)

"according to the mouth of Yahweh"

The author is using the term **mouth** by association to mean the words that Yahweh spoke. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [according to what Yahweh had commanded]

See: Metonymy

Joshua 17:4 (#6)

"the brothers of their father"

Your language may have its own term or expression for this relationship. Alternate translation: [their uncles]

See: Kinship

Joshua 17:5 (#1)

"So ten portions of Manasseh fell"

See how you translated the similar expression in [13:6](#). Alternate translation: [So the leaders assigned ten portions of land by lot to the tribe of Manasseh]

See: Metonymy

Joshua 17:5 (#2)

"So ten portions of Manasseh fell"

The meaning in context seems to be that five of these **portions** went to the clans named in [17:2](#) and the other five went to the daughters of Zelophehad and their descendants. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [So the leaders assigned portions of land to the five clans descended from Manasseh's sons and to the five daughters of Zelophehad and their families]

See: Assumed Knowledge and Implicit Information

Joshua 17:5 (#3)

"which {were} from the other side of the Jordan"

As the General Introduction to Joshua discusses, here and throughout this chapter, the author describes the location of one place relative to

another from his own perspective and in the way that is characteristic of his culture. In your translation, express these relative locations in the way your culture would describe them. Alternate translation: [which were on the east side of the Jordan River]

See: Idiom

Joshua 17:6 (#1)

"For the daughters of Manasseh" - "his sons"

The author is speaking of these people as if they were the actual **daughters** and **sons** of Manasseh. Alternate translation: [Because the female descendants of Manasseh who had no brothers ... his male descendants]

See: Metaphor

Joshua 17:7 (#1)

"which {is} on the face of Shechem"

The author is using the term **face** by association to mean the area in front of something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [which is next to Shechem]

See: Metonymy

Joshua 17:8 (#1)

"The land of Tappuah was to Manasseh, but Tappuah at the border of Manasseh {was} to the sons of Ephraim"

The author is providing background information to help readers understand that while the territory around Tappuah belonged to Manasseh, the city of Tappuah itself belonged to Ephraim. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 17:9 (#1)

"and its goings out were seaward"

As the General Introduction to Joshua discusses, when the author says **seaward**, typically he means

the Mediterranean Sea (known as the Great Sea). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the border ended at the Great Sea]

See: Assumed Knowledge and Implicit Information

Joshua 17:10 (#1)

"Southward {was} to Ephraim, and northward {was} to Manasseh"

The author assumes that readers will understand that he is referring to the land on either side of the wadi of Kanah. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [The land south of the wadi of Kanah belonged to Ephraim, while the land north of the wadi belonged to Manasseh]

See: Assumed Knowledge and Implicit Information

Joshua 17:10 (#2)

"its border"

The pronoun **its** refers to the territory of Manasseh. It may be helpful to clarify this for your readers. Alternate translation: [Manasseh's western border]

See: Pronouns — When to Use Them

Joshua 17:10 (#3)

"And it met with Asher"

The pronoun **it** refers to the territory of Manasseh. It may be helpful to clarify this for your readers. Alternate translation: [And Manasseh's territory met with Asher]

See: Pronouns — When to Use Them

Joshua 17:11 (#1)

"QUOTE_NOT_FOUND: וַיְבָנֵיהֶם - "וַיְבָנֵיהֶם" - "וַיְבָנֵיהֶם" - "וַיְבָנֵיהֶם" - "וַיְבָנֵיהֶם" - "וַיְבָנֵיהֶם" - "וַיְבָנֵיהֶם" - "וַיְבָנֵיהֶם"

The author is speaking of these towns as if they were the **daughters** of the main cities. See how you translated this expression in [15:45](#) where it is used with the same meaning. Alternate translation: [and

its surrounding settlements ... and its surrounding settlements ... and its surrounding settlements ... and its surrounding settlements]

See: Metaphor

Joshua 17:11 (#2)

"the three of a height"

This could mean: (1) that the last three cities mentioned, **En Dor**, **Taanach**, and **Megiddo**, were located on heights. They were all near the city of **Dor**, and they may have been considered part of the "heights of Dor" mentioned in [11:2](#). Alternate translation: [these last three cities being in the heights of Dor] (2) that the author wants readers to recognize that the city he calls **Dor** was also known as Naphoth Dor. The word translated as **a height** could be a proper name, Naphoth. Alternate translation: [the third city on this list also being known as Naphoth Dor]

See: Assumed Knowledge and Implicit Information

Joshua 17:12 (#1)

"the Canaanite"

The author is not referring to a specific **Canaanite**. He means the Canaanite people group in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Canaanites]

See: Generic Noun Phrases

Joshua 17:13 (#1)

"But dispossessing, they did not dispossess him"

The author is repeating forms of the verb **dispossess** in order to intensify the idea that it expresses. 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 emphasis. Alternate translation: [But they definitely did not drive them out]

See: Reduplication

Joshua 17:14 (#1)

"Why have you given to me {as} an inheritance one lot and one portion, when I {am} a numerous people, since Yahweh has blessed me unto now"

The descendants of Joseph are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You should not have given us only one lot, one portion, as an inheritance! After all, we are a numerous people, since Yahweh has blessed us unto now]

See: Rhetorical Question

Joshua 17:14 (#2)

"to me" - "when I {am}" - "has blessed me"

The author is speaking of the tribes of Joseph as if they were a single person who could speak. If it would be helpful in your language, you could state the meaning plainly using plural pronouns, as the author himself does in verse 16. Alternate translation: [to us ... when we are ... has blessed us]

See: Personification

Joshua 17:14 (#3)

"one lot and one portion"

The terms **lot** and **portion** mean similar things. The descendants of Joseph are 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: [only one portion of land]

See: Doublet

Joshua 17:15 (#1)

"you {are}" - "go up for yourself" - "and you shall clear for yourself" - "to you"

Joshua is speaking to the tribes of Joseph as if they were a single person who could receive commands. If it would be helpful in your language, you could state the meaning plainly using plural pronouns. Alternate translation: [all of you are ... go up for

yourselves ... and you shall clear for yourselves ... to all of you]

See: Personification

Joshua 17:15 (#2)

"and you shall clear"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and you shall clear the land]

See: Ellipsis

Joshua 17:15 (#3)

"the Perizzite"

The author is not referring to a specific **Perizzite**. He means the Perizzite people group in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Perizzites]

See: Generic Noun Phrases

Joshua 17:15 (#4)

"is narrow to you"

Joshua is using a common expression to mean there is not enough space. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [is not big enough for you]

See: Idiom

Joshua 17:16 (#1)

"and a chariot of iron {is} with every Canaanite"

The descendants of Joseph are not referring to a specific **Canaanite** or to a specific **chariot**. They mean the members of the Canaanite people group in general and the chariots they possess. It may be more natural in your language to express these meanings using plural forms. Alternate translation: [and the Canaanites all have iron chariots]

See: Generic Noun Phrases

Joshua 17:16 (#2)

"and a chariot of iron {is} with every Canaanite"

Iron, the metal, was barely used during this time period, so this is not a reference to chariots entirely made of **iron**. Those would have been too heavy for any practical use in warfare anyway. It is probably a reference by association to chariots whose wheels or floor were strengthened with iron or that had iron studs or points to make them more destructive when used in ramming. Alternate translation: [and chariots fitted out with iron are with every Canaanite]

See: Metonymy

Joshua 17:16 (#3)

"and its daughters"

See how you translated this expression in [15:45](#) where it is used with the same meaning. Alternate translation: [and its surrounding settlements]

See: Metaphor

Joshua 17:17 (#1)

"to the house of Joseph"

The author is speaking of the tribes descended from Joseph as if they were a **house**. He is envisioning them as if they were one household living together. Alternate translation: [to the tribes descended from Joseph]

See: Metaphor

Joshua 17:17 (#2)

"You {are} - "is} to you" - "to you"

Joshua is speaking of the tribes of Joseph as if they were a single person. If it would be helpful in your language, you could state the meaning plainly using plural pronouns. Alternate translation: [All of you are ... is to all of you ... to all of you]

See: Personification

Joshua 17:17 (#3)

"There will not be one lot to you"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the term **one**, which is negative in this context. Alternate translation: [You will receive more than one lot]

See: Double Negatives

Joshua 17:17 (#4)

"one lot"

Joshua is using the term **lot** by association to a portion of territory assigned by lot. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [one portion of territory]

See: Metonymy

Joshua 17:18 (#1)

"For" - "For you will dispossess"

Joshua is using the word **For** in each instance to introduce the reason for what he has just said. Alternate translation: [You will have more than one portion because ... This is also true because you will dispossess]

See: Connecting Words and Phrases

Joshua 17:18 (#2)

"and its goings out will be to you"

The author is using one part of the territory, its **goings out** or boundaries, to mean all of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and all of that territory will belong to you]

See: Synecdoche

Joshua - Chapter 18 Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It begins the

description of how Joshua gave land west of the Jordan River to the remaining tribes of Israel:

- Joshua sent men to survey and divide the remaining land (18:1–10)
- Joshua assigned land to the tribe of Benjamin (18:11–28)

Translation Issues in This Chapter

See Part 4 of the General Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

36. The author uses the idea of “inheritance” to mean a lasting possession that would be passed down to future generations.
37. The author marks travel for change in elevation. He says, for example, “went up” or “went down” rather than just “went.”
38. The author describes the location of one place relative another in the way that is characteristic of his culture. Specifically, he says from what direction someone would be approaching a new location from a location he has already named.
39. The author often says simply “the sea” when he means the Mediterranean Sea, which he calls the Great Sea when he names it.
40. The author often uses the term “sea” by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west.
41. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east.
42. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 18:1 (#1)**"And the land was subdued to their face"**

If it would be more natural in your language, you could move this clause to the beginning of the verse, since it gives the reason for the result that the rest of the verse describes. Alternate translation: [Since the land was subdued to their face]

See: Connect — Reason-and-Result Relationship

Joshua 18:1 (#2)**"And the land was subdued"**

The author is using the term **land** by association to mean the people groups who had been living in the land. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the people groups who lived in the land were subdued]

See: Metonymy

Joshua 18:1 (#3)**"And the land was subdued"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And they had subdued the land] or [And they had subdued the people groups who were living in the land]

See: Active or Passive

Joshua 18:1 (#4)**"to their face"**

The author is using the term **face** by association to mean what was in front of the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [before them]

See: Metonymy

Joshua 18:2 (#1)**"they had not divided"**

The pronoun **they** refers to Joshua and the leaders of Israel. It may be helpful to clarify this for your readers. Alternate translation: [Joshua and the leaders had not divided]

See: Pronouns — When to Use Them

Joshua 18:2 (#2)**"their inheritance"**

As the General Introduction to Joshua discusses, here and throughout this chapter, the term **inheritance** means by association a lasting possession that would be passed down to future generations. Alternate translation: [a lasting possession of land]

See: Metonymy

Joshua 18:3 (#1)**"to the sons of Israel"**

The context makes clear that the author is using an entire group, the **sons of Israel**, to mean one part of that group, the Israelite tribes that had not yet received any land. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the leaders of those tribes]

See: Synecdoche

Joshua 18:3 (#2)**"Unto when will you slacken yourselves to enter to possess the land that Yahweh, the God of your fathers, has given to you"**

Joshua is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You must stop being so slow to enter and take possession of the land that Yahweh, the God of your fathers, has given to you!]

See: Rhetorical Question

Joshua 18:3 (#3)**"your fathers"**

Joshua is speaking as if *your fathers** were the actual fathers of the current generation of Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [your ancestors]

See: Metaphor

Joshua 18:4 (#1)

"and they shall arise"

As in the similar expressions in [1:2](#) and [6:26](#), Joshua is using the term **arise** to mean "take action." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they will act on this matter]

See: Idiom

Joshua 18:4 (#2)

"according to the mouth of their inheritance"

Joshua is using the expression **the mouth** to mean "the needs," since people need food to put in their mouths. Alternate translation: [according to what they need to inherit] or [according to the number of regions that these remaining tribes will need to live in]

See: Metonymy

Joshua 18:5 (#1)

"will stand on its border" - "will stand on their border"

Joshua is using the term **border** by association in both instances to mean territory enclosed within borders. The word **stand** has the sense of "remain." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [will remain in its territory ... will remain in their territory] or [will retain all of its territory ... will retain all of their territory]

See: Metonymy

Joshua 18:5 (#2)

"from the south" - "from the north"

As the General Introduction to Joshua discusses, here and throughout this chapter the author describes the location of one place relative another from his own perspective and in the way that is characteristic of his culture. In your translation, express these relative locations in the way that your culture would describe them. Alternate translation: [in the south ... in the north] or [in the southern part of the land of Canaan ... in the northern part of the land of Canaan]

See: Idiom

Joshua 18:6 (#1)

"to the face of"

Joshua is using the term **face** by association to mean the presence of someone. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of]

See: Metonymy

Joshua 18:8 (#1)

"And the men arose"

The author is using a common expression to mean that these men took action. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the men acted on these instructions]

See: Idiom

Joshua 18:11 (#1)

"And the lot of the tribe of the sons of Benjamin according to their clans came up"

The author assumes that readers will understand that he means the first **lot**, that is, the lot that assigned the first of these seven divisions of territory. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And when Joshua threw the lot, it selected the tribe of the sons of Benjamin according to their clans to receive the first division of the land the men had described]

See: Assumed Knowledge and Implicit Information

Joshua 18:11 (#2)**"And the border of their lot went out"**

The author is using the term **lot** by association to mean the territory that was assigned by casting lots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the border of their assigned territory extended]

See: Metonymy

Joshua 18:11 (#3)**"between the sons of Judah and between the sons of Joseph"**

The author is using the terms **sons of Judah** and **sons of Joseph** by association to mean the territories of these tribes. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [between the territory of Judah's descendants and the territory of Joseph's descendants]

See: Metonymy

Joshua 18:12 (#1)**"to the mouth northward"**

Here the word **mouth** has the sense of "end" or "edge," perhaps because the mouth of an animal is typically at one end of it. Alternate translation: [on the northern end of their territory] or [on the northern edge of their territory]

See: Assumed Knowledge and Implicit Information

Joshua 18:12 (#2)**"the shoulder of Jericho from the north"**

The author is speaking of the mound on which **Jericho** was built as if it were a living thing that had a **shoulder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the northern slope of the Jericho mound]

See: Personification

Joshua 18:13 (#1)**"to the shoulder of Luz southward"**

The author is speaking of the hill on which **Luz** was built as if it were a living thing that had a **shoulder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the southern slope of the hill on which the city of Luz is built]

See: Personification

Joshua 18:13 (#2)**"it {is} Bethel"**

The author is providing background information to help readers understand that the city formerly known as **Luz** is the one they know as **Bethel**. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 18:14 (#1)**"that {is} on the face of Beth Horon southward"**

The author is using the term **face** by association to mean the area in front of something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [that is next to Beth Horon on the south]

See: Metonymy

Joshua 18:14 (#2)**"it {is} Kiriath Jearim"**

The author is providing background information to help readers understand that the city known as **Kiriath Baal** is the one they know as **Kiriath Jearim**. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 18:14 (#3)

"and curved to the mouth of the sea" - "This {was} the mouth of the sea"

See how you translated the similar expression in 18:12. Alternate translation: [and its western edge curved ... This was the western edge of the territory]

See: Assumed Knowledge and Implicit Information

Joshua 18:15 (#1)

"And the mouth southward"

See how you translated the similar expression in [18:12](#). Alternate translation: [And the southern boundary]

See: Assumed Knowledge and Implicit Information

Joshua 18:16 (#1)

"that {is} on the face of the Valley of Ben Hinnom"

The author is using the term **face** by association to mean the area in front of something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [that is next to the Valley of Ben Hinnom]

See: Metonymy

Joshua 18:16 (#2)

"to the shoulder of the Jebusite southward"

See how you translated the similar expression in [15:8](#). Alternate translation: [to the southern slope of Mount Zion]

See: Metonymy

Joshua 18:18 (#1)

"And it passed over to the shoulder of the front of the Arabah northward and went down to the Arabah"

The author is speaking of the terrain as if it were a living thing that had a **shoulder**. If it would be

helpful in your language, you could state the meaning plainly. Alternate translation: [Then it continued onto the north side of the slope facing the plains and went down into the plains]

See: Personification

Joshua 18:19 (#1)

"the shoulder of Beth Hoglah northward"

See how you translated the similar expression in [18:12](#). Alternate translation: [to the northern slope of the hill on which the city of Beth Hoglah is built]

See: Personification

Joshua 18:19 (#2)

"the tongue of the Sea of Salt northward"

See how you translated the same expression in [15:2](#).

See: Personification

Joshua 18:20 (#1)

"And the Jordan borders it to the mouth eastward"

See how you translated the similar expression in [18:12](#). Alternate translation: [And the Jordan River is its eastern boundary]

See: Assumed Knowledge and Implicit Information

Joshua 18:28 (#1)

"and the Jebusite"

The author is using the term **Jebusite** by association to mean the city in which the Jebusite people group lived. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the city of the Jebusites]

See: Metonymy

Joshua 18:28 (#2)

"it {is} Jerusalem"

The author is providing background information to help readers understand that the city of the Jebusites is the one they know as **Jerusalem**. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua - Chapter 19 Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It concludes the description of how Joshua gave land west of the Jordan River to the remaining tribes of Israel:

- Simeon (19:1–9)
- Zebulun (19:10–16)
- Issachar (19:17–23)
- Asher (19:24–31)
- Naphtali (19:32–39)
- Dan (19:40–48) The chapter also describes how the Israelites gave territory to Joshua (19:49–51)

Translation Issues in This Chapter

Ordinal numbers

In this chapter, the author uses ordinal numbers to describe the lots for each of the remaining tribes in the order in which those tribes were selected. If your language does not use ordinal numbers, you can use cardinal numbers or an equivalent expression.

Translation issues specific to this section

See Part 4 of the General Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include:

43. The author uses the idea of “inheritance” to mean a lasting possession that would be passed down to future generations.

44. The author marks travel for change in elevation. He says, for example, “went up” or “went down” rather than just “went.”
45. The author describes the location of one place relative another in the way that is characteristic of his culture. Specifically, he says from what direction someone would be approaching a new location from a location he has already named.
46. The author often says simply “the sea” when he means the Mediterranean Sea, which he calls the Great Sea when he names it.
47. The author often uses the term “sea” by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west.
48. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east.
49. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 19:1 (#1)

"And the second lot came out"

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [And lot number two came out]

See: Ordinal Numbers

Joshua 19:8 (#1)

"Baalath Beer (Ramah of the Negev)"

The author is providing background information to help readers understand that the city known as **Baalath Beer** is the one they know as **Ramah of the Negev**. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 19:11 (#1)

"is} on the face of"

See the Introduction to Judges for a discussion of the phrase "the face of." Alternate translation: [is before] or [is opposite]

See: Metonymy

Joshua 19:13 (#1)

"being turned {toward"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [turning]

See: Active or Passive

Joshua 19:14 (#1)

"it"

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

See: Pronouns — When to Use Them

Joshua 19:15 (#1)

"And Kattath and Nahalal and Shimron and Idalah and Bethlehem"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And their territory included Kattath and Nahalal and Shimron and Idalah and Bethlehem]

See: Ellipsis

Joshua 19:15 (#2)

"12 cities and their villages"

The author assumes that readers will understand that he is not listing all 12 of the cities that belonged to Zebulun but that the ones he does list were among them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [these were among their 12 cities with their villages]

See: Assumed Knowledge and Implicit Information

Joshua 19:18 (#1)

"And their border {was} Jezreel and Chesulloth and Shunem"

The author is using the term **border** by association to mean the territory enclosed within borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And their territory included the following cities: Jezreel and Chesulloth and Shunem]

See: Metonymy

Joshua 19:25 (#1)

"And their border {was} Helkath and Hali and Beten and Akshaph"

The author is using the term **border** by association to mean the territory enclosed within borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And their territory included the following cities: Helkath and Hali and Beten and Akshaph]

See: Metonymy

Joshua 19:26 (#1)

"And it met with Carmel"

The pronoun **it** refers to the border or territory of Asher. It may be helpful to clarify this for your readers. Alternate translation:

See: Pronouns — When to Use Them

Joshua 19:27 (#1)

"from the left"

The author assumes that readers will understand that he is speaking from the perspective of a person facing east, which was the customary orientation in this culture. So **left** means “north.” You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to the north]

See: Assumed Knowledge and Implicit Information

Joshua 19:29 (#1)

"the city of fortification of Tyre"

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

See: Abstract Nouns

Joshua 19:30 (#1)

"22 cities and their villages"

The author assumes that readers will understand that he is not listing all 22 of the cities that belonged to Asher but that the ones he does list were among them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [these were among their 22 cities with their villages]

See: Assumed Knowledge and Implicit Information

Joshua 19:35 (#1)

"And the cities of fortification {were}"

If your language does not use an abstract noun for the idea of **fortification**, you could express the same idea in another way. Alternate translation: [And the fortified cities were]

See: Abstract Nouns

Joshua 19:41 (#1)

"And the border of their inheritance was"

The author is using the term **border** by association to mean the territory enclosed within borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate

translation: [And the territory that the leaders gave to them included]

See: Metonymy

Joshua 19:47 (#1)

"But the border of the sons of Dan went out from them"

The author is speaking of the **border**, here representing the territory, as if it were a living thing that could move by itself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But enemies reconquered some of the territory of the tribe of Dan]

See: Personification

Joshua 19:47 (#2)

"and they struck it to the mouth of the sword"

See how you translated the similar expression in [6:21](#). See the discussion of this expression in the General Introduction to Joshua, and be sure that you have been translating it consistently throughout the book. Alternate translation: [and they attacked it and killed everyone who lived there]

See: Idiom

Joshua 19:47 (#3)

"their father Dan"

The author is speaking as if **Dan** were the actual **father** of the current generation. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their ancestor Dan]

See: Metaphor

Joshua 19:50 (#1)

"Upon the mouth of Yahweh"

The author is using the term **mouth** by association to mean the words that Yahweh spoke. If it would be helpful in your language, you could use an

equivalent expression or plain language. Alternate translation: [As Yahweh had commanded]

See: Metonymy

Joshua 19:50 (#2)

"And he built the city"

Since the city of **Timnath Serah** already existed, the author seems to mean implicitly that Joshua rebuilt the city after the Israelites had attacked and conquered it or that Joshua fortified and expanded it. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And Joshua rebuilt the city] or [And Joshua fortified and expanded the city]

See: Assumed Knowledge and Implicit Information

Joshua 19:50 (#3)

"And he built the city"

The author is using Joshua to represent everyone who worked to rebuild or fortify **Timnath Serah**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Joshua had the city rebuilt] or [And Joshua directed the fortification and expansion of the city]

See: Synecdoche

Joshua 19:51 (#1)

"and the heads of the fathers of"

See how you translated the same expression in [14:1](#). Alternate translation: [and the heads of the father's houses of] or [and the men who led the extended families of]

See: Ellipsis

Joshua - Chapter 20 Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up the land the Israelites conquered. It describes how Joshua designated certain cities to be cities of refuge (20:1–9).

Religious and Cultural Concepts in This Chapter

Cities of refuge

If a person was murdered, in this culture it was the duty of his relatives to provide justice by killing the murderer. However, if someone was killed by accident, it would be unfair to kill the person who had killed him accidentally. Therefore, God told the Israelites to designate "cities of refuge" to which a person who killed someone accidentally could flee. In those cities, these cases would be resolved legally. (See: Refuge and Avenge and blood)

Translation Issues in This Chapter

Quotes in quotes

In verses 2–6, there is a long quotation within a quotation. Yahweh tells Joshua something that he is to tell the people of Israel. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Notes suggest how to do that in the cases of verses 2 and 3. The rest of the second-level quotation can be made a first-level quotation without any changes in the wording.

Relative locations

In listing the cities of refuge, the author often describes the location of one place relative another in the way that is characteristic of his culture. Specifically, he says from what direction someone would be approaching a new location from a location he has already named. Translate these descriptions the way you have done in the previous part of this section of the book of Joshua.

Joshua 20:2 (#1)

"Speak to the sons of Israel, saying, 'Give for yourselves the cities of refuge that I spoke to you by the hand of Moses'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Speak to the sons of Israel and tell them to give for themselves the cities of refuge that I spoke to them about by the hand of Moses]

See: Quotes within Quotes

Joshua 20:2 (#2)**"by the hand of Moses"**

See how you translated the same expression in [14:2](#). Alternate translation: [through Moses]

See: Synecdoche

Joshua 20:3 (#1)**"for you"**

If you have decided to translate the quotation within a quotation in verses 2–6 as an indirect quotation, it will be appropriate to use the third person here. Alternate translation: [for them]

See: Quotes within Quotes

Joshua 20:3 (#2)**"from the avenger of blood"**

In this culture, an **avenger of blood** was a close relative who had the right and responsibility to execute someone who had murdered one of his relatives. If your readers would not be familiar with this role, in your translation you could use a descriptive phrase. Alternate translation: [from a relative who has the right to execute someone who has murdered his relative]

See: Translate Unknowns

Joshua 20:4 (#1)**"And he shall flee"**

The pronoun **he** refers here to anyone who has killed someone accidentally. It may be helpful to clarify this for your readers. Alternate translation: [And the person who has killed someone accidentally shall flee]

See: Pronouns — When to Use Them

Joshua 20:4 (#2)**"and he shall speak his words in the ears of the elders of that city"**

Yahweh is using the term **words** to mean what this person would say by using words, and he is using

the term **ears** by association to mean hearing and understanding. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and he shall explain his situation to the elders of that city so that they understand it]

See: Metonymy

Joshua 20:5 (#1)**"from yesterday {or} the third day"**

See how you translated the same expression in [3:4](#). Alternate translation: [in the past]

See: Idiom

Joshua 20:6 (#1)**"to the face of"**

See the Introduction to Judges for a discussion of the phrase "to the face of." Alternate translation: [before]

See: Metonymy

Joshua 20:6 (#2)**"for judgment"**

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [to judge his case] or [to decide whether he is actually guilty of murder]

See: Abstract Nouns

Joshua 20:6 (#3)**"until the death of the great priest"**

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and even if he is found innocent, he must still remain there until the death of the high priest]

See: Ellipsis

Joshua 20:6 (#4)**"who is in those days"**

Yahweh is using the expression **in those days** by association to mean "serving as high priest at that time." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [who is serving at that time]

See: Metonymy

Joshua 20:7 (#1)**"it is Hebron"**

The author is providing background information to help readers understand that the city he calls **Kiriath Arba** is the one they know as **Hebron**. In your translation, present this information in a way that would be natural in your own language and culture.

See: Background Information

Joshua 20:9 (#1)**"the cities of appointment"**

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

See: Abstract Nouns

Joshua - Chapter 21 Introduction*Structure and Formatting*

This chapter concludes the description of how Joshua divided up the land the Israelites conquered. It describes how Joshua designated certain cities for the Levites to live in, since they had no tribal territory of their own (21:1–45).

Ellipsis

In many places in this chapter, the author leaves 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. Notes suggest

approaches to this issue in several specific instances. (See: Ellipsis)

Joshua 21:1 (#1)**"the heads of the fathers of" - "and to the heads of the fathers of"**

See how you translated the same expression in [14:1](#). Alternate translation: [the heads of the father's houses of ... and to the heads of the father's houses of] or [the men who led the extended families of ... and to the men who led the extended families of]

See: Ellipsis

Joshua 21:2 (#1)**"by the hand of Moses"**

See how you translated the same expression in [14:2](#). Alternate translation: [through Moses]

See: Synecdoche

Joshua 21:3 (#1)**"upon the mouth of Yahweh"**

See how you translated the same expression in [19:50](#). Alternate translation: [as Yahweh had commanded]

See: Metonymy

Joshua 21:4 (#1)

"And the lot came out for the clans of the Kohathite. And for the sons of Aaron the priest, from the Levites, there were 13 cities by the lot from the tribe of Judah and from the tribe of the Simeonite and from the tribe of Benjamin"

The author assumes that readers will understand that the leaders decided to assign cities to the groups of Levites in a particular order (Kohathite priests, Kohathite non-priests, Gershonites, and Merarites) and then cast lots to see which cities would go to each group. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [The leaders started by casting lots to decide which

cities would belong to the Levites from the Kohathite clan who were priests, descendants of Aaron. The lot selected 13 cities for them]

See: Assumed Knowledge and Implicit Information

Joshua 21:5 (#1)

"And for the remaining sons of Kohath"

The author assumes that readers will understand what he means by **remaining**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And for the descendants of Kohath who were not priests, descendants of Aaron]

See: Assumed Knowledge and Implicit Information

Joshua 21:8 (#1)

"by the hand of Moses"

See how you translated the same expression in [14:2](#). Alternate translation: [through Moses]

See: Synecdoche

Joshua 21:9 (#1)

"which one calls them by name"

Here, **one** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: [which are mentioned here by name]

See: Pronouns — When to Use Them

Joshua 21:10 (#1)

"the first lot"

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [lot number one]

See: Ordinal Numbers

Joshua 21:11 (#1)

"Kiriath Arba (the father of the Anak, it is Hebron"

See how you presented the similar background information that the author provides in [14:15](#) about the former and current name of this city.

See: Background Information

Joshua 21:17 (#1)

"And from the tribe of Benjamin"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And from the tribe of Benjamin they gave these cities:]

See: Ellipsis

Joshua 21:20 (#1)

"the remaining ones from the sons of Kohath"

The author assumes that readers will understand what he means by **remaining**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the descendants of Kohath who were not priests]

See: Assumed Knowledge and Implicit Information

Joshua 21:21 (#1)

"and Gezer and its pasturelands"

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and they gave them Gezer and its pasturelands]

See: Ellipsis

Joshua 21:26 (#1)

"were} for the remaining clans of the sons of Kohath"

See how you translated the similar expression in [21:5](#). Alternate translation: [were for the clans of Kohath's descendants who were not priests]

See: Assumed Knowledge and Implicit Information

Joshua 21:34 (#1)

"the remaining Levites"

In this case, the term **remaining** means something different than it did in verses 5 and 26. The author is using it to refer implicitly to the last group of Levites, which had not yet received any cities. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the group of Levites that was still waiting to receive cities]

See: Assumed Knowledge and Implicit Information

Joshua 21:40 (#1)

"the remaining ones from the clans of the Levites"

See how you translated the similar expression in [21:34](#). Alternate translation: [the clan of Levites that was still waiting to receive cities]

See: Assumed Knowledge and Implicit Information

Joshua 21:42 (#1)

"These cities were city, city, and its pasturelands around it"

The author is using a common expression to mean that this was true of each city individually. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Each one of these cities had its own pasturelands around it]

See: Idiom

Joshua 21:43 (#1)

"to their fathers"

The author is speaking as if **their fathers** were the actual fathers of the current generation of Israelites. If it would be clearer in your language,

you could state the meaning plainly. Alternate translation: [to their ancestors]

See: Metaphor

Joshua 21:44 (#1)

"to their fathers"

The author is speaking as if these people were the actual **fathers** of the current generation. If it would be clearer in your language, you could state the meaning plainly. See how you translated this expression in the previous verse.

See: Metaphor

Joshua 21:44 (#2)

"And a man did not stand against their faces from all of their enemies"

See how you translated the similar expression in [1:5](#) and [2:11](#). Alternate translation: [Not a single one of their enemies had been able to resist them]

See: Idiom

Joshua 21:45 (#1)

"A word did not fall from every good word that Yahweh had spoken to the house of Israel"

The author is speaking as if Yahweh's words were objects that could **fall** to the ground and be lost. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Not a single one of the good words Yahweh had spoken to the house of Israel failed to come true]

See: Metaphor

Joshua 21:45 (#2)

"The whole came"

The author is speaking of **the whole** (that is, everything that Yahweh had promised) as if it were a living thing that could come somewhere. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Everything happened just as he said it would]

See: Personification

Joshua - Chapter 22 Introduction

Structure and Formatting

This chapter describes how Joshua dismissed the armies of the tribes that had settled on the east side of the Jordan River. It also describes how they built an altar to remind their descendants to worship Yahweh and how they resolved a misunderstanding about this altar with the other Israelites (22:1–34).

Translation Issues in This Chapter

Quotations within quotations

In verses 16–20 and 22–29, there are long quotations that include quotations within quotations and, in verses 24–25, 27, and 28, quotations within quotations within quotations. If it would be clearer in your language, you could translate these so that there are not a quotations within quotations. Notes suggest ways to do this.

“the sons of Israel”

While this phrase typically refers to all of the Israelites, in this chapter it means specifically the people of the tribes that settled on the west side of the Jordan River. Be sure that this meaning is clear in your translation.

“brothers”

In this chapter, Joshua and the author use the term “brothers” to mean people who are descended from the same ancestor. In your translation, you may wish to communicate this meaning by using an expression such as “fellow Israelites.” (See: Metaphor)

“tents”

Joshua uses the name of one kind of dwelling, “tents,” to mean all kinds of dwellings. In your translation, you may wish to communicate this meaning by using a word such as “homes.” (See: Synecdoche)

“tomorrow”

In this chapter, characters use the word “tomorrow” several times to mean “in the future.” You may wish to use that phrase in your translation to communicate the meaning.

Joshua 22:1 (#1)

“to the Reubenite and to the Gadite”

The author is not referring to specific individuals. He means the members of these tribes in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [to the Reubenites and to the Gadites]

See: Generic Noun Phrases

Joshua 22:2 (#1)

“And you have listened to my voice according to all that I have commanded you”

Joshua is using the term **voice** by association to mean the commands he gave by using his voice. He is using the word **listened** by association to mean complying with what he said. If it would be clearer in your language, you could use equivalent expressions or state the meaning plainly. Alternate translation: [And you have obeyed all my commands that I have commanded you]

See: Metonymy

Joshua 22:3 (#1)

“your brothers”

As the General Notes to this chapter discuss, Joshua is using the term **brothers** to describe people who are descended from the same ancestor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your fellow Israelites]

See: Metaphor

Joshua 22:3 (#2)

“many days”

The author is using the term **days** by association to refer to time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all this time]

See: Metonymy

Joshua 22:3 (#3)**"unto this day"**

See how you translated the phrase **unto this day** in [4:9](#). Alternate translation: [right up to this time]

See: Metonymy

Joshua 22:3 (#4)**"but you have kept the keeping of the commandments of Yahweh your God"**

For emphasis, the author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [but you have carefully kept the commandments of Yahweh your God]

See: Poetry

Joshua 22:4 (#1)**"to your tents"**

As the General Notes to this chapter discuss, Joshua is using one kind of home, **tents**, to mean all kinds of homes. (Not all Israelites lived in tents.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to your homes]

See: Synecdoche

Joshua 22:5 (#1)**"to do the commandment and the instruction that Moses, the servant of Yahweh, commanded you"**

The terms **commandment** and **instruction** mean similar things. Joshua 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 do everything that Moses, the servant of Yahweh commanded you]

See: Doublet

Joshua 22:5 (#2)**"and to walk in all of his ways"**

Joshua is speaking as if following Yahweh's commands were like walking on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and to live as he has commanded]

See: Metaphor

Joshua 22:5 (#3)**"and to cling to him"**

Joshua is speaking as if the Israelites could physically hold onto Yahweh. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and to remain completely loyal to him]

See: Metaphor

Joshua 22:5 (#4)**"with all of your heart"**

Joshua is using the term **heart** figuratively to mean thoughts and feelings. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [with all of your thoughts and feelings]

See: Metaphor

Joshua 22:5 (#5)**"and with all of your soul"**

Joshua is using the word **soul** to refer implicitly to a person's deepest commitments. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and in everything you commit yourself to do]

See: Assumed Knowledge and Implicit Information

Joshua 22:7 (#1)**"Moses had given" - "Joshua gave"**

The author 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: [Moses had given land ... Joshua gave land]

See: Ellipsis

Joshua 22:9 (#1)

"the sons of Israel"

As the General Notes to this chapter discuss, the author is using a phrase that describes all of the Israelites, **the sons of Israel**, to mean part of them, the ones who settled on the west side of the Jordan. If it would be helpful in your language, you could state the meaning plainly, here and in the rest of the chapter. Alternate translation: [the other Israelites] or [the western Israelites]

See: Synecdoche

Joshua 22:9 (#2)

"upon the mouth of Yahweh"

See how you translated the same expression in [19:50](#). Alternate translation: [as Yahweh had commanded]

See: Metonymy

Joshua 22:9 (#3)

"by the hand of Moses"

See how you translated the same expression in [14:2](#). Alternate translation: [through Moses]

See: Metonymy

Joshua 22:10 (#1)

"the regions of the Jordan that are in the land of Canaan"

This could be a proper name. Alternate translation: [Geliloth near the Jordan, which is in the land of Canaan]

See: How to Translate Names

Joshua 22:13 (#1)

"the priest"

The author assumes that readers will know that he is describing Phinehas as the high priest. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the high priest]

See: Assumed Knowledge and Implicit Information

Joshua 22:14 (#1)

"one leader, one leader, to the house of the father to all of the tribes of Israel. And they {were} a man, the head of the house of their fathers to the thousands of Israel"

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [one leader from each of the tribes of Israel, each one being the head of a clan]

See: Parallelism

Joshua 22:14 (#2)

"one leader, one leader, to the house of the father to all of the tribes of Israel"

The author is using a common expression to mean that there was one leader from each tribe. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [there was one leader of a father's house from each of the Israelite tribes]

See: Idiom

Joshua 22:14 (#3)

"And" - "a man"

The author is using the phrase **a man** to introduce each leader as a new participant in the story. If your language has its own way of introducing new participants, you can use it here in your translation.

See: Introduction of New and Old Participants

Joshua 22:14 (#4)**"to the thousands of Israel"**

The author is using the word **thousands** in one of its implicit senses to mean clans. You could express this meaning in your translation if that would be helpful to your readers. Alternate translation: [from one of the clans of Israel]

See: Assumed Knowledge and Implicit Information

Joshua 22:16 (#1)**"Thus says all of the congregation of Yahweh: 'What is this unfaithfulness that you have done unfaithfully'"**

See the discussion in the General Notes to this chapter of the long quotation within a quotation in verses 16–20. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It should be sufficient just to change this introduction in order to make all of these verses a first-level direct quotation. Alternate translation: [All of the congregation of Yahweh wants to know what this unfaithfulness is that you have done]

See: Quotes within Quotes

Joshua 22:16 (#2)**"What is this unfaithfulness that you have done unfaithfully against the God of Israel, to turn today from after Yahweh in your building for yourselves an altar today for your rebelling against Yahweh"**

The representatives of the western tribes are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You have unfaithfully done unfaithfulness against the God of Israel by turning away from Yahweh and building an altar for yourselves in rebellion against him!]

See: Rhetorical Question

Joshua 22:16 (#3)**"What is this unfaithfulness that you have done unfaithfully"**

For emphasis, the western representatives are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [What is this great unfaithfulness that you have done]

See: Poetry

Joshua 22:16 (#4)**"to turn today from after Yahweh"**

The western representatives are speaking as if following Yahweh were like walking behind him on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to stop being loyal to Yahweh]

See: Metaphor

Joshua 22:17 (#1)**"Was} the iniquity of Peor little for us, from which we have not purified ourselves unto this day"**

The western representatives are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [The sin we committed at Peor was very serious, and we have not purified ourselves from it unto this day!]

See: Rhetorical Question

Joshua 22:17 (#2)**"Was} the iniquity of Peor little for us"**

The western representatives are not suggesting seriously that the eastern tribes might consider the sin the Israelites committed at **Peor** to have been too little. They actually mean to communicate emphatically the opposite of the literal meaning of their words. Alternate translation: [Certainly you consider the sin we committed at Peor to have been very serious]

See: Irony

Joshua 22:18 (#1)

"And will you yourselves turn today from after Yahweh"

The western representatives are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You must not turn away from following Yahweh!]

See: Rhetorical Question

Joshua 22:18 (#2)

"And will you yourselves turn today from after Yahweh"

The western representatives are speaking as if following Yahweh were like walking behind him on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And will you yourselves stop being loyal to Yahweh]

See: Metaphor

Joshua 22:18 (#3)

"today, then tomorrow"

The western representatives are using characteristic expressions of their culture. By **today*, they mean "now," and by **tomorrow**, they mean "in the future." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [now, then in the future]

See: Idiom

Joshua 22:19 (#1)

"if the land of your possession {is} unclean"

Interpreters have different understandings of why the representatives of the western tribes suggest that the eastern tribes may think their land is **unclean**. The UST expresses one likely interpretation.

See: Assumed Knowledge and Implicit Information

Joshua 22:19 (#2)

"where the dwelling of Yahweh dwells there"

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [where Yahweh's dwelling is]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 22:19 (#3)

"where the dwelling of Yahweh dwells there"

For emphasis, the western representatives are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [where Yahweh truly dwells]

See: Poetry

Joshua 22:20 (#1)

"Did} not Achan, the son of Zerah, act unfaithfully in unfaithfulness with the devoted thing, and wrath was on all of the congregation of Israel"

The western representatives are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [When Achan, the son of Zerah, acted unfaithfully in unfaithfulness with the devoted thing, wrath was on all of the assembly of Israel!]

See: Rhetorical Question

Joshua 22:20 (#2)

"act unfaithfully in unfaithfulness"

For emphasis, the western representatives are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [acted so unfaithfully]

See: Poetry

Joshua 22:20 (#3)

"And he did not perish, one man, in his iniquity"

The western representatives are expressing a positive meaning by using a negative word, **not**, together with a term that is the opposite of their intended meaning, **one**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Many other people died because of his iniquity]

See: Litotes

Joshua 22:21 (#1)

"And" - "answered and spoke with the heads of"

This phrase expresses a single idea by using two words connected with **and**. The word **spoke** tells in what way they **answered**. Alternate translation: [And ... responded to the heads of]

See: Hendiadys

Joshua 22:22 (#1)

"Yahweh {is} God of gods! Yahweh {is} God of gods"

The representatives of the eastern tribes are repeating this statement in order to intensify its meaning. 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 emphasis. Alternate translation: [Yahweh is most certainly the God of gods!]

See: Reduplication

Joshua 22:22 (#2)

"Yahweh {is} God of gods"

The eastern representatives are using a phrase that expresses a strong feeling, conviction. There may be an equivalent exclamation in your language that you can use in your translation to convey this strong feeling. If not, you could say what the representatives were feeling. Alternate translation:

[We are absolutely convinced that Yahweh is the supreme God!]

See: Exclamations

Joshua 22:22 (#3)

"If in rebellion or if in unfaithfulness against Yahweh"

The eastern representatives are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [If we have done this in rebellion or in unfaithfulness against Yahweh]

See: Ellipsis

Joshua 22:22 (#4)

"do not save us"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the verb **save**, which would be negative under the condition stated. Alternate translation: [punish us with death]

See: Double Negatives

Joshua 22:23 (#1)

"To build an altar for ourselves"

The author is leaving out some of the words that a sentence would need in many languages to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [If it was to build for ourselves an altar]

See: Ellipsis

Joshua 22:23 (#2)

"to turn from after Yahweh"

The eastern representatives are speaking as if following Yahweh were like walking behind him on a path. If it would be clearer in your language, you

could state the meaning plainly. Alternate translation: [to stop being loyal to Yahweh]

See: Metaphor

Joshua 22:23 (#3)

"Yahweh himself will seek"

The eastern representatives are using a common expression to mean that Yahweh will investigate and punish wrongdoing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [may Yahweh investigate what we have done and punish us for it]

See: Idiom

Joshua 22:24 (#1)

"But if not from anxiety from a matter we did this"

The eastern representatives mean that they did not build the altar for any reason **if** it was **not** for the one that they state. If it would appear in your language that they were making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [No, the only reason we did this was from anxiety from a matter]

See: Connect — Exception Clauses

Joshua 22:24 (#2)

"saying, 'Tomorrow your sons might speak to our sons, saying, 'What to you and to Yahweh, the God of Israel'"

There are three levels of quotation here. The Reubenites, Gadites, and half tribe of Manasseh are speaking (level 1) and telling the Israelites leaders what they were saying (or thinking) to themselves (level 2) that their **sons** might say to them in the future (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation (see the Quotes within Quotes note).

See: Quote Markings

Joshua 22:24 (#3)

"saying, 'Tomorrow your sons might speak to our sons, saying, 'What to you and to Yahweh, the God of Israel'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation and another quotation within that one. See the Introduction to this chapter for a discussion of the long quotation in verses 24–28 that includes second-level and third-level quotations. Alternate translation: [thinking that tomorrow your sons might speak to our sons and ask them what to them and to Yahweh, the God of Israel]

See: Quotes within Quotes

Joshua 22:24 (#4)

"your sons" - "our sons"

The eastern representatives are speaking of future generations as if they were the actual **sons** of the current generation. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [your descendants ... our descendants]

See: Metaphor

Joshua 22:24 (#5)

"What to you and to Yahweh, the God of Israel"

The eastern representatives are using a common expression of their culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [What relationship do you have with Yahweh, the God of Israel?]

See: Idiom

Joshua 22:24 (#6)

"What to you and to Yahweh, the God of Israel"

The eastern representatives are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You have no relationship with Yahweh, the God of Israel!]

See: Rhetorical Question

Joshua 22:25 (#1)

"For Yahweh has given a border between us and between you sons of Reuben and sons of Gad, the Jordan. No portion {is} for you in Yahweh"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation within a quotation. Alternate translation: [We were concerned that your descendants would say that Yahweh had put a border between them and our descendants from the tribes of Reuben and Gad, the Jordan, so that they had no portion in Yahweh]

See: Quotes within Quotes

Joshua 22:25 (#2)

"No portion {is} for you in Yahweh"

The eastern representatives are speaking as if Yahweh were a territory of which a person or group could have a **portion**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [You have no relationship with Yahweh]

See: Metaphor

Joshua 22:26 (#1)

"So we said, 'Let us now do to build for ourselves an altar'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [So we said to ourselves that we should now do to build for ourselves an altar]

See: Quotes within Quotes

Joshua 22:26 (#2)

"Let us now do to build"

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [Let us build]

See: Making Assumed Knowledge and Implicit Information Explicit

Joshua 22:26 (#3)

"not for a burnt offering and not for a sacrifice"

The eastern representatives are not referring to specific offerings or sacrifices. They mean those things in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [not for burnt offerings or sacrifices]

See: Generic Noun Phrases

Joshua 22:27 (#1)

"but it {will be} a witness between us and between you"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [but as a witness between us and the western tribes]

See: Quotes within Quotes

Joshua 22:27 (#2)

"our generations"

The eastern representatives are using the pronoun **our** to refer to their **generations** and those of their listeners, so use the inclusive form of that pronoun if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Joshua 22:27 (#3)

"to serve the service of Yahweh"

For emphasis, the eastern representatives are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [to serve Yahweh diligently]

See: Poetry

Joshua 22:27 (#4)**"to his face"**

The representatives of the eastern tribes are using the term **face** by association to mean the presence of someone. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in his presence] or [at the tent of meeting]

See: Metonymy

Joshua 22:27 (#5)**"And your sons will not say to our sons tomorrow, 'No portion {is} for you in Yahweh'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [That way their descendants would not tell our descendants in the future that they had no portion in Yahweh]

See: Quotes within Quotes

Joshua 22:28 (#1)**"And we said, 'And it will happen, if they speak to us, or to our generations tomorrow, that we will say, 'See, a copy of the altar of Yahweh that our fathers made, not for a burnt offering and not for a sacrifice, but it {is} a witness between us and between you'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And we decided that if they spoke to us or to our descendants in the future, we would show them that this was a copy of Yahweh's altar, not for offerings or sacrifices, but as a witness between us and them]

See: Quotes within Quotes

Joshua 22:28 (#2)**"our fathers"**

The eastern representatives are speaking as if **our fathers** were the actual fathers of the current generation of Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [our ancestors]

See: Metaphor

Joshua 22:28 (#3)**"not for a burnt offering and not for a sacrifice"**

The eastern representatives are not referring to specific offerings or sacrifices. They mean these things in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [not for burnt offerings or sacrifices]

See: Generic Noun Phrases

Joshua 22:29 (#1)**"Profane to us from him, to rebel"**

The eastern representatives are using a common expression to express their horror at the idea they describe. Your language may have a comparable expression that you can use in your translation. Alternate translation: [God forbid that we should rebel]

See: Idiom

Joshua 22:29 (#2)**"and turn today from after Yahweh"**

The eastern representatives are speaking as if following Yahweh were like walking behind him on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and stop being loyal today to Yahweh]

See: Metaphor

Joshua 22:29 (#3)**"for a burnt offering, for a grain offering, or for a sacrifice"**

The eastern representatives are not referring to specific offerings or sacrifices. They mean these things in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [for burnt offerings, grain offerings, or sacrifices]

See: Generic Noun Phrases

Joshua 22:29 (#4)**"is to the face of"**

See the Introduction to Judges for a discussion of the phrase "to the face of." Alternate translation: [is before] or [stands before]

See: Metonymy

Joshua 22:30 (#1)**"and the leaders of the congregation and the heads of the thousands of Israel"**

The terms mean similar things. The author is using them together for emphasis and clarity. If it would be helpful to your readers, you could express the emphasis with a single phrase. Alternate translation: [and the Israelite clan leaders whom the assembly had chosen]

See: Doublet

Joshua 22:30 (#2)**"the words that the sons of Reuben and the sons of Gad and the sons of Manasseh spoke"**

The author is using the term **words** by association to mean what the eastern representatives said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the explanation that the people of Reuben, Gad, and Manasseh had given]

See: Metonymy

Joshua 22:30 (#3)**"And it was good in their eyes"**

The author is using the term **eyes** by association to mean sight. Sight, in turn, represents perspective and judgment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they judged this to be a good reason for building the altar]

See: Metonymy

Joshua 22:31 (#1)**"Today we know that Yahweh {is} in the midst of us, that you have not acted unfaithfully in this unfaithfulness against Yahweh"**

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 you have not acted unfaithfully in this unfaithfulness against Yahweh, we know that Yahweh is in the midst of us]

See: Connect — Reason-and-Result Relationship

Joshua 22:31 (#2)**"Yahweh {is} in the midst of us"**

Phinehas means implicitly that Yahweh has come into **the midst** of his people in order to help them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Yahweh must be here helping us]

See: Assumed Knowledge and Implicit Information

Joshua 22:31 (#3)**"you have not acted unfaithfully in this unfaithfulness against Yahweh"**

For emphasis, Phinehas is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [you have not been unfaithful to Yahweh at all]

See: Poetry

Joshua 22:32 (#1)**"from with the sons of Reuben and from with the sons of Gad"**

The author is using some of the eastern tribes, **Reuben** and **Gad**, to represent all of them, including Manasseh. If it would be helpful in your language, you could state the meaning plainly, here and in the next two verses. Alternate translation:

[from with the sons of Reuben and from with the sons of Gad and from with the sons of Manasseh]

See: Synecdoche

Joshua 22:32 (#2)

"a word"

The author is using the term **word** by association to mean a report that the leaders used words to convey. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a report]

See: Metonymy

Joshua 22:33 (#1)

"And the word was good in the eyes of the sons of Israel"

See how you translated the similar expression in [22:30](#). Alternate translation: [And the Israelites judged this to be a good explanation]

See: Metonymy

Joshua 22:34 (#1)

"For it {is} a witness between us that Yahweh {is} God"

Some versions of the Bible translate this direct quotation as a name. If a translation of the Bible exists in your region, you may wish to translate this as a name if the existing Bible translation in your region translates this direct quote as a name. If a translation of the Bible does not exist in your region, you may wish to follow the example of the ULT. Alternate translation: [A Witness Between Us That Yahweh Is God]

See: How to Translate Names

Joshua - Chapter 23 Introduction

Structure and Formatting

This chapter describes how Joshua brought the Israelites together, probably to his home in Timnath Serah, to give them a final exhortation before he died. (23:1–16).

Religious and Cultural Concepts in This Chapter

Joshua's instructions

It was common in the Ancient Near East for an important leader to give his people instructions in anticipation of his death. If leaders in your culture also do this, translate this in a way that will help your readers recognize the practice that Joshua is following.

Joshua 23:1 (#1)

"from many days afterward"

The author is using the term **days** by association to mean time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a long time after that]

See: Metonymy

Joshua 23:1 (#2)

"that Joshua had aged, he had come into days"

To translate this expression here and in the next verse, see how you translated the similar expression in [13:1](#). Alternate translation: [that Joshua had grown very old] or [that Joshua had become a very old man]

See: Doublet

Joshua 23:3 (#1)

"But you yourselves have seen" - "your God" - "from your faces" - "your God" - "for you"

The words **you**, **yourselves**, and **your** are plural throughout this chapter because Joshua is addressing the assembled Israelites and their leaders. So use plural forms in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Joshua 23:3 (#2)

"from your faces"

Joshua is using one part of the Israelites, their **faces**, to represent all of them. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. See the Introduction to Judges for a discussion of the use of the phrase **from your faces** in this passage. Alternate translation: "because of you"

See: Synecdoche

Joshua 23:4 (#1)

"I have caused to fall"

Joshua is using the past tense to describe something that is going to happen in the future. He is doing that in order to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [I will cause to fall]

See: Predictive Past

Joshua 23:4 (#2)

"I have caused to fall"

Joshua is speaking as if territories were objects that could **fall**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [I will defeat]

See: Metaphor

Joshua 23:4 (#3)

"as an inheritance for your tribes"

Joshua is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and have given their land to you as an inheritance for your tribes]

See: Ellipsis

Joshua 23:4 (#4)

"and the Great Sea"

The author is leaving out some of the words that a sentence would need in many languages to be

complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and as far as the Great Sea]

See: Ellipsis

Joshua 23:4 (#5)

"from the Jordan, and all of the nations that I cut off, and the Great Sea from the going of the sun"

Joshua is saying that this territory extends from the Jordan to the Great Sea. He is also saying, as supplemental information, that it includes the land of nations already conquered. It may be more natural in your language to present the supplemental information after the information about the extent of the territory. Alternate translation: [from the Jordan to the Great Sea from the going of the sun, including all of the nations that I have cut off]

See: Information Structure

Joshua 23:6 (#1)

"written in the book of the instruction of Moses"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that Moses wrote in the book of instruction]

See: Active or Passive

Joshua 23:6 (#2)

"not to turn aside from it right or left"

Joshua is speaking of two directions in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [not to turn aside from it in any direction]

See: Merism

Joshua 23:6 (#3)

"not to turn aside from it right or left"

Joshua is speaking as if following God's **instruction** were like walking on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [not to disobey it in any way]

See: Metaphor

Joshua 23:8 (#1)

"If not to Yahweh your God you shall cling"

Joshua is speaking as if the Israelites could physically **cling** to Yahweh. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [If not to Yahweh your God you shall be loyal]

See: Metaphor

Joshua 23:8 (#2)

"If not to Yahweh your God you shall cling"

Joshua is saying that the Israelites should not be devoted to any God **if** they are **not** devoted to Yahweh. If it would appear in your language that he was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [You shall cling only to Yahweh your God] or [You shall be loyal only to Yahweh your God]

See: Connect — Exception Clauses

Joshua 23:8 (#3)

"unto this day"

See how you translated the phrase **unto this day** in [4:9](#). Alternate translation: [right up to this time]

See: Metonymy

Joshua 23:9 (#1)

"great and powerful nations"

The terms **great** and **powerful** mean similar things. Joshua 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: [very powerful nations]

See: Doublet

Joshua 23:9 (#2)

"a man has not stood against your faces"

See how you translated the similar expression in [1:5](#). Alternate translation: [not a single one of your enemies has been able to resist you]

See: Idiom

Joshua 23:10 (#1)

"One man from you pursues a thousand"

Joshua is making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [Each one of you is able to defeat many enemies]

See: Hyperbole

Joshua 23:11 (#1)

"And you shall keep yourselves exceedingly to yourselves, to love Yahweh your God"

Joshua is using a common expression to mean "being very careful about something." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you shall be very careful to love Yahweh your God]

See: Idiom

Joshua 23:12 (#1)

"if turning, you turn"

Joshua is repeating forms of the verb **turn** in order to intensify the idea that it expresses. 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 emphasis. Alternate translation: [if you definitely turn]

See: Reduplication

Joshua 23:12 (#2)**"and cling to the remnant of these nations"**

Joshua is speaking as if the Israelites could physically **cling** to these nations. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and become loyal to the remnant of these nations]

See: Metaphor

Joshua 23:13 (#1)**"knowing, may you know"**

Joshua is repeating forms of the verb **know** in order to intensify the idea that it expresses. 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 emphasis. Alternate translation: [you may know for certain]

See: Reduplication

Joshua 23:13 (#2)**"And they will be to you for a snare and for a trap and for a whip on your sides and for thorns in your eyes"**

Joshua is speaking as if these nations would actually become a **trap**, **snare**, **whip**, and **thorns**. If it would be clearer in your language, you could express these as comparisons. The UST models one way to do that. You could also state the meaning plainly. Alternate translation: [And they will harm you in many different ways]

See: Metaphor

Joshua 23:14 (#1)**"And behold"**

Joshua is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you could use in your translation.

See: Metaphor

Joshua 23:14 (#2)**"today I myself am going in the way of all of the earth"**

Joshua is speaking in a polite way about his approaching death. Your language may have a similar polite expression that you can use in your translation. Alternate translation: [I will soon pass away]

See: Euphemism

Joshua 23:14 (#3)**"with all of your heart and with all of your soul"**

See how you translated the terms **heart** and **soul** in [22:5](#). Alternate translation: [in your deepest feelings and intentions] or [with your deepest feelings and intentions]

See: Metaphor

Joshua 23:14 (#4)**"not one word has fallen from all of the good words that Yahweh your God spoke concerning you" - "Not one word has fallen from it"**

See how you translated the similar expression in [21:45](#). Alternate translation: [not a single one of the good words Yahweh spoke concerning you has failed to come true ... No, not a single one has failed to come true]

See: Metaphor

Joshua 23:14 (#5)**"the good words that Yahweh your God spoke"**

Joshua is using the term **words** by association to mean the promises that Yahweh made using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the good promises that Yahweh your God made]

See: Metonymy

Joshua 23:14 (#6)**"The whole has come to you"**

Joshua is speaking of **the whole** of what Yahweh said as if it were a living thing that could **come** to someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Everything has happened just as he said]

See: Personification

Joshua 23:14 (#7)

"Not one word has fallen from it"

The pronoun **it** refers to **the good words** that Joshua described earlier in the verse. It may be more natural in your language to use a plural pronoun. Alternate translation: [Not one word has fallen from them]

See: Pronouns — When to Use Them

Joshua 23:15 (#1)

"all of the good word that Yahweh your God spoke to you has come upon you"

Joshua is speaking of **the good word** Yahweh spoke as if it were a living thing that could **come upon** someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [everything good that Yahweh your God promised has happened to you]

See: Personification

Joshua 23:15 (#2)

"all of the evil word"

Joshua is using the term **word** by association to mean the warnings that Yahweh gave using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the punishments that he warned about]

See: Metonymy

Joshua 23:16 (#1)

"In your transgressing the covenant of Yahweh your God that he commanded you and you go and serve other gods and bow down to them"

Joshua is describing one event before describing another event that would precede it. In your translation, you may wish to relate these events in the order in which they would happen. Alternate translation: [If you go and serve other gods and bow down to them and thereby transgress the covenant of Yahweh your God that he commanded you]

See: Order of Events

Joshua 23:16 (#2)

"then the nose of Yahweh will burn against you"

Joshua is speaking as if Yahweh's **nose** could **burn** with anger. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [then Yahweh will become very angry with you]

See: Metaphor

Joshua - Chapter 24 Introduction

Structure and Formatting

This chapter describes how Joshua had the Israelites gather in the city of Shechem to renew their covenant with Yahweh (24:1–28). It then describes how Joshua died and was buried and how the Israelites also buried the remains of other leaders who had died (24:29–33).

Religious and Cultural Concepts in This Chapter

"Cut a covenant"

The phrase "cut a covenant" occurs in this chapter, as it did several times in Chapter 9. It means "make a covenant." The word "cut" is used because in some covenant ceremonies, the participants would cut up animals and then walk between the pieces. This was to indicate, "If I break this covenant, may I be destroyed in this same way." It is not necessary to understand this background to covenant ceremonies in order to understand the action in this chapter, so you do not have to use the term "cut" in your translation. You could simply say "make," or you could use an expression from your own language and culture.

*Translation Issues in This Chapter***"you," "your"**

Yahweh, speaking through Joshua, often addresses the current generation of Israelites with the pronouns "you" and "your," as if he had done the things he describes directly for them. Yahweh is actually using those pronouns to refer to the ancestors of the Israelites, the people whom he brought out of Egypt, by association with the current generation. In your translation, you could express this meaning by using expressions such as "your ancestors." (See: Metonymy)

"fathers"

Often in this chapter, Yahweh speaks of the ancestors of the Israelites he is addressing as if they were their actual "fathers." In your translation, you could express this meaning by using a term such as "ancestors." (See: Metaphor)

"the Amorite," "the foreigner," etc.

Often in this chapter, Yahweh and Joshua use expressions such as "the Amorite." They are not referring to a specific Amorite. They mean the Amorite people in general. The meaning is also general in similar instances, including "the foreigner" in verses 20 and 23. It may be more natural in your language to express this meaning by using plural forms. (See: Generic Noun Phrases)

Joshua 24:1 (#1)**"to the face of"**

See the Introduction to Judges for a discussion of the phrase "to the face of." Alternate translation: [before]

See: Metonymy

Joshua 24:2 (#1)**"Thus says Yahweh, the God of Israel: 'Your fathers dwelled'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. See the discussion in the General Notes to this chapter of how you can do this through the end of this second-level quotation in verse 13.

Alternate translation: [Yahweh, the God of Israel, is telling you that your fathers dwelled]

See: Quotes within Quotes

Joshua 24:2 (#2)**"Your fathers"**

As the General Notes to this chapter discuss, Yahweh is speaking of the ancestors of the Israelites as if they were their actual **fathers**. If it would be clearer in your language, you could state the meaning plainly, here and throughout this chapter. Alternate translation: [your ancestors]

See: Metaphor

Joshua 24:2 (#3)**"the river"**

Yahweh assumes that the Israelites will know that by **the river**, he means the Euphrates River. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the Euphrates River]

See: Assumed Knowledge and Implicit Information

Joshua 24:2 (#4)**"Terah, the father of Abraham and the father of Nahor"**

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Your ancestor was Terah, who was the father of Abraham and the father of Nahor]

See: Ellipsis

Joshua 24:3 (#1)**"his seed"**

Yahweh is speaking of Abraham's descendants as if they were his **seed**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [his descendants]

See: Metaphor

Joshua 24:5 (#1)

"And I sent Moses and Aaron"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [When the Egyptians enslaved them, I sent Moses and Aaron to rescue them]

See: Ellipsis

Joshua 24:5 (#2)

"I brought you out"

As the General Notes to this chapter discuss, Yahweh is using the pronoun **you** to refer to the ancestors of the Israelites, whom he actually brought out of Egypt, by association with the current generation, whom he is addressing. If it would be helpful in your language, you could state the meaning plainly, here and in subsequent instances of this usage. Alternate translation: [I brought your ancestors out]

See: Metonymy

Joshua 24:6 (#1)

"with chariot"

Yahweh is not referring to a specific **chariot**. He means the many chariots that the Egyptians had. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [with chariots]

See: Generic Noun Phrases

Joshua 24:7 (#1)

"And they cried out"

The pronoun **they** refers to the ancestors of the Israelites whom Yahweh brought out of Egypt. Alternate translation: [And your ancestors cried out]

See: Pronouns — When to Use Them

Joshua 24:7 (#2)

"and he brought the sea over him and covered him"

The pronoun **him** refers in each instance to **the Egyptians**. It may be more natural in your language to use a plural pronoun. Alternate translation: [and he brought the sea over them and covered them]

See: Pronouns — When to Use Them

Joshua 24:7 (#3)

"And your eyes saw"

Yahweh is using one part of the Israelites, their **eyes**, to mean all of them in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you saw]

See: Synecdoche

Joshua 24:7 (#4)

"many days"

Yahweh is using the term **days** by association to mean time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for a long time]

See: Metonymy

Joshua 24:8 (#1)

"the Amorite"

As the General Notes to this chapter discuss, Yahweh is not referring to a specific Amorite. He means the Amorite people in general. It may be more natural in your language to express this meaning by using a plural form, here and in subsequent instances of this usage. Alternate translation: [the Amorites]

See: Generic Noun Phrases

Joshua 24:9 (#1)

"And Balak, the son of Zippor, the king of Moab, arose"

See how you translated the similar expression in [1:2](#). Alternate translation: [And Balak, the son of Zippor, the king of Moab, took action]

See: Idiom

Joshua 24:9 (#2)

"Beor"

The word **Beor** is the name of a man.

See: How to Translate Names

Joshua 24:10 (#1)

"And blessing, he blessed you"

Yahweh is repeating forms of the verb **ble**ss in order to intensify the idea that it expresses. 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 emphasis. Alternate translation: [And he greatly blessed you]

See: Reduplication

Joshua 24:11 (#1)

"the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite and the Hivite and the Jebusite"

See how you translated the names of these people groups in [3:10](#).

See: Generic Noun Phrases

Joshua 24:11 (#2)

"And I gave them into your hand"

See how you translated this expression in [6:2](#). Alternate translation: [And I have delivered them to your control] or [And I have allowed you to conquer them]

See: Metonymy

Joshua 24:12 (#1)

"not by your sword and not by your bow"

Yahweh is using two specific weapons to mean all of the weapons that the Israelites possessed and used. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [not by your own weapons]

See: Synecdoche

Joshua 24:12 (#2)

"not by your sword and not by your bow"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [This was not done by your sword and not done by your bow] or [This was not because you used your own weapons]

See: Ellipsis

Joshua 24:13 (#1)

"You {are} eating vineyards and olive groves"

Yahweh is using the term **vineyards** and **olive groves** by association to mean the fruit that they produce. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You are eating grapes from vineyards and olives from groves]

See: Metonymy

Joshua 24:15 (#1)

"in your eyes"

Joshua is using the term **eyes** by association to mean sight. Sight, in turn, represents judgment and perspective. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in your judgment]

See: Metonymy

Joshua 24:15 (#2)**"and my house"**

Joshua is using the term **house** by association to mean his family. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and my family]

See: Metonymy

Joshua 24:16 (#1)**"Profane to us from leaving Yahweh"**

See how you translated the similar expression in [22:29](#). Alternate translation: [God forbid that we should leave Yahweh]

See: Idiom

Joshua 24:17 (#1)**"from the house of slaves"**

The people are speaking of Egypt as if it were a **house** in which they were kept as **slaves**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [from where we were slaves]

See: Metaphor

Joshua 24:17 (#2)**"before our eyes"**

The people are using one part of themselves, their **eyes**, to mean all of them in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as we watched]

See: Synecdoche

Joshua 24:18 (#1)**"all of the peoples and the Amorite, the dweller {in} the land"**

The Israelite people are not referring to a specific **Amorite** person. They mean the **Amorite** people group in general. It may be more natural in your language to express this meaning by using plural

forms. Alternate translation: [all of the peoples and the Amorites, the dwellers in the land]

See: Generic Noun Phrases

Joshua 24:18 (#2)**"all of the peoples and the Amorite, the dweller {in} the land"**

The entire expression, **all of the peoples and the Amorite, the dweller in the land** refers to the same people group, the Amorites. The repetition is used for emphasis. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: [all of the Amorite peoples who were dwelling in the land!]

See: Doublet

Joshua 24:19 (#1)**"He will not lift your transgressions and your sins"**

Joshua is speaking as if **transgressions** and **sins** were objects that could be **lifted** away from someone. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [He will not forgive your transgressions and your sins]

See: Metaphor

Joshua 24:19 (#2)**"your transgressions and your sins"**

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

See: Doublet

Joshua 24:22 (#1)**"Witnesses"**

The people are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from

the context if that would be clearer in your language. Alternate translation: [We are witnesses]

See: Ellipsis

Joshua 24:23 (#1)

"and stretch out your heart"

Joshua is speaking as if a person's **heart** were something that he could **stretch out** toward someone. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and give your complete devotion]

See: Metaphor

Joshua 24:24 (#1)

"and we will listen to his voice"

The people are using the term **voice** by association to mean the commands that Yahweh would give by using his voice. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and we will obey his commands]

See: Metonymy

Joshua 24:25 (#1)

"And Joshua cut a covenant"

See how you translated the expression **cut a covenant** in 9:6. Alternate translation: [And Joshua made a covenant]

See: Assumed Knowledge and Implicit Information

Joshua 24:25 (#2)

"a statute and a judgment"

The terms **statute** and **judgment** mean similar things. The author 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: [a binding requirement]

See: Doublet

Joshua 24:27 (#1)

"Behold"

See how you translated the word **Behold** in 2:2.

See: Metaphor

Joshua 24:27 (#2)

"for it has heard"

Joshua is speaking of the **stone** as if it were a living thing that had **heard** what the people promised. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for it was in this place, where this stone is, where we heard]

See: Personification

Joshua 24:27 (#3)

"all of the words of Yahweh that he spoke to us"

While Joshua says that it was **Yahweh** who **spoke** these **words**, he means implicitly that he spoke them himself on behalf of Yahweh. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [all of the words that I have spoken to you on behalf of Yahweh]

See: Assumed Knowledge and Implicit Information

Joshua 24:28 (#1)

"a man to his inheritance"

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: [each person to his or her own home]

See: When Masculine Words Include Women

Joshua 24:29 (#1)

"a son of 110 years"

The author is using a common expression of his culture to state someone's age. If it would be

helpful in your language, you could state the meaning plainly. Alternate translation: [when he was 110 years old]

See: Idiom

Joshua 24:30 (#1)

"in the border of his inheritance"

The author is using the term **border** by association to mean the territory that the border encloses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [within the territory that belonged to him]

See: Metonymy

Joshua 24:30 (#2)

"from the north to Mount Gaash"

As he does in Chapters 13–21, the author is describing the position of one location relative to another in the way that is characteristic of his culture. Translate this the way you translated descriptions of relative locations in those chapters. Alternate translation: [on the north side of Mount Gaash]

See: Idiom

Joshua 24:31 (#1)

"all of the days of Joshua and all of the days of the elders"

The author is using the term **days** by association to mean specific periods of time, the lifetimes of **Joshua** and these **elders**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [throughout Joshua's lifetime and throughout the lifetimes of the elders]

See: Metonymy

Joshua 24:31 (#2)

"who lengthened days after Joshua"

The author is using a common expression to mean that these elders remained alive for some time after Joshua died. If it would be helpful in your

language, you could state the meaning plainly. Alternate translation: [who outlived Joshua]

See: Idiom

Joshua 24:32 (#1)

"for 100 qesitah"

A **qesitah** was a unit of precious metal whose weight is no longer known. You could try to estimate its value in terms of modern currency, but if you did, that could cause your Bible translation to become outdated and inaccurate, since such values can change over time. So you may wish to use a general expression instead. Alternate translation: [for 100 pieces of silver]

See: Biblical Weight