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Translation Notes (unfoldingWord)

Judges - Introduction

Part 1: General Introduction

Outline of Judges

A. Introduction: the tribes conquer their territories (1:1–3:6) B. History of the judges of Israel (3:7–16:31) Othniel, Ehud, and Shamgar (3:7–31) Deborah and Barak (4:1–5:31) Gideon (6:1–8:35) Abimelek (9:1–57) Tola and Jair (10:1–5) Jephthah (10:6–12:7) Ibzan, Elon, and Abdon (12:8–15) Samson (13:1–16:31) C. Dan becomes a center of idolatry (17:1–18:31) D. Outrage at Gibeah, civil war against Benjamin (19:1–21:25)

What is the book of Judges about?

The book of Judges tells of events that occurred after the Israelites settled in the land of Canaan. The events in this book happened over a period of about 150 years. The book continues the biblical narrative directly from the book of Joshua. It begins, “After the death of Joshua,” resuming the story at the point it had reached at the end of the book of Joshua.

This book describes how the Israelites repeatedly sinned against Yahweh during this time. They worshiped false gods and did the same wicked things as the peoples who lived around them. Therefore, God would allow enemies to defeat and oppress the Israelites. Eventually, the Israelites would call to Yahweh for help. Yahweh would then cause someone to help the Israelites defeat their enemies. This person was called a “judge.” The Israelites would live in peace until the judge died. After that judge died, the Israelites would start sinning again. So this pattern of events would repeat.

What title should translators give this book?

This book has traditionally had the title “Judges” because it gives accounts of some of the main leaders or judges in Israel before there were any kings ruling the people. Unless a translation of the Bible exists in your region that uses a different title, you should probably use the title “Judges” or a similar title such as “The Book about the Leaders in Israel.”

Part 2: Religious and Cultural Concepts in This Book

What kind of leaders were the judges?

The judges were men and women whom God chose to help the Israelites defeat their enemies. Afterward these leaders usually continued to help the people by deciding disputes among them. They also helped them make important decisions. Many of these leaders served all the people of Israel, but some of these leaders may have served only certain tribes.

What kind of society was Israel during the time of the judges?

During this time, the twelve tribes of Israel were independent of one another. They were not a unified nation with one ruler. However, they were descendants of the same ancestors, Abraham, Isaac, and Jacob. They also shared in the same covenant with Yahweh. So the tribes would often help each other when enemies were threatening them. However, the book of Judges tells of some times when the tribes fought against each other.

Part 3: Translation Issues in This Book

“the angel of Yahweh”

In many places in the book, the author speaks of a character whom he calls “the angel of Yahweh.” Interpreters are unsure about the exact identity of this character. When he speaks, sometimes the author says “the angel said” and sometimes the author says “Yahweh said.” So he is closely identified with Yahweh in some way, although it is not clear in precisely what way. We recommend that you translate this phrase using the same words that you use in the rest of your translation for “angel” and “Yahweh.” The UST models one way to do this.

“arose”

In many contexts, the author uses the expression “arose” to mean that a person took action or took on a particular role. It does not mean that he or she stood up from a sitting or lying position. Similarly, characters sometimes tell other characters to “arise,” meaning that they should take action. Notes

will help clarify what the expression means in specific contexts. (See: Idiom)

“behold”

The author and characters often use the word “behold” to focus their listeners’ attention on what they are about to say. While the word literally means “look,” the speakers do not want their listeners to look at something, but to pay careful attention. (See: Metaphor)

“in the eyes of”

The author and characters often use the term “eyes” by association to mean sight; sight, in turn, represents attention, perspective, and estimation or judgment. For example, the author says in 2:11 that the Israelites “did evil in the eyes of Yahweh,” meaning that they did what Yahweh considered wrong and had said was wrong. Samson says to his parents in 14:3 about the woman he wants to marry, “she is right in my eyes,” meaning that he thinks she is the right one for him. (See: Metonymy)

“to the face of”

The author and characters often use the word “face” to represent the presence of a person or group, by association with the way people can see the face of someone who is present. The expression “to the face of” can have different shades of meaning, depending on the context. The focus may be more on the presence of a person, such as in 20:26, where the author says that the Israelites “sat ... to the face of Yahweh.” He means that they were in the presence of Yahweh near his sacred tent. The focus may also be on something being in front of or near a person or thing. When the author says in 3:27 that Ehud was “to the face of” the Israelite soldiers who were with him, he means that Ehud was in front of them, that is, leading their army. Or the focus may be on the relationship between people or groups, as in 11:33, where the author says that “the sons of Ammon were subdued from the face of the sons of Israel.” This means that the Ammonites were subdued in relation to the Israelites, that is, they became subject to them. (See: Metonymy)

In other contexts, the author or a character may use the word “face,” describing part of a person, in order to represent the whole person as being present. For example, in 13:15, when Manoah tells the angel of Yahweh, “we will prepare to your face a kid of goats,” he means that he wants him to

remain present so that they can prepare the goat and serve it to him. (See: Synecdoche)

“into the hand of,” “into your hand”

The author and characters often use the word “hand” by association to represent the power and capability of a person. For example, the author says in 11:32 that when Jephthah went to fight the Ammonites, “Yahweh gave them into his hand.” This means that Yahweh gave him the power to defeat them. The word “hand” may also represent possession, as when the author says in 7:8 that Gideon’s soldiers “took provision into their hand.” The word “hand” may also represent agency, as when the author speaks in 3:4 of the commandments that Yahweh gave the Israelites “by the hand of Moses.” In such cases, the author is using the hand, part of a person, to mean the whole person in the act of doing something. Notes will help distinguish the difference between these shades of meaning when that may not be clear from the context. (See: Metonymy and Synecdoche)

“hear,” “listen”

The author and characters often use the terms “hear” and “listen” to mean complying with what someone has said. When humans “hear” or “listen” in this sense, the terms mean “obey,” as when the author says negatively in 2:17 that the disobedient Israelites did not “hear the commandments of Yahweh.” When Yahweh “hears” or “listens” in this sense, it means that he does what someone asks in prayer. For example, when the author says in 13:9 that “God listened to the voice of Manoah,” he means that God answered Manoah’s prayer and sent the angel back to him and his wife. (See: Assumed Knowledge and Implicit Information)

name of tribe, city, or kingdom representing its people

The author and characters often use the name of a tribe, city, or kingdom to represent its people. For example, in 1:12, when Caleb speaks of “whoever attacks Kiriath Sepher,” he is using the name of that city to refer by association to the people who live in it. (See: Metonymy)

name of a person representing associated or accompanying people

For example, in 3:10, when the author says of Othniel that “he went out to war,” he is using Othniel, one person who was involved in this

action, to represent everyone who was involved. He means that the army of Israel went out to war with Othniel commanding it. (See: Synecdoche)

“nose burned against”

In several places in the book, the author uses the term “nose” and the expression “burned” to mean anger. For example, in 2:14 he says that “the nose of Yahweh burned against Israel,” meaning that Yahweh became very angry with the Israelites. This is by association with the way that a person who is angry breathes heavily through his nose and the way the skin of a person who is angry becomes hotter. Your language and culture may also associate anger with a particular part and disposition of the body. If so, it may have a comparable expression that you can use in your translation. You could also use plain language and say “anger.” (See: Idiom)

“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)

“sons of”

The author and characters often speak of “the sons of” a person to mean the nation or tribe that consists of his descendants. For example, the author speaks in 1:1 of the “sons of Israel” to mean the Israelites and in 1:8 of the “sons of Judah” to mean the people of the tribe of Judah and particularly their army. In this case, “sons” does not mean first-generation offspring but later descendants. (See: Metaphor)

The phrase “sons of” may also refer to people who have a particular characteristic or quality. For example, the author speaks in 18:2 of “sons of valor,” meaning men who were characterized by valor, that is, valiant warriors. (See: Idiom)

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

In many places, the author says that soldiers “struck” an opposing army, city, or king, 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. That is the case in 3:29, for example, where the author says, “And they struck Moab at that time, about 10,000 men ... not one escaped.” (See: Metonymy)

In several contexts the author uses a longer form of this expression and says “they 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 1:25 of what the tribes descended from Joseph did to Bethel, the author says that “they struck the city with the mouth of the sword.” (See: Idiom)

“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. For example, in 1:3 the soldiers of Judah ask the soldiers of Simeon to “go up” with them into their allotment because the Israelites were in the valley of the Jordan River and the Judeans’ allotment was in the hills above the valley. In 3:27, the author says that the fighting men of Ephraim “went down” with Ehud because they were going from the hill country of Ephraim down into the Jordan River valley. If your language does not mark travel for change in elevation, you can translate instances such as these simply as “go” or “went.”

Judges - Chapter 1 Introduction

Structure and Formatting

- Verses 1–10: Judah conquers its assigned territory
- Verses 11–16: Caleb and Othniel conquer Debir (Kiriath Sepher)
- Verses 12–21: Judah and Simeon conquer territory but leave some hostile nations
- Verses 22–29: Ephraim and Manasseh conquer territory but leave some hostile nations
- Verses 30–36: Zebulun, Asher, Naphtali, and Dan conquer territory but leave some hostile nations

Religious and Cultural Concepts in This Chapter

Cutting off the thumbs and big toes of captured enemies

In [1:7](#), Adoni-Bezek describes how he had his soldiers cut off the thumbs and big toes of the kings he had defeated. This prevented a captured enemy from running away or from ever using a weapon again. However, as the context shows, it was also a way of humiliating a captured king. When the Israelites did this to Adoni-Bezek, he acknowledged that he was getting what he deserved for having done this to others.

Complete destruction of a city and its people

In [1:17](#), the armies of Judah and Simeon completely destroy a Canaanite city and kill all of its people. They call the place “Hormah,” which means “destruction.” [Deuteronomy 7:1–4](#) describes how, when Yahweh was preparing the Israelites to enter the Promised Land, he commanded them to destroy completely the Canaanite people who lived there. They were not to make any treaties with them or to intermarry with them. This was to prevent the Israelites from joining them in worshiping their false gods, which would have led them to develop a culture and society very different from the kind that Yahweh wanted. The book of Joshua describes how the Israelites completely destroyed the major Canaanite cities and their people. In this chapter, [1:17](#) describes a further

instance of that. However, the Israelites left many of the Canaanite people in the land, and they did intermarry with them and worship their gods. This led the Israelites into many evil practices that made Yahweh very angry with them.

Translation Issues in This Chapter

Names of people groups, cities, and Israelite tribes meaning their people or armies

In this chapter, the author and characters frequently use the names of people groups or cities by association to mean the people or armies of those groups or cities. For example, when the author says in [1:1](#) that the Israelites “fought against Jerusalem,” he means that they fought against the people who lived in that city. The author and characters sometimes also speak of the Israelite tribes as if they were individual people who could talk to one another, go places together, and so forth. For example, the author says in [1:1](#), “Then Judah said to Simeon, his brother, ‘Go up with me into my allotment.’” If it would be helpful in your language, you could state the meaning plainly. For example, instead of saying “Judah,” you could say “the people of the tribe of Judah.” (See: Metonymy and Personification)

Generic nouns

In this chapter, the author and characters use expressions such as “the Canaanite,” “the Perizzite,” “the Amorite,” and so forth. They are not referring to specific individuals. Rather, they mean in general the people of the nation mentioned. It may be more natural in your language to express this meaning by using plural forms, for example, “the Canaanites.” (See: Generic Noun Phrases)

Judges 1:1 (#1)

"And it happened"

The author is using the phrase **And it happened** to introduce a new event in the story of the people of Israel, which continues here in the book of Judges at the point where it left off at the end of the book of Joshua. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Judges 1:1 (#2)**"the sons of Israel"**

See the discussion of the phrase **the sons of Israel** in the Introduction to Judges. Alternate translation: [the people of Israel]

See: Metaphor

Judges 1:1 (#3)**"Who will go up"**

The Israelites are asking Yahweh which of their tribes should be the first to go into its allotment and fight against the Canaanites living there. They are speaking of that tribe as if it were an individual person. (The verb in this phrase is singular, indicating that **Who** is also singular.) See the discussion of this issue, which occurs several times in this chapter, in the Introduction to this chapter. Alternate translation: [What tribe will go up]

See: Personification

Judges 1:1 (#4)**"for us"**

By **us**, the Israelites mean themselves but not Yahweh, to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Judges 1:1 (#5)**"the Canaanite" - "against him"**

As the Introduction to this chapter discuss, here and in similar instances throughout the chapter, this is not a reference to a specific **Canaanite**. Rather, it refers to the Canaanites or the Canaanite nations in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [the Canaanites ... against them] or [the Canaanite nations ... against them]

See: Generic Noun Phrases

Judges 1:2 (#1)**"Judah"**

As the Introduction to Judges and the Introduction to this chapter discuss, here Yahweh is using the name **Judah** by association to mean the army that belongs to the tribe of Judah. Alternate translation: [The army of the tribe of Judah]

See: Metonymy

Judges 1:2 (#2)**"Behold"**

Yahweh is using the term **Behold**, which literally means "Look," to focus his listeners' attention on what he is about to say. See the discussion of this usage in the Introduction to Judges. In this context, since Yahweh is the speaker, there is also the implication that what follows is something that Yahweh has determined and so is certain to happen. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Indeed]

See: Metaphor

Judges 1:2 (#3)**"I have given the land into his hand"**

Here, as the Introduction to Judges discusses, having something in one's **hand** represents possessing it. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [I have given them possession of the land]

See: Metonymy

Judges 1:3 (#1)**"Then Judah said to Simeon" - "So Simeon went with him"**

As the Introduction to this chapter discuss, here the author is speaking of the tribes of Judah and Simeon as if they were individual people who could speak with each other. Alternate translation: [Then the people of Judah said to the people of Simeon ... So the people of Simeon went with them] or [Then the commanders of the Judean army said to the

commanders of the Simeonite army ... So the Simeonite army went with the Judean army]

See: Personification

Judges 1:3 (#2)

"his brother"

The author is using the term **brother** 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: [their kinsmen]

See: Metaphor

Judges 1:3 (#3)

"Go up with me"

In a context such as this, your language might say "Come" instead of **Go**. Alternate translation: [Come with me]

See: Go and Come

Judges 1:3 (#4)

"against the Canaanite"

See how you translated this same expression in [1:1](#). Alternate translation: [against the Canaanites]

See: Generic Noun Phrases

Judges 1:3 (#5)

"And I will also go with you myself into your allotment"

The Judeans are leaving some information implicit. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [If you do, we will also go with you into your allotment and fight against the Canaanites]

See: Assumed Knowledge and Implicit Information

Judges 1:4 (#1)

"And Judah went up"

As the Introduction to this chapter discuss, here the author is using the name of one of the tribes whose soldiers were in this army to mean the entire army, which included soldiers from both tribes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the army of the tribe of Judah went up with the army of the tribe of Simeon]

See: Synecdoche

Judges 1:4 (#2)

"and Yahweh gave the Canaanite and the Perizzite into their hand"

Here, as the Introduction to Judges discusses, **hand** represents the power or capability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and Yahweh gave them the power to conquer the Canaanites and the Perizzites]

See: Metonymy

Judges 1:4 (#3)

"And at Bezek they struck"

As the Introduction to Judges discusses, when the author says that the armies of Judah and Simeon **struck** or "hit" the Canaanite and Perizzite soldiers who opposed them, he means that they defeated them and, in contexts such as this, that they killed them. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [And at Bezek they defeated] or [And at Bezek they killed]

See: Metonymy

Judges 1:4 (#4)

"at Bezek"

Bezek is the name of a city in the territory in Canaan that was allotted to the tribe of Judah.

See: How to Translate Names

Judges 1:4 (#5)**"10,000"**

The author may be using the number **10,000** as an approximation or as a customary way of saying "very many." Alternate translation: [a large number of]

See: Numbers

Judges 1:5 (#1)**"And they found"**

The word **found** does not mean that the armies of Judah and Simeon were intentionally searching for this man. It means that they encountered him when they reached the city of Bezek. Alternate translation: [and they encountered]

See: Idiom

Judges 1:5 (#2)**"Adoni-Bezek"**

The word **Adoni-Bezek** is the name or title of a man. It means "the lord of Bezek," and so it may be the title for the king who reigned in the city of Bezek.

See: How to Translate Names

Judges 1:5 (#3)**"and they fought against him"**

As the Notes to this chapter discuss, here the author is using Adoni-Bezek to represent both this king himself and his entire army. Alternate translation: [and they fought against him and his army]

See: Synecdoche

Judges 1:6 (#1)**"the thumbs of his hands and his feet"**

Some languages use the same word for the largest finger and the largest toe, as the biblical text does here. If your language has different words for these, you can use both words in your translation. If the

phrase might then seem to contain extra information that would be unnatural to express in your language, you could shorten it, as the UST does. Alternate translation: [the thumbs of his hands and the big toes of his feet]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 1:7 (#1)**"70 kings"**

This could be an approximate number, chosen for its symbolic significance. Alternate translation: [dozens of kings]

See: Numbers

Judges 1:7 (#2)**"kings"**

In Canaan at this time, each city and town had a ruler who had the same title as someone who ruled over a large territory. So, for example, Pharaoh is called the "the king of Egypt" in Exodus 1:5, while the book of Joshua refers to the "king" of cities such as Libnah (Joshua 10:30) and Hebron (Joshua 10:37). If your language uses a different word for people who rule over one community than for people who rule over extensive areas, you could use that term here. Alternate translation: [chieftains]

See: Translate Unknowns

Judges 1:7 (#3)**"with} the thumbs of their hands and their feet 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. See the Notes to this chapter for an explanation of the practice described here. It is unlikely that Adoni-Bezek was the agent who did this personally. Alternate translation: [whose thumbs and big toes I ordered my soldiers to cut off]

See: Active or Passive

Judges 1:7 (#4)**"were gathering beneath my table"**

Adoni-Bezek 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: [were gathering scraps of food beneath my table]

See: Ellipsis

Judges 1:7 (#5)**"were gathering beneath my table"**

Dozens of **kings** would not have fit under the **table** where Adoni-Bezek ate his meals, so he probably does not mean this literally. Instead, he seems to be speaking of these defeated chieftains as if they were dogs that had to scrounge for food from the scraps that fell from his table. This indicates that he had reduced them to a state of helpless dependence. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [had to survive on what little I gave them] or [were my helpless prisoners]

See: Metaphor

Judges 1:8 (#1)**"the sons of Judah"**

Here, **sons** means "descendants." The author is describing the people of the tribe of Judah as descendants of their ancestor Judah. In context, the reference is specifically to the army of the tribe of Judah. Alternate translation: [the Judeans] or [the Judean army]

See: Metaphor

Judges 1:8 (#2)**"the sons of Judah"**

As in [1:4](#), the author is using the name **Judah** to represent the entire combined army. Alternate translation: [the armies of the tribes of Judah and Simeon]

See: Synecdoche

Judges 1:8 (#3)**"with Jerusalem and captured it"**

As the Notes to this chapter discuss, here the author is using the name **Jerusalem** to represent the people of that city. Alternate translation: [against the people who lived in Jerusalem and captured that city]

See: Metonymy

Judges 1:8 (#4)**"And they struck it to the mouth of the sword"**

As the Introduction to Judges discusses, the author is using the expression **to the mouth of the sword** to mean that the army of the tribe of Judah killed all the inhabitants of Jerusalem. If it would be helpful in your language, you could state the meaning plainly. The UST models one way to do that.

See: Idiom

Judges 1:8 (#5)**"And they struck it"**

The author is speaking of the people who lived in the city of Jerusalem by association with the city itself, which he refers to by the pronoun **it**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [And they struck the people who lived there]

See: Metonymy

Judges 1:8 (#6)**"and they sent the city into fire"**

The author is speaking as if the Israelites had literally **sent** or thrown the **city** of Jerusalem into a large **fire** that was burning nearby. (This same expression occurs in Judges 20:48.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they set the city on fire]

See: Metaphor

Judges 1:9 (#1)**"the sons of Judah"**

See how you translated this expression in the previous verse. Alternate translation: [the armies of the tribes of Judah and Simeon]

See: Synecdoche

Judges 1:9 (#2)**"and the Shephelah"**

The word **Shephelah** is the name of a region within the territory that was assigned to the tribe of Judah. It consists of hills that are lower than the central ridge where Jerusalem is located. Alternate translation: [and the foothills]

See: How to Translate Names

Judges 1:10 (#1)**"Judah"**

See how you translated the term **Judah** in [1:4](#) and the expression "the sons of Judah" in [1:8](#). Alternate translation: [the combined army]

See: Synecdoche

Judges 1:10 (#2)**"Now the name of Hebron previously {was} Kiriath Arba"**

Here the author is providing background information to help readers understand what is happening in the story. The author probably wrote this because his readers knew this city as **Hebron**. But at the time when Israel attacked it, it was called **Kiriath Arba**. In your translation, introduce this information in a way that would be natural in your own language and culture. You may also wish to mark it in some way as background information, such as by putting it in parentheses as the ULT does. Alternate translation: [Hebron used to be called Kiriath Arba]

See: Background Information

Judges 1:10 (#3)**"And they struck Sheshai and Ahiman and Talmi"**

Sheshai, **Ahiman**, and **Talmi** are the names of three clans that lived in and around the city of Hebron.

See: How to Translate Names

Judges 1:11 (#1)**"And he went"**

The pronoun **he** refers to "Judah" in the previous verse. That name represented the army of the tribe of Judah and implicitly the accompanying army of the tribe of Simeon. It may be helpful to clarify this for your readers. Alternate translation: [And these armies went]

See: Pronouns — When to Use Them

Judges 1:11 (#2)**"Debir"**

The word **Debir** is the name of a city in the territory that Joshua assigned to the tribe of Judah.

See: How to Translate Names

Judges 1:11 (#3)**"Now the name of Debir previously {was} Kiriath Sepher"**

See how you translated the similar sentence in the previous verse.

See: Background Information

Judges 1:12 (#1)**"And Caleb said"**

The author assumes that readers will know that a man named **Caleb** was commanding the armies of Judah and Simeon at this point. (The full story is told in Joshua 15:13–19.) You could indicate this explicitly if that would be helpful to your readers. Alternate translation: [And Caleb, the man who was commanding these armies, said]

See: Assumed Knowledge and Implicit Information

Judges 1:14 (#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

Judges 1:14 (#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

Judges 1:14 (#3)

"that she persuaded him to request the field"

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

Judges 1:14 (#4)

"the field from her father"

The author has a particular **field** in view. The narrative suggests 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

Judges 1:14 (#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 can I do for you]

See: Ellipsis

Judges 1:15 (#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

Judges 1:15 (#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

See: Background Information

Judges 1:15 (#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

Judges 1:15 (#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

Judges 1:15 (#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

Judges 1:16 (#1)

"Now the sons of the Kenite"

The author is introducing some further 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.

Judges 1:16 (#2)

"Now the sons of"

Since the actual sons of the man whom the author is describing here would have been in the same generation as Moses, the term **sons** could be intended literally. However, since those sons would have had three or even four generations of descendants by this time, the term may also be meant to include them. Alternate translation: [Now the descendants of]

See: Metaphor

Judges 1:16 (#3)

"the Kenite"

The word **Kenite** is the name of a people group. Since the author has a specific **Kenite** in mind, your language might use a demonstrative pronoun here. Alternate translation: [that Kenite] or [that man from the Kenite people group]

See: How to Translate Names

Judges 1:16 (#4)

"the father-in-law of Moses"

Your language may have its own term or expression for this relationship. Alternate translation: [the father of Moses' wife]

See: Kinship

Judges 1:16 (#5)

"from the City of Palms"

The author is using the expression **the City of Palms** to refer to settlements in the area of the city of Jericho, which the Israelites had destroyed several years before this. If it would be helpful to your readers, you could use the name "Jericho" here. Alternate translation: [from Jericho] or [from Jericho, the city of palm trees]

See: How to Translate Names

Judges 1:16 (#6)**"with the sons of Judah"**

Here, the term **sons** means "descendants." The author is identifying the Judeans as descendants of their ancestor Judah. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar expression "the sons of Israel" in [1:1](#). Alternate translation: [with the people of Judah]

See: Metaphor

Judges 1:16 (#7)**"And he went and he dwelled"**

The pronoun **he** seems to refer to **the Kenite**, that is, the man who was the father-in-law of Moses. The author is using him to represent his descendants. It may be helpful to clarify this for your readers. Alternate translation: [And they went and they dwelled]

See: Pronouns — When to Use Them

Judges 1:16 (#8)**"with the people"**

By **the people** the author means those from the tribe of Judah who also settled in this region. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [among the people of Judah who also settled there]

See: Assumed Knowledge and Implicit Information

Judges 1:17 (#1)**"Then Judah went with Simeon his brother"**

See how you translated the terms **Judah**, **Simeon**, and **brother** in 1:3. Alternate translation: [Then the soldiers of the tribe of Judah went with their kinsmen, the soldiers of the tribe of Simeon]

See: Personification

Judges 1:17 (#2)**"And they devoted it"**

The word that the ULT translates as **devoted** is a specialized term that describes the cultural practice of giving something over to Yahweh so that humans will no longer be able to use it. Depending on the context, the term can indicate either "destroy" or "preserve, but set apart." In this context, the meaning is clearly "destroy." You could indicate that in your translation if it would be helpful to your readers. Alternate translation: [And they completely destroyed it]

See: Assumed Knowledge and Implicit Information

Judges 1:17 (#3)**"and they called the name of the city"**

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

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 1:17 (#4)**"Hormah"**

The word **Hormah** is the name of a city. The Israelites changed the name of Zephath to Hormah, which means "destruction," after they destroyed it completely. See the Introduction to this chapter for a further discussion.

See: How to Translate Names

Judges 1:18 (#1)**"Judah"**

The author is using the name of one of the tribes whose soldiers were in this army to mean the entire army. Alternate translation: [the combined army of Judah and Simeon]

See: Synecdoche

Judges 1:19 (#1)**"Now it happened {that}"**

The author is using this expression to introduce information about what was happening behind the scenes in this story and also to introduce an overall theme for [1:19-36](#). In a way that was not visible, Yahweh was helping the Israelites to defeat the Canaanites. Nevertheless, the Israelite tribes did not drive the Canaanite nations completely out of their assigned territories. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Judges 1:19 (#2)

"Yahweh {was} with Judah"

The author is speaking as if Yahweh had literally been present **with** the army of Judah as it fought to conquer its assigned territory. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Yahweh helped Judah]

See: Metaphor

Judges 1:19 (#3)

"chariotry of iron"

The metal **iron** 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 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: [chariots fitted out with iron]

See: Assumed Knowledge and Implicit Information

Judges 1:20 (#1)

"But they gave"

The pronoun **they** refers to the people of the tribe of Judah and most likely to their leaders. While Moses had originally promised **Hebron** to **Caleb** in [Numbers 14:24](#) and Joshua had confirmed this in [Joshua 14:6-15](#), the leaders of Judah confirmed this again when they conquered their assigned territory. Alternate translation: [But the leaders of the tribe of Judah gave]

See: Pronouns — When to Use Them

Judges 1:20 (#2)

"the three sons of the Anak"

The author is speaking of the three clans that lived in and around the city of Hebron as if they were the literal **sons** of their ancestor Anak. (These clans are named in [1:10](#).) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the three clans descended from Anak]

See: Metaphor

Judges 1:20 (#3)

"the Anak"

The word **Anak** is the name of a man. The author seems to be using the definite article **the** to indicate that he has a specific **Anak** in mind, the man who was the ancestor of these clans. Your language might naturally use a demonstrative pronoun for this purpose. Alternate translation: [the well-known Anak]

See: How to Translate Names

Judges 1:21 (#1)

"But the Jebusite, the dweller of Jerusalem" - "So the Jebusite has dwelled"

1:251:25The word **Jebusite** is the name of a member of a particular people group. Alternate translation: [But the Jebusites dwelling in Jerusalem ... So the Jebusites have dwelled]

See: How to Translate Names

Judges 1:21 (#2)

"the sons of Benjamin" - "with the sons of Benjamin"

Here, **sons** means "descendants." The author is describing the people of the tribe of Benjamin as descendants of their ancestor Benjamin. The reference in the first instance is specifically to the army of this tribe; it seems to be generally to the people of the tribe in the second instance. Alternate

translation: [the army of the tribe of Benjamin ... with the people of the tribe of Benjamin]

See: Metaphor

Judges 1:21 (#3)

"until this day"

The author is using the term **day** to refer to a specific time, the time when he was writing this book. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [right up to this time]

See: Idiom

Judges 1:22 (#1)

"the house of Joseph"

Here the term **house** means all the people descended from a particular person. It envisions them as if they were one household living together. So **the house of Joseph** means all the people descended from the patriarch Joseph. By this time, those descendants had become the tribes of Ephraim and Manasseh. Alternate translation: [the descendants of Joseph] or [the armies of the tribes of Ephraim and Manasseh]

See: Metaphor

Judges 1:22 (#2)

"and Yahweh {was} with them"

See how you translated the same expression in [1:19](#).

See: Metaphor

Judges 1:23 (#1)

"the house of Joseph"

See how you translated the expression **the house of Joseph** in the previous verse.

See: Metaphor

Judges 1:23 (#2)

"Now the name of the city previously {was} Luz"

Here the author is providing background information to help readers understand what is happening in the story. The author probably wrote this because his readers knew this city as **Bethel**. But at the time when Israel attacked it, it was called **Luz**. In your translation, introduce this information in a way that would be natural in your own language and culture. You may also wish to mark it in some way as background information, such as by putting it in parentheses as the ULT does. Alternate translation: [Bethel used to be called Luz]

See: Background Information

Judges 1:24 (#1)

"and we will do kindness with you"

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: [we will treat you kindly] or [we will treat you mercifully]

See: Abstract Nouns

Judges 1:25 (#1)

"and they struck the city to the mouth of the sword"

The author is saying **the city** by association to mean the people who lived in the city. Alternate translation: [and they struck the people of the city with the mouth of the sword]

See: Metonymy

Judges 1:26 (#1)

"until this day"

See how you translated the same expression in [1:21](#). Alternate translation: [right up to this time]

See: Idiom

Judges 1:27 (#1)

"Beth Shan" - "or Taanach" - "Dor" - "Ibleam" - "Megiddo"

The words **Beth Shan**, **Taanach**, **Dor**, **Ibleam**, and **Megiddo** are the names of cities.

See: How to Translate Names

Judges 1:27 (#2)

"and its daughters"

The author is speaking as if the villages surrounding the cities named in this verse were literally their **daughters**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [or the people who lived in the surrounding villages]

See: Metaphor

Judges 1:34 (#1)

"And the Amorite, they pressed the sons of Dan {into} the hill country, for he did not allow him to go down into the valley"

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 the Amorites did not allow the sons of Dan to go down into the valley, so they were pressed into the hill country]

See: Connect — Reason-and-Result Relationship

Judges 1:34 (#2)

"the sons of Dan"

See how you translated the expression "the sons of Judah" in [1:16](#). Alternate translation: [the people of Dan]

See: Metaphor

Judges 1:34 (#3)

"he did not allow him"

The pronoun **he** refers to **the Amorite**, and the pronoun **him** refers to **the sons of Dan** (as if they were a single individual, their ancestor Dan). It may be helpful to clarify this for your readers. Alternate translation: [the Amorites did not allow the people of Dan]

See: Pronouns — When to Use Them

Judges 1:35 (#1)

"And the Amorite resolved to dwell at Mount Heres, in Aijalon, and in Shaalbim"

The author is leaving some information implicit that he assumes readers will understand. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the Amorites resolved to dwell at Mount Heres, in Aijalon, and in Shaalbim, and so the Israelites were not able to dispossess them]

See: Assumed Knowledge and Implicit Information

Judges 1:35 (#2)

"at Mount Heres"

Mount Heres is the name of a large hill on which the city of Aijalon was built.

See: How to Translate Names

Judges 1:35 (#3)

"but the hand of the house of Joseph became heavy"

Saying that the **hand** of a person or group **became heavy** means that the person or group became strong. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [but the house of Joseph became strong]

See: Idiom

Judges 1:35 (#4)

"the house of Joseph"

See how you translated the phrase **the house of Joseph** in [1:22](#). Alternate translation: [the descendants of Joseph]

See: Metaphor

Judges 1:35 (#5)**"and they became forced labor"**

The pronoun **they** refers to **the Amorite**, that is, the people group of the Amorites. It may be helpful to clarify this for your readers. Alternate translation: [and the Amorites were put to forced labor]

See: Pronouns — When to Use Them

Judges 1:36 (#1)**"Now the border of the Amorite"**

The author is introducing background information that is not part of the main story. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Judges 1:36 (#2)**"was} from 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: [was from Scorpion Pass]

See: Copy or Borrow Words

Judges 1:36 (#3)**"from Sela"**

The word **Sela** also means "cliff," so this could be a geographic description rather than a proper name. Alternate translation: [from the cliff]

See: How to Translate Names

Judges - Chapter 2 Introduction*Structure and Formatting*

- Verses 1–5: The angel of Yahweh appears to the Israelites at Bokim
- Verses 6–10: Review: the Israelites worshiped and obeyed Yahweh during the lifetimes of Joshua and the elders
- Verses 11–23: The Israelites disobeyed Yahweh and worshiped other gods afterward, so Yahweh let other nations conquer them

*Religious and Cultural Concepts in This Chapter***Joshua reappears in the story after it tells how he died**

In Judges 2:6–9, the author repeats Joshua 24:28–31 to remind readers how the people of Israel served Yahweh faithfully when they first arrived in the land of Canaan. This is background information. After these verses, the main story of the book of Judges begins. It is about how the Israelites then worshiped other gods, but Yahweh repeatedly brought them back to himself and delivered them from their enemies when they repented. It may seem strange for the book to speak of Joshua doing something, since it begins "after the death of Joshua." So you can translate this in a way that shows that the author is providing background information by describing something that happened in the past. See the note at 2:6 for a specific suggestion.

"Cut a covenant"

The phrase "cut a covenant" occurs in this chapter. It means "make a covenant." The word "cut" reflects the cultural background. It 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

Metaphor

In this chapter, the author uses the word “fathers” several times to mean “ancestors.” He is not speaking of the immediate male parents of the Israelites, but of the generations who lived before them. If it would be clearer in your language, you could state the meaning plainly. (See: Metaphor)

Symbolic action

In this chapter, the author speaks of the Israelites bowing down to idols that represented foreign gods. This was a symbolic action that constituted a public act of worship, so it represented a definitive expression of allegiance to those gods. If it would be helpful to your readers, you could explain the significance of this action. When the book says that the Israelites bowed down to foreign gods, you could say, for example, that they “worshiped them by bowing down to them.” (See: figs-symaction)

Judges 2:1 (#1)

"the angel of Yahweh"

See the discussion of the phrase **the angel of Yahweh** in the Introduction to Judges.

See: Assumed Knowledge and Implicit Information

Judges 2:1 (#2)

"Bokim"

The word **Bokim** is the name of a place. The Israelites actually give the place this name at the end of this episode, in [2:5](#), but the author is using it here because his readers knew the place by that name. See the UST for one way to handle this issue.

See: How to Translate Names

Judges 2:1 (#3)

"and said"

The author is leaving some information implicit that he assumes readers will understand. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate

translation: [and said to the Israelites, who had gathered there]

See: Assumed Knowledge and Implicit Information

Judges 2:1 (#4)

"I am bringing you up"

The angel, speaking on behalf of Yahweh, is using the present tense to describe a past event. He may be doing that because delivering the Israelites from slavery in Egypt and settling them in the land of Canaan together constitute a single work on their behalf that was still ongoing at this point. However, if it would not be natural for a speaker of your language to use the present tense in such a context, you could use the past tense in your translation. Alternate translation: [I brought you up from Egypt]

See: Irregular Use of Tenses

Judges 2:1 (#5)

"to your fathers"

As the Notes to this chapter discuss, the angel 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 your ancestors]

See: Metaphor

Judges 2:1 (#6)

"And I have said, 'I will forever not break my covenant with 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 I have said that I would not break my covenant with you, to eternity]

See: Quotes within Quotes

Judges 2:2 (#1)

"And you, you shall not cut a covenant with the dwellers of this land. Their altars you shall demolish"

If you decided in the previous verse to translate this quotation in such a way that there would not be a quotation within a quotation, you can continue doing that here. Alternate translation: [But I also said that you were not to cut a covenant with the dwellers of this land. You were to demolish their altars]

See: Quotes within Quotes

Judges 2:2 (#2)

"But you have not heard my voice"

As the Introduction to Judges discusses, here the word **heard** has the specific sense of "obeyed." Alternate translation: [But you have not obeyed my voice]

See: Assumed Knowledge and Implicit Information

Judges 2:2 (#3)

"But you have not heard my voice"

The angel, speaking on behalf of Yahweh, is using the word **voice** by association to mean what he said by using his voice. Alternate translation: [But you have disobeyed what I commanded]

See: Metonymy

Judges 2:2 (#4)

"What {is} this you have done"

The angel 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 should not have done this!]

See: Rhetorical Question

Judges 2:3 (#1)

"And I have also said, 'I will not expel them from the face of you, but they will be to you in the sides, and their gods will be to you for a snare'"

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 I have also said that I would not expel them from before you,

but they would be to you like thorns in your sides, and their gods would be a snare to you]

See: Quotes within Quotes

Judges 2:3 (#2)

"And I have also said"

The angel, representing Yahweh, assumes that the Israelites will know when he **also said** this. In [Numbers 33:55](#), Yahweh told the Israelites that if they did not drive out the Canaanites, the ones who remained would be thorns in their sides. In [Joshua 23:12-13](#), Joshua warned the Israelites that if they made treaties with the Canaanite nations and intermarried with them, then Yahweh would no longer dispossess those nations and they would be thorns and a snare to the Israelites. So the angel seems to be indicating that Joshua was speaking on behalf of Yahweh when Joshua said that Yahweh would no longer drive out the Canaanites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And as I said through Joshua]

See: Assumed Knowledge and Implicit Information

Judges 2:3 (#3)

"from the face of you"

See the discussion of this phrase in the Introduction to Judges. Alternate translation: [from your presence]

See: Metonymy

Judges 2:3 (#4)

"but they will be to you in the sides"

The angel is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [but they will be thorns in your sides]

See: Ellipsis

Judges 2:3 (#5)**"but they will be to you in the sides"**

Yahweh spoke as if the Canaanites would literally be thorns in the **sides** of the Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [but they will continually cause trouble for you]

See: Metaphor

Judges 2:3 (#6)**"and their gods will be to you for a snare"**

Yahweh spoke as if the **gods** of the Canaanites would literally be a **snare** in which the Israelites would be caught. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and worshiping their gods will be the cause of your destruction]

See: Metaphor

Judges 2:4 (#1)**"Now it happened"**

The author is using this phrase to introduce background information that is not part of the main narrative. This verse and the next verse explain how this place got the name Bokim. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Judges 2:4 (#2)**"the sons of Israel"**

See the discussion of this phrase in the Introduction to Judges. Alternate translation: [the Israelites]

See: Metaphor

Judges 2:4 (#3)**"that the people lifted up their voice and wept"**

Since the author is referring to a group of people, it might be more natural in your language to use the plural form of **voice**. Alternate translation: [that the people lifted up their voices and wept]

See: Collective Nouns

Judges 2:4 (#4)**"that the people lifted up their voice and wept"**

The author is speaking as if a **voice** were literally something that the people of Israel could have **lifted up**. He means that they spoke loudly. Your language may have an expression of its own that you can use in your translation. Alternate translation: [that the people wept in loud voices]

See: Metaphor

Judges 2:4 (#5)**"that the people lifted up their voice and wept"**

The phrase **lifted up their voice and wept** conveys a single idea by using two expressions connected with **and**. The expression **lifted up their voice** tells in what way the people **wept**. Alternate translation: [that the people wept out loud]

See: Hendiadys

Judges 2:5 (#1)**"So they called the name of that place Bokim"**

The author assumes that his readers will know that **Bokim** means "weepers." If it would be helpful to your readers, you could provide this information in a footnote, or you could put it in the text of your translation, as the UST does.

See: Assumed Knowledge and Implicit Information

Judges 2:5 (#2)**"So they called the name of that place"**

It might seem that the expression **they called the name of that place** contains extra information that would be unnatural to express in your language. If so, you can shorten it. See how you translated the

same expression in [1:17](#). Alternate translation: [So they called that place]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 2:6 (#1)

"And Joshua dismissed the people, and the sons of Israel went"

Here the author is providing background information to help readers understand what happens next in the story. See the discussion of this in the Notes to this chapter. Alternate translation: [Now after Joshua had dismissed the people, the sons of Israel had gone]

See: Background Information

Judges 2:6 (#2)

"a man to his inheritance"

The author is speaking as if the land that Joshua assigned to the tribes were literally an **inheritance** that they received from a relative who had died. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [each one to his assigned territory]

See: Metaphor

Judges 2:7 (#1)

"And the people served Yahweh"

If you decided to translate [2:6](#) in a way that showed it was background information, you can continue to do that in this verse. Alternate translation: [And the people had served Yahweh]

See: Background Information

Judges 2:7 (#2)

"all of the days of Joshua and all of the days of the elders"

In these phrases, the author is using the term **days** to refer to a specific time, the lifetimes of Joshua and these elders. He is doing this by association with the way a lifetime is made up of individual days. If it would be helpful in your language, you

could state the meaning plainly. Alternate translation: [throughout the lifetimes of Joshua and the elders]

See: Metonymy

Judges 2:7 (#3)

"who had lengthened their days after Joshua"

The author is speaking as if these **elders** had done something to make their days longer after Joshua died. He is using a common expression that means that their **days**, that is, their lifetimes, continued for some years after Joshua died. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who had outlived Joshua]

See: Idiom

Judges 2:7 (#4)

"all of the great deed of"

In a context such as this, it might be more natural in your language to use the plural form of **deed**. Alternate translation: [all of the great deeds]

See: Collective Nouns

Judges 2:8 (#1)

"And Joshua, the son of Nun, the servant of Yahweh, died"

If you have been translating these verses in a way that shows they are background information, you can continue to do that here. Alternate translation: [Now Joshua, the son of Nun, the servant of Yahweh, had died]

See: Background Information

Judges 2:8 (#2)

"Nun"

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

See: How to Translate Names

Judges 2:8 (#3)**"a son of 110 years"**

In certain contexts, the expression **son of** indicates that a person shares the qualities of something. In cases such as this, it specifically describes how old a person is. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [when he was 110 years old]

See: Idiom

Judges 2:9 (#1)**"And they buried him"**

If you have been translating these verses in a way that shows they are background information, you can continue to do that here. Alternate translation: [And they had buried him]

See: Background Information

Judges 2:9 (#2)**"And they buried him"**

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [And his people buried him] or [And he was buried]

See: Pronouns — When to Use Them

Judges 2:9 (#3)**"in Timnath Heres" - "Gaash"**

The words **Timnath Heres** are the name of an area.

See: How to Translate Names

Judges 2:10 (#1)**"And all of that generation was also gathered to its fathers"**

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. If you need to say who did the action, the context suggests that it

was Yahweh. Alternate translation: [And Yahweh also gathered all of that generation to its fathers]

See: Active or Passive

Judges 2:10 (#2)**"And" - "was also gathered to its fathers"**

The author is using **gathered to its fathers** to mean that the people of that generation died. This is a mild way of referring to death. Your language may have a similar expression that you can use in your translation. Alternate translation: [And ... also passed away]

See: Euphemism

Judges 2:10 (#3)**"who did not know Yahweh and also the deed that he had done for Israel"**

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: [who did not know Yahweh and also did not know the deed that he had done for Israel]

See: Ellipsis

Judges 2:10 (#4)**"the deed"**

Since the author is referring to all of the things that **Yahweh ... had done for Israel**, it might be more natural in your language to use the plural form of **deed** as in [2:7](#). Alternate translation: [the deeds]

See: Collective Nouns

Judges 2:11 (#1)**"evil"**

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

See: Abstract Nouns

See: Symbolic Action

Judges 2:11 (#2)

"in the eyes of Yahweh"

The author is using the term **eyes** by association to mean sight. Sight, in turn, represents attention, perspective, and judgment. See the discussion of this usage in the Introduction to Judges. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in Yahweh's judgment]

See: Metonymy

Judges 2:11 (#3)

"the Baals"

The word **Baals** is the plural of the name Baal. While Baal was generally the name of one particular false god, the word was also used for various other gods that were often worshiped along with Baal. If using the plural name in your translation would not be clear for your readers, you could state the meaning plainly. Alternate translation: [many false gods]

See: How to Translate Names

Judges 2:12 (#1)

"and they went after other gods"

The author is speaking as if the Israelites literally **went after** the false gods that they worshiped, that is, as if they walked somewhere following them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they served other gods]

See: Metaphor

Judges 2:12 (#2)

"and they bowed down to them"

As the Notes to this chapter discuss, bowing down to these gods was a symbolic action that was an act of worship. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and they worshiped them by bowing down to them]

Judges 2:13 (#1)

"and the Ashtoreths"

The word **Ashtoreths** is the plural of the name Ashtoreth. This was a false goddess who was worshiped in many different forms. If using the plural name in your translation would not be clear for your readers, you could state the meaning plainly. Alternate translation: [many false goddesses]

See: How to Translate Names

Judges 2:14 (#1)

"Then the nose of Yahweh burned against Israel"

As the Introduction to Judges discusses, the author is using the term **nose** to mean 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: [Then Yahweh became very angry with Israel]

See: Idiom

Judges 2:14 (#2)

"Then the nose of Yahweh burned against Israel"

The author is speaking as if Yahweh's anger literally **burned**, as if it were a fire. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Then Yahweh became furious with Israel]

See: Metaphor

Judges 2:14 (#3)

"And he sold them into the hand of their enemies from around"

The author is speaking as if Yahweh had literally **sold** the Israelites as slaves to the hostile nations around them. He means that the Israelites became subject to those nations. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And he made them subjects of the enemies that surrounded them]

See: Metaphor

Judges 2:14 (#4)

"And he sold them into the hand of their enemies"

Here, **hand** represents possession, by association with the way that people may hold something that they own in their hands. It was as if the hostile nations owned the Israelites as their slaves. Alternate translation: [And he made them subject to their enemies]

See: Metonymy

Judges 2:14 (#5)

"and they were not able anymore to stand to the face of their enemies"

The author is speaking as if the Israelites could literally not **stand** up in the presence of their **enemies**. As the Introduction to Judges discusses, here **face** represents their presence, by association with the way people can see the face of someone who is present. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they were no longer able to resist their enemies]

See: Metaphor

Judges 2:15 (#1)

"just as Yahweh had spoken and just as Yahweh had sworn to them"

This phrase expresses a single idea by using two expressions connected with **and**. The word **sworn** tells in what way Yahweh **spoke**. Alternate translation: [as Yahweh had said solemnly that he would do]

See: Hendiadys

Judges 2:15 (#2)

"And it narrowed to them greatly"

The author is speaking as if the Israelites were literally brought into a place where they had very little room on either side of them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And they were in great distress]

See: Metaphor

Judges 2:16 (#1)

"Then Yahweh raised up judges"

The author is speaking as if Yahweh had literally **raised up** these **judges**, that is, as if Yahweh had lifted them up to a high place. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Yahweh provided judges]

See: Metaphor

Judges 2:17 (#1)

"But even to their judges they did not listen" - "to hear the commandments of Yahweh"

See how you translated the similar expression in [2:2](#). Alternate translation: [But they would not even obey their judges ... to obey the commands of Yahweh]

See: Assumed Knowledge and Implicit Information

Judges 2:17 (#2)

"they whored after other gods"

The author is speaking as if the Israelites had literally acted as prostitutes for **other gods**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they betrayed Yahweh by worshiping other gods]

See: Metaphor

Judges 2:17 (#3)

"They turned quickly from the way that their fathers had walked"

The author is speaking of how people live as if that were a **way** or path that people **walked** along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [They quickly stopped living in the manner that their fathers had]

See: Metaphor

Judges 2:18 (#1)

"For when Yahweh raised up for them judges" - "For Yahweh had compassion because of their groaning from the faces of their afflictors and their oppressors"

If it would be more natural in your language, you could put the second sentence of this verse at the beginning of the verse, since it gives the reason for what the rest of the verse describes. Within that sentence, you could also put the reason before the result. Alternate translation: [For the people of Israel were groaning because of their afflictors and oppressors. Yahweh had compassion on them, so he raised up judges for them]

See: Connect — Reason-and-Result Relationship

Judges 2:18 (#2)

"Yahweh raised up for them judges"

See how you translated the expression **raised up** in [2:16](#). Alternate translation: [Yahweh provided judges for them]

See: Metaphor

Judges 2:18 (#3)

"and he saved them"

The pronoun **them** refers to the Israelites. The pronoun **he** could refer either to Yahweh or to the **judge**, although there is not a significant difference in meaning. Alternate translation: [and Yahweh saved the Israelites] or [and that enabled the judge to save the Israelites]

See: Pronouns — When to Use Them

Judges 2:18 (#4)

"all of the days of the judge"

See how you translated the word **days** in [2:7](#). Alternate translation: [throughout the lifetime of that judge]

See: Metonymy

Judges 2:18 (#5)

"from the faces of their afflictors and their oppressors"

The author is using one part of these enemies, their **faces**, to represent the enemies themselves in the act of afflicting and oppressing the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [caused by their afflictors and their oppressors]

See: Synecdoche

Judges 2:19 (#1)

"they turned"

The author is speaking as if the Israelites had literally been walking behind God but then **turned** away to walk in a different direction from him. He means that they stopped living in the manner in which God wants people to live. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they changed their behavior]

See: Metaphor

Judges 2:19 (#2)

"to walk after other gods"

The author is speaking of how people live as if that were a path that people would **walk** along. Your language may have a comparable expression that you can use in your translation. Alternate translation: [to live as the followers of other gods do]

See: Metaphor

Judges 2:19 (#3)**"They did not drop"**

The author is speaking as if the Israelites could literally **drop** their wrong actions, that is, have them fall out of their hands onto the ground. Your language may have a comparable expression that you can use in your translation. Alternate translation: [They did not give up]

See: Metaphor

Judges 2:19 (#4)**"any} of their deeds or {any} of their stubborn ways"**

The author is speaking of the actions that people do as if those were **ways** or paths that people were walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [any of their deeds or any of their stubborn actions]

See: Metaphor

Judges 2:19 (#5)**"any} of their deeds or {any} of their" - "ways"**

The terms **deeds** and **ways** 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. The UST models one way to do this.

See: Doublet

Judges 2:20 (#1)**"So the nose of Yahweh burned against Israel"**

See how you translated the same expression in [2:14](#). Alternate translation: [So Yahweh became furious with Israel]

See: Idiom

Judges 2:20 (#2)**"and they have not listened to my voice"**

Yahweh is using the word **voice** to represent what he said by using his voice, and he is using the term **listened** to mean by association "obey." See how you translated the similar expression in [2:17](#). Alternate translation: [and they have not obeyed what I commanded]

See: Metonymy

Judges 2:22 (#1)**"whether they will be keeping the way of Yahweh, to walk in them"**

See how you translated the similar expression with **way** and **walk** in [2:17](#). Alternate translation: [are they living in the manner that Yahweh wishes, obeying his commandments]

See: Metaphor

Judges 2:22 (#2)**"the way of Yahweh"**

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [my way]

See: First, Second or Third Person

Judges 2:22 (#3)**"to walk in them"**

Since the pronoun **them** is plural, it is not a reference back to the **way** of Yahweh. It is probably a reference instead to the commandments of Yahweh, which were mentioned in the corresponding phrase in [2:17](#). It may be helpful to clarify this for your readers. Alternate translation: [to walk in his commandments] or [to obey his commandments]

See: Pronouns — When to Use Them

Judges 2:23 (#1)**"and he did not give them into the hand of Joshua"**

The author is using Joshua to represent the entire army of Israel, which Joshua commanded. If it

would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he did not enable the Israelite soldiers under the command of Joshua to conquer them]

See: Synecdoche

Judges - Chapter 3 Introduction

Structure and Formatting

- Verses 1–8: The Israelites lived with other nations and worshiped their gods
- Verses 9–11: God sent Othniel to rescue Israel from Aram
- Verses 12–30: God sent Ehud to rescue Israel from Moab
- Verse 31: God sent Shamgar to rescue Israel from the Philistines

Religious and Cultural Concepts in This Chapter

Yahweh allowed other nations to conquer Israel

As [3:5–8](#) explains, Israel worshiped idols and false gods. Because of this, Yahweh allowed the nations of Aram and Moab to rule over them. In the period of Judges, when Israel sinned, they were often placed under the rule of a foreign power. However, when the people repented, Yahweh sent judges to deliver them. This chapter describes how Yahweh sent Othniel, Ehud, and Shamgar to rescue Israel from foreign control. (See: False God and Sin)

The carved images at Gilgal

Biblical scholars are not entirely sure what the “carved images” mentioned in [3:19](#) were. They could have been some kind of boundary marker. Some interpreters associate them with the twelve large stones that Joshua set up at Gilgal in Joshua [4:20](#). They seem to have been a recognizable landmark of some kind. Once Ehud and the porters reached them, Ehud knew that the porters were back in Israelite territory and could find their way safely back home from there without him. In your translation, you might refer to these as “carved stones” or, as in the UST, “boundary stones.”

Judges 3:1 (#1)

"Now those nations that Yahweh left for the testing of Israel by them, all who had not known any of the wars of Canaan"

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: [Now many of the Israelites had not known any of the wars of Canaan, so Yahweh left some nations for the testing of Israel by them]

See: Connect — Reason-and-Result Relationship

Judges 3:1 (#2)

"Now those nations"

The author is introducing 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

Judges 3:2 (#1)

"the sons of Israel"

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in [2:4](#). Alternate translation: [the Israelites]

See: Metaphor

Judges 3:2 (#2)

"had not known them"

This instance of the pronoun **them** refers to the wars against the Canaanites described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [had not experienced these wars]

See: Pronouns — When to Use Them

Judges 3:3 (#1)

"the Canaanite and the Sidonian and the Hivite"

The author is not referring to a specific **Canaanite**, **Sidonian**, or **Hivite**. He means the members of 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 Canaanites and Sidonians and Hivites]

See: Generic Noun Phrases

Judges 3:3 (#2)

"from Mount Baal Hermon"

Mount Baal Hermon seems to be another name for the mountain that was also known as Mount Hermon. This is the tallest mountain in Israel. It is at the southern tip of the Lebanon mountain range.

See: How to Translate Names

Judges 3:4 (#1)

"whether they would hear"

See how you translated the similar expression in [2:2](#). Alternate translation: [whether they would obey]

See: Assumed Knowledge and Implicit Information

Judges 3:4 (#2)

"the commandments of Yahweh, which he commanded their fathers"

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: [the commandments that Yahweh ordered their fathers to obey]

See: Poetry

Judges 3:4 (#3)

"by the hand of Moses"

The author is using the **hand** of Moses to represent Moses himself in the act of giving **the commandments of Yahweh** to Israel. If it would be helpful in your language, you could state the

meaning plainly. Alternate translation: [through Moses]

See: Synecdoche

Judges 3:5 (#1)

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

See how you translated the similar list of people groups in [3:3](#). Alternate translation: [the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites]

See: Generic Noun Phrases

Judges 3:6 (#1)

"And they took their daughters for themselves as wives, and they gave their daughters to their sons, and they served their gods"

It may be helpful to clarify for your readers the references of the pronouns in this verse. Alternate translation: [And the Israelites took the daughters of these nations for themselves as wives, and the Israelites gave their daughters to the sons of these nations, and the Israelites served the gods of these nations]

See: Pronouns — When to Use Them

Judges 3:7 (#1)

"evil"

See how you translated the same expression in [2:11](#). Alternate translation: [what was evil] or [things that were evil]

See: Abstract Nouns

Judges 3:7 (#2)

"in the eyes of Yahweh"

See how you translated the same expression in [2:11](#). Alternate translation: [in Yahweh's judgment]

See: Metonymy

Judges 3:7 (#3)**"the Baals and the Asherahs"**

See how you translated the similar expression in [2:11](#). Alternate translation: [many false gods and goddesses]

See: How to Translate Names

Judges 3:8 (#1)**"Then the nose of Yahweh burned against Israel"**

The author is introducing a new event in the story. The ULT indicates this with the word **Then**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Judges 3:8 (#2)**"Then the nose of Yahweh burned against Israel"**

See how you translated the same expression in [2:14](#). Alternate translation: [Then Yahweh became furious with Israel]

See: Idiom

Judges 3:8 (#3)**"and he sold them into the hand of"**

See how you translated the same expression in [2:14](#). Alternate translation: [and he made them subjects of]

See: Metaphor

Judges 3:8 (#4)**"Aram Naharaim"**

The word **Aram Naharaim** is the name of a country.

See: How to Translate Names

Judges 3:9 (#1)**"and Yahweh raised up a savior"**

See how you translated the same expression in [2:16](#). Alternate translation: [and Yahweh provided a savior] or [and Yahweh provided someone to deliver]

See: Metaphor

Judges 3:10 (#1)**"And the Spirit of Yahweh was upon him"**

The author is speaking as if the **Spirit of Yahweh** had physically been **upon** or on top of Othniel. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And the Spirit of Yahweh powerfully influenced him]

See: Metaphor

Judges 3:10 (#2)**"And he went out to war"**

Othniel did not do this by himself. Rather, he led an army of soldiers that did this. The author is speaking of Othniel, one person who was involved in this action, to mean everyone who was involved. Alternate translation: [And he led the army of Israel out to war]

See: Synecdoche

Judges 3:10 (#3)**"and Yahweh gave Cushan-Rishathaim, the king of Aram, into his hand"**

See how you translated the same expression in [1:4](#). Alternate translation: [and Yahweh gave him the power to defeat Cushan-Rishathaim, the king of Aram]

See: Metonymy

Judges 3:10 (#4)**"and Yahweh gave Cushan-Rishathaim, the king of Aram, into his hand"**

The author is speaking of Cushan-Rishathaim to mean that king and his whole army. Alternate translation: [and Yahweh gave him the power to defeat the army of Cushan-Rishathaim, the king of Aram]

See: Synecdoche

Judges 3:10 (#5)

"So his hand was strong against Cushan-Rishathaim"

This is a common expression that means that Othniel won the battle against this king because his forces were more powerful. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [So he prevailed against Cushan-Rishathaim]

See: Idiom

Judges 3:11 (#1)

"And the land rested 40 years"

The author is speaking as if the **land** on which the Israelites lived were a living thing that **rested** after a foreign occupier was driven away. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And there were no more wars for 40 years]

See: Personification

Judges 3:12 (#1)

"evil in the eyes of Yahweh"

See how you translated the same expression in [2:11](#) and [3:7](#). Alternate translation: [what was evil in Yahweh's judgment]

See: Metonymy

Judges 3:12 (#2)

"So Yahweh strengthened Eglon, the king of Moab, against Israel, because they did evil in the eyes 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: [So because the Israelites did evil in his eyes, Yahweh strengthened Eglon, the king of Moab, against them]

See: Connect — Reason-and-Result Relationship

Judges 3:12 (#3)

"So Yahweh strengthened Eglon, the king of Moab, against Israel"

The author is speaking of **Eglon** to mean that king and his army. Alternate translation: [So Yahweh enabled Eglon to build a strong army to attack Israel]

See: Synecdoche

Judges 3:13 (#1)

"And he gathered to him the sons of Ammon and Amalek"

Here, **sons** means "descendants." While the phrase **the sons of Ammon and Amalek** could refer to the entire Ammonite and Amalekite people groups, here the term **sons** may have male descendants, specifically soldiers, in view. Alternate translation: [And he made a military alliance with the Ammonites and Amalekites] or [And he joined forces with the Ammonite and Amalekite armies]

See: Metaphor

Judges 3:13 (#2)

"and struck Israel"

See the discussion of the term **struck** in the Introduction to Judges. Alternate translation: [and attacked the Israelites]

See: Metonymy

Judges 3:13 (#3)

"the City of Palms"

See how you translated this name in [1:16](#). Alternate translation: [Jericho]

See: How to Translate Names

Judges 3:15 (#1)**"and Yahweh raised up a savior for them"**

See how you translated the same expression in [2:16](#). Alternate translation: [and Yahweh provided a savior for them] or [and Yahweh provided someone to deliver them]

See: Metaphor

Judges 3:15 (#2)**"Ehud, the son of Gera"**

The words **Ehud** and **Gera** are the names of men.

See: How to Translate Names

Judges 3:15 (#3)**"a man impeded in his right hand"**

The author is speaking as if the Ehud literally had some limitation in the use of his **right hand**. In the context of this culture, the phrase probably indicates that he could use his left hand better than he could use his right hand but that he actually had no restriction in the use of either hand. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a left-handed man]

See: Metaphor

Judges 3:15 (#4)**"And the sons of Israel sent tribute by his hand"**

The author is using the **hand** of Ehud to represent Ehud himself in the act of bringing **tribute** to Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the sons of Israel sent tribute with Ehud]

See: Synecdoche

Judges 3:16 (#1)**"and two mouths {were} to it"**

The author is speaking of Ehud's **sword** as if it had been a living thing that had a **mouth** and could eat. This is probably a reference to the way a sword

cuts into a person as if it were an animal biting him. Since the author speaks of the sword having **two** mouths, in this context the word **mouths** probably refers to the edges of the sword. Alternate translation: [it was double-edged]

See: Personification

Judges 3:16 (#2)**"a cubit {was} its length"**

The word translated as **cubit** describes the distance from a typical person's elbow to the knuckles of his clenched fist. If it would be helpful to your readers, you could express this distance in terms of modern measurements. Alternate translation: [it was about half a meter long] or [it was about eighteen inches long]

See: Biblical Distance

Judges 3:17 (#1)**"Now Eglon"**

The author is introducing 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

Judges 3:18 (#1)**"that he sent away the people"**

The pronoun **he** refers to Ehud, not Eglon, in both instances in this verse. It may be helpful to clarify this for your readers. Alternate translation: [that Ehud sent away the people]

See: Pronouns — When to Use Them

Judges 3:18 (#2)**"Now it happened"**

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

Judges 3:19 (#1)

"But he himself turned back"

For emphasis, the author is stating the pronoun **he**, whose meaning is already present in the verb translated as **turned**. 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 **himself**. Alternate translation: [But as for him, he turned back]

See: Pronouns — When to Use Them

Judges 3:19 (#2)

"the carved images"

See the Notes to this chapter for a discussion of what these **carved images** might have been and for some suggestions of how to describe them in your translation.

See: Translate Unknowns

Judges 3:19 (#3)

"and he said"

The author is leaving some information implicit that he assumes readers will understand. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he returned to King Eglon. Ehud said to him]

See: Assumed Knowledge and Implicit Information

Judges 3:19 (#4)

"A word of secrecy {is} to me for you"

If your language does not use an abstract noun for the idea of **secrecy**, you could express the same idea in another way. Alternate translation: [I have something secret to tell you]

See: Abstract Nouns

Judges 3:19 (#5)

"And he said, "Hush"

"The pronoun **he** refers to Eglon. This could mean: (1) that he wanted silence in his court, and he specifically wanted everyone except him and Ehud to leave the room so that the court would be silent. Alternate translation: [And King Eglon told his servants, "Leave us here alone"] (2) that he was telling Ehud not to say anything further, since his message was secret, until everyone else left. Alternate translation: [And King Eglon told Ehud, "Keep quiet for a moment"]

See: Pronouns — When to Use Them

Judges 3:20 (#1)

"Then Ehud came to him. Now he was sitting in the upper room of coolness that {was} to him"

The author is leaving some information implicit that he assumes readers will understand. You could state this information explicitly in your translation if that would be helpful to your readers. The word **came** could indicate: (1) that Ehud walked up close to Eglon and stood in front of him. Alternate translation: [Then Ehud approached him. Now he was sitting in his upper room of coolness] (2) that Ehud came into the **upper room** where Eglon was sitting. If so, this could mean that Ehud actually sent word to Eglon through his servants that he had a message for him, and Eglon summoned Ehud to come into his room where the two of them could speak privately once all the servants had left. Alternate translation: [Then Ehud entered the upper room of coolness in which the king was sitting]

See: Assumed Knowledge and Implicit Information

Judges 3:20 (#2)

"Now he was sitting"

The author is introducing 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

Judges 3:20 (#3)

"in the upper room of coolness that {was} to him"

The phrase **upper room of coolness** describes a room in a palace that was designed to give rulers a place to go to escape the heat of summer, which was intense in this climate. Sometimes these were interior rooms on whose walls the sun did not shine, and sometimes they were rooms in a garden within the palace complex. In this case, it seems to have been a room on the roof that was exposed to currents of air, since the author describes it with the term **upper room**. Your language and culture may have an expression to describe such a room. Alternate translation: [in his summer parlor] or [in his cool roof chamber]

See: Translate Unknowns

Judges 3:20 (#4)

"And he arose"

King Eglon **arose** as a symbolic action to show respect for **God** and the message he thought God was sending to him through Ehud. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And he stood up respectfully]

See: Symbolic Action

Judges 3:21 (#1)

"and he thrust it into his belly"

The pronoun **he** refers to Ehud, and the pronoun **his** refers to Eglon. It may be helpful to clarify this for your readers. Alternate translation: [and Ehud thrust the sword into Eglon's belly]

See: Pronouns — When to Use Them

Judges 3:22 (#1)

"and the fat closed around the handle, for he did not pull the sword from his belly"

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 since Ehud did not pull the sword from Eglon's belly, the fat closed around the handle]

See: Connect — Reason-and-Result Relationship

Judges 3:22 (#2)

"and excrement came out"

The word translated as **excrement** occurs only here in the Old Testament, so its meaning is not entirely certain. This could mean: (1) that Eglon's bowels discharged from the force and shock of the sword thrust. (See the Notes to this chapter for a further discussion of this possibility.) Your language may have a way of referring to this discreetly. Alternate translation: [and he soiled himself] (2) that the point of the sword came out the other side of Eglon's body. Alternate translation: [and the point came out the other side] (3) that Ehud went out to a chamber within this room before leaving the room itself. Alternate translation: [and he went out to the vestibule]

See: Translate Unknowns

Judges 3:23 (#1)

"to} the porch"

The word translated as **porch** occurs only here in the Old Testament, so its meaning is not entirely certain. Most interpreters understand it to mean a covered entrance area just outside the room Ehud had been in. Your language and culture may have an expression to describe such an area. Alternate translation: [to the vestibule]

See: Translate Unknowns

Judges 3:24 (#1)

"And he went out, and his servants came"

The pronoun **he** refers to Ehud, and the pronoun **his** refers to Eglon. It may be helpful to clarify this for your readers. Alternate translation: [And Ehud went out, and Eglon's servants came]

See: Pronouns — When to Use Them

Judges 3:24 (#2)

"and they looked, and behold, the doors of the upper room {were} bolted"

The author is using the term **behold** to indicate that what the servants found when they **looked** was unexpected. Your language may have a comparable expression that you can use in your translation. You could also state the meaning plainly. Alternate translation: [and they discovered that the doors of the upper room were bolted]

See: Metaphor

Judges 3:24 (#3)

"the doors of the upper room {were} bolted"

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: [someone had bolted the doors of the upper room]

See: Active or Passive

Judges 3:24 (#4)

"he is covering his feet"

The servants are using the phrase **covering his feet** as a polite way of referring to an activity that is done in private. Your language may have a similar expression that you can use in your translation. Alternate translation: [he is going to the bathroom]

See: Euphemism

Judges 3:24 (#5)

"in the chamber of coolness"

See how you translated the expression "the upper room of coolness" in [3:20](#). The word **chamber** here is different from the word "upper chamber" there, but the author is referring to the same room, so you can use the same expression here as you did there.

See: Translate Unknowns

Judges 3:25 (#1)

"until they felt ashamed"

The author implicitly means that the servants **felt ashamed** because they were supposed to stay in the king's presence and remain available to fulfill any request of his. (The author describes these servants in [3:19](#) as those who were usually "standing around" him.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [until they felt they were neglecting their duty]

See: Assumed Knowledge and Implicit Information

Judges 3:25 (#2)

"the opener"

The word translated as **opener** refers to a device that people in this culture used to release the inside bolt of a door from the outside. It was a bar of wood, hooked on one end, that people would pass through a hole in a door in order to catch and lift the bolt inside. If the word **opener** would be unclear and it would be difficult or complicated to explain what it was, you could use a general expression in your translation. Alternate translation: [the key]

See: Translate Unknowns

Judges 3:26 (#1)

"But Ehud escaped during their delaying"

Since Ehud escaping is new information, it may be more natural in your language to present it after the information that readers already have, about Eglon's servants **delaying**. Alternate translation: [Now while they were delaying, Ehud escaped]

See: Information Structure

Judges 3:26 (#2)

"the carved images"

See how you translated the same expression in [3:19](#).

See: Translate Unknowns

Judges 3:27 (#1)**"that he blew on the shofar"**

The author means implicitly that Ehud **blew on the shofar** to summon the Israelites to battle. The UST models one way to indicate this explicitly.

See: Assumed Knowledge and Implicit Information

Judges 3:27 (#2)**"on the shofar"**

A **shofar** is the horn of a ram (a male sheep) that has been made into a musical instrument. If your readers would not be familiar with this, in your translation, you could use the name of a similar object that your readers would recognize, or you could use a general expression. Alternate translation: [a loud horn]

See: Translate Unknowns

Judges 3:27 (#3)**"was} to the face of them"**

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in [2:3](#).

See: Metonymy

Judges 3:27-28 (#1)

"Now it happened at his coming that he blew on the shofar in the hill country of Ephraim. Then the sons of Israel went down with him from the hill country, and he {was} to the face of them. Now he had said to them, "Follow after me, for Yahweh has given your enemies, Moab, into your hand." So they went down after him and they captured the fords of the Jordan opposite Moab, and they did not allow anyone to cross over"

You could also create a verse bridge and combine verses 27 and 28 so that the background information comes within the flow of the narrative. Alternate translation: [Now it happened at his coming that he blew on the shofar in the hill country of Ephraim. And he said to them, "Follow after me, for Yahweh has given your enemies, Moab, into your hand." Then the sons of Israel went

down with him from the hill country, and he was to the face of them. They captured the fords of the Jordan opposite Moab, and they did not allow anyone to cross over]

See: Verse Bridges

Judges 3:28 (#1)**"Now he had said to them, "Follow after me, for Yahweh has given your enemies, Moab, into your hand"**

The author is providing background information that will help readers understand what is happening in the story. In the previous verse, the author described how "the sons of Israel went down with" Ehud "from the hill country." This sentence explains that they had the courage to do that because Ehud had announced that Yahweh had promised them victory. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Judges 3:28 (#2)**"your enemies" - "into your hand"**

The word **your** is plural in these instances because Ehud is addressing the Israelites, so use the plural form in your translation if your language marks that distinction. (Because **your** is plural, it may be more natural in your language to say "hands" rather than **hand**.)

See: Forms of 'You' — Singular

Judges 3:28 (#3)**"Moab" - "opposite Moab"**

As the Introduction to Judges discusses, Ehud is using the word **Moab** in its first instance in this verse by association to mean the Moabite army. However, in the second instance, the author is using the word **Moab** to mean the country that has that name. Alternate translation: [the Moabite army ... the territory of Moab]

See: Metonymy

Judges 3:30 (#1)**"So Moab was subdued on that day under the hand of Israel"**

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: [So the hand of Israel subdued Moab on that day]

See: Active or Passive

Judges 3:30 (#2)**"and the land rested 80 years"**

See how you translated the same expression in [3:11](#). Alternate translation: [And there were no more wars for 80 years]

See: Personification

Judges 3:31 (#1)**"After him"**

The pronoun **him** refers to Ehud. It may be helpful to clarify this for your readers. Alternate translation: [And after Ehud]

See: Pronouns — When to Use Them

Judges 3:31 (#2)**"Shamgar, the son of Anath"**

The words **Shamgar** and **Anath** are the names of men.

See: How to Translate Names

Judges 3:31 (#3)**"with a goad of the ox"**

The author is not referring to a specific **ox**. He means oxen in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [with a goad for oxen]

See: Generic Noun Phrases

Judges 3:31 (#4)**"with a goad of the ox"**

To make their cattle move, farmers in this culture would poke them with a long tool that had a point at one end. This tool was called a **goad**. If your readers would not be familiar with this object, in your translation you could use the name of a similar object that your readers would recognize, or you could use a general expression. Alternate translation: [with a pole used to urge cattle to move] or [with a pole used to direct cattle]

See: Translate Unknowns

Judges - Chapter 4 Introduction*Structure and Formatting***The place of this story in the book**

To this point, after giving an introduction to the stories of the judges (1:1–3:6), the author has briefly described the work of three judges: Othniel (3:7–11), Ehud (3:12–30), and Shamgar (3:31). In this chapter, he describes at more length the work of another judge, Deborah, and the man she called and helped to lead an Israelite army, Barak.

The ending of the story

In verses 23 and 24, the author ends the story with a summary of what happened. He presents the information in a special form called a chiasm, in which the first and last parts match and the middle parts match. These parts match: "So on that day God subdued Jabin, the king of Canaan" and "until that they destroyed Jabin, the king of Canaan." These parts also match: "to the face of the sons of Israel" and "For going, the hand of the sons of Israel went and {became} severe against Jabin, the king of Canaan." You may be able to show this in your translation by using some special formatting. For example: So on that day God subdued Jabin, the king of Canaan to the face of the sons of Israel For going, the hand of the sons of Israel went and {became} severe against Jabin, the king of Canaan until that they destroyed Jabin, the king of Canaan.

Religious and Cultural Concepts in This Chapter

How had Yahweh already begun to fight Sisera before the Israelites attacked?

In [4:14](#), Deborah tells Barak that it is time to attack Sisera's forces because Yahweh has already begun to fight against them. It is not clear from this chapter entirely what this means. But readers learn in the next chapter that there was a great storm on the day of this battle. Deborah says in her song (in [5:4](#)) that when Yahweh marched out, "dark clouds dripped down water" and "the earth shook" (perhaps a reference to thunder). She speaks in [5:21](#) of the Kishon River flooding. The historian Josephus writes of this battle that "as soon as the armies were engaged, there arose a prodigious tempest of hail and rain, which drove in the faces of the Canaanites, and occasioned a total rout of them." With the rain, hail, and flooding, Sisera's forces were not able to make use of their chariots. Barak was able to lead his troops down from the relative safety of Mount Tabor onto the plain and destroy Sisera's army and its chariots.

"Yahweh will sell Sisera into the hand of a woman"

When Deborah tells Barak to raise an army to oppose Sisera, he replies, "If you will go with me, then I will go, but if you will not go with me, I will not go" ([4:8](#)). Deborah agrees to go with him, but she also tells him that the credit and honor for killing Sisera will not go to him but to a woman. Interpreters have many different ideas about what this means. One possibility is that Barak was insisting on having visible, tangible assurance of God's presence and help in the person of Deborah, who was a prophetess. Deborah graciously agreed to accompany Barak and provide this assurance, but at the same time she indicated to him that God's power was so great that Barak should not have put this condition on his obedience. God would use a woman, who in this culture would not have been a warrior, to kill Sisera. At this time, great honor came from killing an enemy commander, and this honor would not go to Barak but to this woman and ultimately to God, who would arrange the circumstances for it. However, it is not necessary to resolve the meaning of this exchange in order to translate this passage. You can report the conversation between Deborah and Barak naturally in your translation without adding any interpretation.

Judges 4:1 (#1)

"the sons of Israel"

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in [2:4](#). Alternate translation: [the Israelites]

See: Metaphor

Judges 4:1 (#2)

"evil in the eyes of Yahweh"

See how you translated the same expression in [2:11](#). Alternate translation: [what was evil in Yahweh's judgment]

See: Metonymy

Judges 4:1 (#3)

"after Ehud died"

Since readers already have information about **Ehud**, and since what happened after his death is new information, it may be more natural in your language to put the phrase **after Ehud died** at the beginning of this verse.

See: Information Structure

Judges 4:2 (#1)

"And Yahweh sold them into the hand of"

See how you translated the same expression in [2:14](#). Alternate translation: [So Yahweh made them subjects of]

See: Metaphor

Judges 4:2 (#2)

"king of Canaan"

Canaan was not a single kingdom; it was an area in which there were many different cities and territories ruled by different kings. The author seems to mean implicitly that Jabin's rule from Hazor extended over a wide part of the region of

Canaan. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [a king who ruled over much of Canaan]

See: Assumed Knowledge and Implicit Information

Judges 4:2 (#3)

"in Hazor" - "in Harosheth Haggoyim"

The words **Hazor** and **Harosheth Haggoyim** are the names of cities.

See: How to Translate Names

Judges 4:2 (#4)

"in Harosheth Haggoyim"

The name **Harosheth Haggoyim** means "Woodcutting of the Nations." Since there were forests in this area, many interpreters believe that Jabin kept prisoners there from the nations he had conquered and forced them to work cutting down trees. In your translation you could spell this the way it sounds in your language, as the ULT and UST do, or you could use a word or phrase from your language that expresses the meaning of all or part of this name. Alternate translation: [in Harosheth of the Nations] or [in Timberland of the Nations]

See: Copy or Borrow Words

Judges 4:3 (#1)

"for 900 chariots of iron {were} to him"

The pronouns **him** and **he** seem to refer to Sisera, since these **chariots** were under his command. Alternate translation: [because Sisera had 900 iron chariots]

See: Pronouns — When to Use Them

Judges 4:3 (#2)

"chariots of iron"

See how you translated the same expression in [1:19](#). Alternate translation: [chariots fitted out with iron]

See: Assumed Knowledge and Implicit Information

Judges 4:3 (#3)

"with might"

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

See: Abstract Nouns

Judges 4:4 (#1)

"Now Deborah, a woman, a prophetess, the wife of Lappidoth, she {was} judging Israel at that time"

The author is using the phrase **a woman** to introduce **Deborah** 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: [Now a certain woman named Deborah was judging Israel at that time. She was a prophetess, and her husband was named Lappidoth]

See: Introduction of New and Old Participants

Judges 4:4 (#2)

"Now Deborah" - "Lappidoth"

The word **Deborah** is the name of a woman, and the word **Lappidoth** is the name of a man.

See: How to Translate Names

Judges 4:5 (#1)

"was} sitting"

In this culture, people in positions of authority such as rulers, teachers, and judges would exercise their authority from a seated position. Deborah **sitting** beneath the tree was therefore a symbolic action that indicated her role as a judge. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [was judging cases]

See: Symbolic Action

Judges 4:5 (#2)**"and" - "came up"**

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [and ... went up]

See: Go and Come

Judges 4:5 (#3)**"for justice"**

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: [to have her judge their cases]

See: Abstract Nouns

Judges 4:6 (#1)**"for Barak, the son of Abinoam"**

The words **Barak** and **Abinoam** are the names of men.

See: How to Translate Names

Judges 4:6 (#2)

"Has not Yahweh, the God of Israel, commanded, 'Go and draw out at Mount Tabor, and you shall take with you 10,000 men from the sons of Naphtali and from the sons of Zebulun'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Has not Yahweh, the God of Israel, commanded you to go and draw out at Mount Tabor and to take with you 10,000 men from the sons of Naphtali and from the sons of Zebulun]

See: Quotes within Quotes

Judges 4:6 (#3)

"Has not Yahweh, the God of Israel, commanded, 'Go and draw out at Mount Tabor, and you shall take with you 10,000 men from

the sons of Naphtali and from the sons of Zebulun"

Deborah 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. (While the question continues into the next verse, you may find it helpful to divide it into two sentences.) Alternate translation: [Yahweh, the God of Israel, has commanded, 'Go and draw out at Mount Tabor, and take with you 10,000 men from the sons of Naphtali and from the sons of Zebulun]

See: Rhetorical Question

Judges 4:6 (#4)**"and draw out"**

For elegance of expression and to emphasize the certainty of what he is saying, in this verse and the next one Yahweh uses the same verb in two different senses. Here, **draw out** means to recruit men for an army. In the next verse, it refers to how Yahweh will lure Sisera unsuspectingly into a situation where he and his army will be destroyed. Your language may have a verb that can be used in both of these senses. But if trying to use the same word in both places would be unclear, you could express the meaning. Alternate translation: [and recruit]

See: Poetry

Judges 4:6 (#5)**"10,000 men"**

Here, **10,000** may be an approximate number or a customary way of saying "very many." Alternate translation: [a large army of men]

See: Numbers

Judges 4:7 (#1)**"and I will draw out to you" - "and I will give him into your hand"**

In this verse, Deborah is continuing to tell Barak what Yahweh has commanded him. If you began translating this in the previous verse so that there was not a quotation within a quotation, you can

continue doing that here. Alternate translation: [and he will draw out to you ... and he will give him into your hand]

See: Quotes within Quotes

Judges 4:7 (#2)

"and I will draw out to you, to the wadi of Kishon, Sisera, the commander of the army of Jabin, and his chariotry and his multitude, and I will give him into your hand"

This is the continuation of a question that Deborah began asking Barak in the previous verse, using the question form for emphasis. If you began to translate it as a statement or as an exclamation there, you can continue to do that here. Alternate translation: [And I will draw out to you, to the wadi of Kishon, Sisera, the commander of the army of Jabin, and his chariotry and his multitude, and I will give him into your hand!]

See: Rhetorical Question

Judges 4:7 (#3)

"and I will draw out to you"

As discussed in a note to [4:6](#), in his command to Barak, Yahweh uses the same verb in two different senses. Here, **draw out** refers to how Yahweh will lure Sisera unsuspectingly into a situation where he and his army will be destroyed. Your language may have a verb that can be used in both verses. But if trying to use the same word in both places would be unclear, you could express the meaning. Alternate translation: [And I will lure to you]

See: Poetry

Judges 4:8 (#1)

"If you will go with me, then I will go, but if you will not go with me, I will not go"

Barak is describing a condition in which a second event will take place only if a first event does. Your language may have its own way of expressing such conditions. Alternate translation: [Suppose you go with me. Then I will go. But suppose you do not go with me. Then I will not go]

See: Connect — Hypothetical Conditions

Judges 4:8 (#2)

"If you will go with me, then I will go, but if you will not go with me, I will not go"

Barak is making parallel statements of his position, first positively and then negatively. If it would be clearer in your language, you could combine the phrases. Alternate translation: [I will only go if you go with me]

See: Parallelism

Judges 4:8 (#3)

"If you will go with me" - "go, but if you will not" - "with me"

In a context such as this, your language might say "come" instead of **go**. Alternate translation: [If you will come with me ... but if you will not come with me]

See: Go and Come

Judges 4:9 (#1)

"Going, I will go with you"

Deborah is repeating forms of the verb **go** 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: [I will indeed go with you]

See: Reduplication

Judges 4:9 (#2)

"it will not be your honor"

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

See: Abstract Nouns

Judges 4:9 (#3)**"upon the way that you are going"**

Deborah could be using the term **way** to refer to:
 (1) Barak's conduct in saying he will only go if Deborah comes with him. Alternate translation: [since you have said that you will only obey Yahweh on this condition] (2) the military expedition that Barak will be leading. Alternate translation: [for leading this expedition]

See: Metaphor

Judges 4:9 (#4)**"for Yahweh will sell Sisera into the hand of a woman"**

See how you translated the similar expression in [2:14](#). Alternate translation: [for Yahweh will give a woman the opportunity and power to kill Sisera]

See: Metaphor

Judges 4:9 (#5)**"Then Deborah arose"**

Here the expression **arose** means that Deborah took action, specifically to accompany Barak. It does not mean only that she stood up from where she was sitting beneath the palm tree. See the discussion of this usage in the Introduction of Judges. Alternate translation: [Then Deborah got ready]

See: Idiom

Judges 4:10 (#1)**"10,000 men"**

See how you translated the same expression in [4:6](#). Alternate translation: [a large army of men]

See: Numbers

Judges 4:10 (#2)**"at his feet"**

The author is using the **feet** of Barak by association to represent these **men** walking where Barak had

just walked. In other words, they were following him, and this means that he was their military commander. Your language may have a comparable expression that you can use in your translation. Alternate translation: [under his command]

See: Metonymy

Judges 4:11 (#1)**"Now Heber the Kenite"**

The author is introducing 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

Judges 4:11 (#2)**"Now Heber" - "from Kain" - "Hobab" - "in Zaanannim"**

The words **Heber**, **Kain**, and **Hobab** are the names of men, and the word **Zaanannim** is the name of a place.

See: How to Translate Names

Judges 4:11 (#3)**"from Kain"**

The author is referring to the people group of the Kenites (described in [1:16](#)) by association with its ancestor **Kain**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from the other Kenites]

See: Metonymy

Judges 4:11 (#4)**"the father-in-law of Moses"**

See how you translated the same expression in [1:16](#). Alternate translation: [the father of Moses' wife]

See: Kinship

Judges 4:11 (#5)**"And he had pitched his tent"**

The author is using one thing that Heber did to mean everything that he did to establish his residency in Zaanannim. (The author indicates in [4:17](#) that Heber's wife Jael had her own tent, so at the very least Heber set up more than one tent.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he had moved to a place]

See: Synecdoche

Judges 4:12 (#1)**"And they reported to Sisera"**

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [And people reported to Sisera] or [And Sisera was told]

See: Pronouns — When to Use Them

Judges 4:13 (#1)**"chariots of iron"**

See how you translated the same expression in [4:3](#). Alternate translation: [chariots fitted out with iron]

See: Assumed Knowledge and Implicit Information

Judges 4:14 (#1)**"Arise"**

Deborah is using the expression **Arise** to tell Barak to take action and lead his army against Sisera's army. She is not telling him to get out of bed or stand up from a seated position. Alternate translation: [Get going]

See: Idiom

Judges 4:14 (#2)**"Yahweh has given Sisera into your hand"**

To emphasize the certainty of Barak winning this battle, Deborah is speaking as if Yahweh has

already given Barak victory over Sisera. If it would be clearer in your language, you could use the future tense in your translation. Alternate translation: [Yahweh is going to give Sisera into your hand] or [Yahweh is going to give you the power to conquer Sisera]

See: Predictive Past

Judges 4:14 (#3)**"Has not Yahweh gone out to the face of you"**

Deborah 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: [Yahweh has already gone out ahead of you!]

See: Rhetorical Question

Judges 4:14 (#4)**"to the face of you"**

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in [2:3](#). Alternate translation: [ahead of you]

See: Metonymy

Judges 4:15 (#1)**"And Yahweh panicked Sisera and all of the chariotry and all of the army, to the mouth of the sword to the face of Barak"**

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 Yahweh panicked Sisera and all of the chariotry and all of the army, with the result that Barak and his army were able to attack them and kill large numbers of them]

See: Ellipsis

Judges 4:15 (#2)**"to the mouth of the sword"**

See the discussion of this phrase in the Introduction to Judges. Alternate translation: [since there was wholesale slaughter]

See: Idiom

Judges 4:15 (#3)

"and fled on his feet"

It might seem that this expression contains extra information that your language would not naturally express. If so, you can shorten it. Alternate translation: [and ran away]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 4:16 (#1)

"But Barak"

The author is using **Barak**, the commander of the Israelite army, to mean the entire army. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But Barak and the soldiers he commanded]

See: Synecdoche

Judges 4:16 (#2)

"and all of the army of Sisera fell by the mouth of the sword. Not even one remained"

The phrases **all of the army ... fell** and **Not even one remained** mean the same thing. For emphasis, the author is saying it first positively and then negatively. If a speaker of your language would not use repetition like this, in your translation you can convey the emphasis in a different way. Alternate translation: [and every single one of Sisera's soldiers fell by the mouth of the sword]

See: Parallelism

Judges 4:16 (#3)

"and" - "fell"

The author is using the word **fell** to mean "died," by association with the way that people fall down when they die. Alternate translation: [and ... died]

See: Metonymy

Judges 4:16 (#4)

"by the mouth of the sword"

See how you translated the similar expression in the previous verse.

See: Personification

Judges 4:17 (#1)

"fled on his feet"

See how you translated the same expression in [4:15](#). Alternate translation: [ran away]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 4:17 (#2)

"Jael"

The word **Jael** is the name of a woman.

See: How to Translate Names

Judges 4:17 (#3)

"for {there was} peace between Jabin, king of Hazor, and the house of Heber the Kenite"

Here the author is providing background information to help readers understand what happens next in the story. Since there was **peace between** Jabin and Heber, Sisera felt that he could safely go to Heber's compound and find protection there. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Judges 4:17 (#4)

"and the house of Heber the Kenite"

The author is using the term **house** to mean an entire household living together. Alternate translation: [and the extended family of Heber the Kenite]

See: Metonymy

Judges 4:18 (#1)

"Turn aside"

This is an imperative, but it communicates a polite request rather than a command. In your translation, use a form in your language that communicates a polite request. Alternate translation: [Please turn aside]

See: Imperatives — Other Uses

Judges 4:18 (#2)

"Turn aside"

Jael means implicitly that Sisera does not need to continue running away from the Israelites. He can **Turn aside** from the road he is on and come into her tent. Alternate translation: [Come in here]

See: Assumed Knowledge and Implicit Information

Judges 4:18 (#3)

"with a blanket"

The word translated as **blanket** occurs only here in the Old Testament, so its meaning is not entirely certain. The word could refer to: (1) something that people use to keep warm in bed. Alternate translation: [with a coverlet] (2) something that people put on the floor for warmth and decorative purposes. Alternate translation: [with a carpet] (3) an outer garment. Alternate translation: [with a cloak]

See: Translate Unknowns

Judges 4:19 (#1)

"Please give me a little water to drink, for I am thirsty"

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. The UST models one way to do this.

See: Connect — Reason-and-Result Relationship

Judges 4:19 (#2)

"a skin of milk"

The word translated as **skin** refers to a bag made out of animal skin that was used for holding liquids. If your readers would not be familiar with this object, in your translation you could use a general expression. Alternate translation: [a leather bag of milk]

See: Translate Unknowns

Judges 4:20 (#1)

"and asks you and says, 'Is there anyone here?' then you shall say 'No one'"

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 asks you whether there is anyone here, then tell him that there is not]

See: Quotes within Quotes

Judges 4:20 (#2)

"and asks you and says"

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: [asks you] or [says to you]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 4:21 (#1)

"a peg of the tent" - "the hammer"

The phrase **a peg of the tent** describes a pointed piece of wood or metal that people drive into the ground to hold down a corner of a tent. A **hammer** in this context refers to a heavy tool made of wood that people use to hit objects with force, for example, in order to drive a tent peg into the ground. If your readers would not be familiar with these objects, in your translation you could use the name of similar things that your readers would recognize, or you could use general expressions.

Alternate translation: [a spike ... a mallet] or [a sharp piece of wood ... a heavy tool]

See: Translate Unknowns

Judges 4:21 (#2)

"for he was sleeping deeply and was weary"

Here the author is providing background information to help readers understand what is happening in the story. In your translation, introduce this information in a way that would be natural in your own language and culture. It may be helpful to put this information at the beginning of the verse, as the UST does.

See: Background Information

Judges 4:21 (#3)

"for he was sleeping deeply and was weary"

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 he was so weary that he had fallen fast asleep]

See: Connect — Reason-and-Result Relationship

Judges 4:22 (#1)

"And behold"

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in [1:2](#). Alternate translation: [Now listen]

See: Metaphor

Judges 4:22 (#2)

"and Jael came out to meet him"

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [and Jael went out to meet him]

See: Go and Come

Judges 4:22 (#3)

"Sisera had fallen dead"

See how you translated the similar expression in [3:25](#). Alternate translation: [and he found Sisera dead]

See: Idiom

Judges 4:23 (#1)

"on that day"

While the battle against Sisera did take place on a specific day, the author may be using the term **day** to refer generally to the whole time when the Israelites gathered an army to oppose the rule of Jabin and fought against his forces. Alternate translation: [at that time]

See: Metonymy

Judges 4:23 (#2)

"So on that day God subdued Jabin, the king of Canaan, to the face of the sons of Israel"

In this verse and the next one, the author is ending this story of Deborah and Barak with a summary of what happened. Your language may have its own way of presenting such a summary at the end of a story.

See: End of Story

Judges 4:23 (#3)

"So" - "God subdued Jabin, the king of Canaan, to the face of the sons of Israel"

In one sense, this battle was a direct contest between the power of **God** and the power of **Jabin**. (The next chapter describes how God sent a hailstorm to thwart Sisera's chariots.) In another sense, the author is speaking of **God** to represent all of the forces on the side of **Israel**, including God, and he is using **Jabin** to represent that king and his army. The UST models one way to represent this second sense.

See: Synecdoche

Judges 4:24 (#1)

"For going, the hand of the sons of Israel went and {became} severe"

The author is repeating forms of the verb "go"—**going** and **went**—in order to intensify the idea that this word 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: [For the hand of the sons of Israel became more and more severe]

See: Reduplication

Judges 4:24 (#2)

"Jabin, the king of Canaan" - "Jabin, the king of Canaan"

The author is repeating this phrase for emphasis. If it would not be natural in your language to do that, you may have another way of expressing the emphasis. The UST models one way to do this.

See: Reduplication

Judges 4:24 (#3)

"they destroyed Jabin"

The author is using the name **Jabin** by association to mean the army of this king, which the Israelites **destroyed**. (The book does not say specifically that the Israelites killed Jabin himself.) Your language may have a comparable expression that you can use in your translation. Alternate translation: [they broke the power of Jabin]

See: Metonymy

Judges - Chapter 5 Introduction*Structure and Formatting*

In this chapter, the author presents a song that Deborah and Barak sang to celebrate the victory that Yahweh enabled them to win over Sisera.

Some translations prefer to set apart quotations, prayers, and songs with special formatting. The ULT and many other English translations set the lines of chapter 5, which is a song, farther to the right on the page than the rest of the text.

*Religious and Cultural Concepts in This Chapter***How were the Israelites able to fight against Sisera if they had no weapons?**

In [5:8](#), this song describes how Jabin's occupying soldiers took away the weapons that the Israelites had. So how were the Israelites able to fight a battle against Sisera's forces? As a note to [4:2](#) explains, the name Harosheth Haggoyim may describe a place where Jabin forced captive peoples to cut wood for him. It has been suggested that the conscripted Israelites who joined Barak's army took their axes and hatchets with them and used them as weapons.

*Translation Issues in This Chapter***Hebrew poetry**

Except for a brief introduction and conclusion, this chapter is poetry that consists of pairs of phrases that repeat the same meaning. The second phrase advances the idea of the first by affirming, contrasting, or supplementing it in different words. (Sometimes there is a third line with similar meaning.) Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both (or all three) phrases in your translation. It may be clearer in your language to connect the phrases with a word other than **and** in order to show that the second phrase is repeating the idea of the first one, not saying something different. For example, in [5:2](#) you might say, "For the loosening of long hair in Israel, yes, for the volunteering of the people." (See: Parallelism)

Deborah and Barak singing this song together

While the author says in [5:1](#) that both "Deborah and Barak" sang this song, the first-person verbs and pronouns in it are singular. It was common for the Israelites to sing in responsive parts, so it may be that Deborah and Barak each sang parts of this song individually, responding to one another. For example, it seems probable that in [5:12](#) Barak sang "awake, Deborah" and Deborah responded "Arise, Barak."

Hebrew does not mark first-person pronouns or verbs for gender, so it is not clear in many cases which of them sang which parts, although in some cases the text does give us a fair idea. For the sake of languages that do mark first-person singular

pronouns or verbs for gender, here are some suggestions as to who might be singing when the song says “I” or “my.” This is, however, largely a matter of interpretation, so use your own best judgment in your translation. Since Deborah and Barak are, in a sense, speaking for each other, another alternative would be to use plural first-person pronouns. (See: Pronouns — When to Use Them and Singular Pronouns that refer to Groups)

- In [5:3](#), you could consider using masculine forms for “I ... {even} I, let me sing” and feminine forms for “I will make music.” The verb translated as “make music” refers to singing with an instrumental accompaniment. Deborah was a prophetess, and the Old Testament prophets appear to have sung at least some of their prophecies to instrumental accompaniment. (See, for example, [Ezekiel 33:32](#).) So it is perhaps more likely that Deborah sang “I will make music” and Barak sang “let me sing.”
- Deborah is speaking of herself as “I” in [5:7](#), so it would be appropriate to use feminine forms there.
- It has been suggested that in [5:9](#), it would be more appropriate for Deborah to thank the leaders, who would have included Barak, and for Barak to thank those who volunteered in response to his summons. So you may wish to mark “My” as feminine.
- Barak is probably referring to himself as “me” in [5:13](#), since he was the one who led the Israelite army “against the warriors” of Sisera.
- Barak seems to be speaking in [5:15](#), “my commanders in Issachar were with Deborah,” because otherwise Deborah would be speaking of herself in the third person, which she does not seem to do in this song.
- It has been suggested that in [5:21](#), Barak may have described the Kishon River flooding, since he saw this first-hand in the battle, and then said, “March on, my soul, in strength,” recalling how the Israelite soldiers pursued the attack against Sisera vigorously when they saw how the flooding had put them and their chariots at a disadvantage.

A different setting for part of the song

There is an apparent change of setting in [5:10-11](#), from the original performance of the song at a victory celebration to its repeated recitation at places where travelers stopped along the road for water. In this part of the song, Deborah and Barak are not addressing people who are not present as if they could hear them. That is a poetic device that writers and speakers in the Bible sometimes use, but it does not occur here. Rather, verses 10 and 11 of the song reflect its later use at “watering places” to commemorate the victory over Sisera and Jabin. So translate verse 10 as a direct address to people who are present.

Judges 5:1 (#1)

"on that day"

As in [4:23](#), here the word **day** may refer not to a single day but to a more general time. The author may not mean that Deborah and Barak sang this song on the actual day on which the Israelites defeated the forces of King Jabin, but rather during that general time. Alternate translation: [at the time when the Israelites defeated the forces of King Jabin]

See: Metonymy

Judges 5:1 (#2)

"So Deborah and Barak, the son of Abinoam, sang on that day, saying"

The author is using the term **saying** to introduce a direct quotation of the song that Deborah and Barak **sang**. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [So Deborah and Barak, the son of Abinoam, sang the following song on that day]

See: Quotations and Quote Margins

Judges 5:2 (#1)

"For the loosening of long hair in Israel, for the volunteering of the people"

This is the beginning of the song that Deborah and Barak sang. You may wish to indicate this with an opening first-level quotation mark or with some other punctuation or convention that your

language uses to indicate the start of a first-level quotation. You may also be able to use special formatting to set off the song as poetry, as the ULT does.

See: Quote Markings

Judges 5:2 (#2)

"For the loosening of long hair in Israel, for the volunteering of the people"

As the following notes explain, these two phrases mean similar things. See the Notes to this chapter for a discussion of how to translate such similar phrases throughout this song.

See: Parallelism

Judges 5:2 (#3)

"For the loosening of long hair in Israel"

While scholars disagree about how to translate and understand this phrase, it seems to be describing the practice of taking a vow not to cut one's hair until a certain objective is achieved, in this case, the defeat of Sisera's army. Growing long hair was thus a symbolic action that expressed the determination to achieve this objective. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [For the Israelites who vowed to defeat Sisera's army]

See: Symbolic Action

Judges 5:2 (#4)

"For the loosening of long hair in Israel"

For emphasis and poetic effect, Deborah and Barak are using a construction in which a verb and its object come from the same root. That is, the word translated as **long hair** describes hair that is flowing freely or loosely, and the word translated as **loosening** describes not braiding that hair or binding it with a turban. Your language may have terms available that will allow you to use the same construction in your translation to express the meaning here. Alternatively, your language may have another way of expressing the emphasis and poetic effect, if you do not express the meaning in plain language. Alternate translation: [For freely flowing hair in Israel]

See: Poetry

Judges 5:2 (#5)

"for the volunteering of the people"

Deborah and Barak are referring implicitly to people **volunteering** to fight against Israel's enemies. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [for the people who volunteered to fight]

See: Assumed Knowledge and Implicit Information

Judges 5:2 (#6)

"bless"

The imperative verb **bless** is plural here because Deborah and Barak are addressing an audience of many people, so use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Judges 5:3 (#1)

"Listen, kings! Give ear, rulers"

Deborah and Barak are speaking to two groups that they know cannot hear them. They are doing this to show in a strong way how they feel about the story they are telling in their song. They feel that it is worth the attention of the most important people in the world. They are actually speaking to all the people who can hear them or who will hear them. (5:10–11 indicates that this includes people from throughout Israelite society.) If your readers might not understand what Deborah and Barak are doing, you could translate their words as if they were speaking directly to people who were present. Alternate translation: [This story deserves to be heard by kings and rulers!]

See: Apostrophe

Judges 5:3 (#2)

"I, to Yahweh, {even} I, may I sing. I will make music"

If your language marks first-person singular pronouns or verbs for gender, see the discussion in the Notes to this chapter for a suggestion of how to mark the instances of **I** here.

See: Pronouns — When to Use Them

Judges 5:3 (#3)

"may I sing"

The speaker here is not asking permission. He is using a particular verb tense to encourage himself to do something. If your language does not use this type of verb, in your translation you can use an equivalent type. Alternate translation: [I certainly should sing]

See: Irregular Use of Tenses

Judges 5:4 (#1)

"Yahweh, at your going forth from Seir, at your marching from the field of Edom"

The song is speaking as if Yahweh had literally traveled from or across the land of **Seir**, that is, **Edom**, in order to lead the Israelites into battle against Sisera. This could mean: (1) that the song is envisioning Mount Sinai as Yahweh's dwelling place on earth and describing the route that Yahweh would have taken from there to the battlefield. Alternate translation: [Yahweh, when you came across Seir to fight against Sisera, when you marched across the fields of Edom] (2) that the song is referring to the time when the Israelites left Edom to start conquering the people in Canaan and speaking of Yahweh as if he had been a warrior leading the Israelite army at that time. Alternate translation: [Yahweh, it was just like the time when you first led our armies into Canaan from Seir. It was as if you marched ahead of us across the fields of Edom]

See: Metaphor

Judges 5:4 (#2)

"from the field of Edom"

The song is not referring to a specific **field** in **Edom**. It means the cultivated land in Edom in general. It may be more natural in your language to

express this meaning by using a plural form.
Alternate translation: [from the fields of Edom]

See: Generic Noun Phrases

Judges 5:4 (#3)

"the earth shook, the heavens also dripped, the dark clouds also dripped water"

The song seems to be referring implicitly to the great storm that rendered Sisera's chariots useless for the battle. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the earth trembled from the thunder and there was a heavy downpour]

See: Assumed Knowledge and Implicit Information

Judges 5:5 (#1)

"The mountains flowed"

The song is speaking as if the **mountains** above the battlefield had literally **flowed** down onto it. This seems to be a reference to the way the downpour made the mountain streams overflow. (Ultimately, they fed into the Kishon River, and it flooded the battlefield. See [5:21](#).) This might also be an allusion to the way that the overflowing streams would have carried dirt, branches, rocks, etc., down from the mountains, as if the mountains themselves were coming down onto the plain. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [The mountain streams overflowed]

See: Metaphor

Judges 5:5 (#2)

"this {is} Sinai from the face of Yahweh"

The song is saying that what happened to the mountains above the battlefield was just like what happened when Yahweh appeared to the Israelites at Mount Sinai. When he did, according to [Exodus 19:16-18](#), there was also a thunderstorm and the mountain shook. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [just as Mount Sinai trembled when Yahweh appeared there in a storm]

See: Metaphor

Judges 5:6 (#1)

"In the days of Shamgar, the son of Anath, in the days of Jael"

The song is speaking of two time periods in order to mean the time in between them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Between the time when Shamgar son of Anath defeated the Philistines and the time when Jael killed Sisera]

See: Merism

Judges 5:6 (#2)

"roads ceased"

The song is speaking as if the **roads** in Israel had literally **ceased** to exist. It means that people stopped using the main roads because it had become too dangerous to travel on them. Jabin's forces were apparently occupying Israel, and his soldiers would plunder the goods that anyone was transporting. (This means that, in a sense, the roads literally did cease to exist, since they were dirt roads and grass would have grown back over them. One translation option would be to say this and let readers realize the implications.) Alternate translation: [people stopped using the main roads] or [grass grew back over the roads]

See: Metaphor

Judges 5:6 (#3)

"and walkers of paths walked crooked roads"

The song means implicitly that because people needed to stay off the main roads for safety, they took back roads that wound through the countryside. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [and travelers had to take roundabout back routes]

See: Assumed Knowledge and Implicit Information

Judges 5:7 (#1)

"The peasantry ceased in Israel, they ceased, until when I, Deborah, arose, when I arose, a mother in Israel"

Deborah is repeating the verbs **ceased** and **arose** in order to intensify the ideas that they express. 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: [The peasantry completely ceased in Israel until when I, Deborah, arose triumphantly as a mother in Israel]

See: Reduplication

Judges 5:7 (#2)

"The peasantry ceased in Israel, they ceased"

The song is speaking as if the rural population of Israel had literally **ceased** to exist. The meaning is that no one was living in the countryside anymore because the rural people hid in the mountains or moved into fortified cities for safety. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Everyone had to move from the countryside into the cities where it was safer]

See: Metaphor

Judges 5:7 (#3)

"in Israel" - "in Israel"

If it would be more natural in your language, you could use another term to refer to **Israel** in the second instance, rather than repeating the name. Alternate translation: [in Israel ... there]

See: Pronouns — When to Use Them

Judges 5:7 (#4)

"until when I, Deborah, arose, when I arose, a mother in Israel"

Deborah is using the expression **arose** to mean that she took on a particular role. She is not referring to getting up from sitting beneath her palm tree to accompany Barak. The role she is describing included settling the Israelites' disputes there.

Alternate translation: [but then I, Deborah, became a mother in Israel]

See: Idiom

Judges 5:7 (#5)

"when I, Deborah, arose, when I arose, a mother in Israel"

Deborah is speaking of herself as if she had literally become the **mother** of the Israelites. She means that she became a leader who cared for the Israelites the way a mother takes care of her children. If it would be clearer in your language, you could state the meaning as a comparison. Alternate translation: [when I, Deborah, became a leader who took care of the Israelites the way a mother takes care of her children]

See: Metaphor

Judges 5:8 (#1)

"He chose new gods"

The pronoun **He** refers back to "Israel" in the previous verse, meaning the people of Israel. It may be helpful to clarify this for your readers. Alternate translation: [The people of Israel chose new gods]

See: Pronouns — When to Use Them

Judges 5:8 (#2)

"then fighting {was} {at} the gates"

The song is using one part of cities, their **gates**, to mean entire cities. The gates are chosen to represent the cities because that is where enemies would attack to try to get into the city and conquer it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then enemy armies besieged the cities]

See: Synecdoche

Judges 5:8 (#3)

"was a shield seen, or a spear, among 40,000 in Israel"

The song 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: [a shield or spear was not seen among 40,000 in Israel!]

See: Rhetorical Question

Judges 5:8 (#4)

"was a shield seen, or a spear, among 40,000 in Israel"

The song is using the number **40,000** as a customary way of saying "very many." Alternate translation: [one could hardly find a single shield or spear among a large number of Israelites]

See: Numbers

Judges 5:8 (#5)

"was a shield seen, or a spear"

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: [did anyone see a shield or a spear]

See: Active or Passive

Judges 5:8 (#6)

"was a shield seen, or a spear"

The song is using the fact that no shield or spear could be **seen** by association to mean that no Israelites had these weapons. (Jabin's occupying forces has apparently confiscated all of the weapons that the Israelites had.) Alternate translation: [was there a single shield or spear]

See: Metonymy

Judges 5:8 (#7)

"was a shield seen, or a spear"

The author is using two weapons, a **shield** and a **spear**, to mean weapons of all kinds. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [were there any weapons]

See: Synecdoche

Judges 5:9 (#1)

"My heart is to the commanders of Israel"

In this culture, people regarded the **heart** as the location of human feelings. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [I am so happy about what the commanders of Israel did]

See: Metaphor

Judges 5:9 (#2)

"Bless"

As in [5:2](#), the imperative verb **bless** is plural here, so use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Judges 5:10 (#1)

"Riders of white donkeys, sitters on carpet, walkers on the road"

See the discussion in the Notes to this chapter of the apparent change of setting in [5:10-11](#), from the original performance of the song at a victory celebration to its repeated recitation at places where travelers stopped along the road for water.

See: Assumed Knowledge and Implicit Information

Judges 5:10 (#2)

"Riders of white donkeys, sitters on carpet, walkers on the road"

The song is speaking of two kinds of people, rich and poor, in order to mean all kinds of people. (Wealthier people would have animals to ride and carpet to sit on as they traveled; poorer people would walk on foot.) If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [All of you who pass by this place]

See: Merism

Judges 5:10 (#3)**"carpet"**

The word translated as **carpet** describes something that people would put on the back of a riding animal to make the rider more comfortable. If your readers would not be familiar with such an object, you could use a general expression in your translation. Alternate translation: [saddle blankets]

See: Translate Unknowns

Judges 5:11 (#1)**"From the voice of the singers"**

The song is using the **voice** of these **singers** to represent the song they are singing with their voices. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [From the song of the singers]

See: Synecdoche

Judges 5:11 (#2)**"From the voice of the singers"**

Since the song is referring to a group of people, it might be more natural in your language to use the plural form of **voice**. Alternate translation: [From the voices of the singers]

See: Collective Nouns

Judges 5:11 (#3)**"the righteous acts of Yahweh, the righteous acts of his peasantry in Israel"**

The song is using the term **righteous** to describe the victory that **Yahweh** and his **peasantry** (the volunteer soldiers) won over Sisera. This is by association with the fact that it was wrong for Jabin to oppress the Israelites, and so by defeating him, the victors restored a situation that was right or **righteous**. Alternate translation: [what Yahweh and his peasantry in Israel did to restore a right situation]

See: Metonymy

Judges 5:11 (#4)**"went down to the gates"**

The song is using one part of cities, their **gates**, to mean entire cities. See how you translated the same expression in [5:8](#). Alternate translation: [returned to live in the cities that their enemies had conquered]

See: Synecdoche

Judges 5:12 (#1)**"Awake, awake, Deborah! Awake, awake, speak a song"**

The song is addressing Deborah as if she were literally asleep and needed to wake up. (Baruk may be singing this part; see the discussion in the Notes to this chapter.) This is actually a call for Deborah to apply vitality and creativity to the task of celebrating Yahweh's victory through this song. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Come on, Deborah, sing in a lively way!]

See: Metaphor

Judges 5:12 (#2)**"Awake, awake, Deborah! Awake, awake, speak a song"**

The song is repeating the word **awake** 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 certainly must not be drowsy as you sing, Deborah!]

See: Reduplication

Judges 5:12 (#3)**"speak a song"**

This does not mean that Deborah should stop singing and only speak the words of the song. It is actually play on words in Hebrew: the word translated as **speak** has the same three root letters as Deborah's name, D-B-R. Your language may have

an expression that you could use in your translation to bring out the meaning here. Alternate translation: [make the song your own]

See: Poetry

Judges 5:12 (#4)

"Arise"

The expression **Arise** does not mean that Barak should get out of bed or stand up from a seated position. Rather, it means that Barak should take action. Deborah could be the one singing this line (see the discussion in the Notes to this chapter), and it could be intentionally reminiscent of [4:14](#), where she used the same expression to tell him that it was time to attack Sisera. See how you translated the expression there.

See: Idiom

Judges 5:12 (#5)

"and take captive your captivity"

For emphasis, the song 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 lead away all of your prisoners]

See: Poetry

Judges 5:12 (#6)

"and take captive your captivity"

The song is using this possessive form to speak to Barak about the group of people that he and his army have taken prisoner. It is not saying that Barak himself is in **captivity**. It may be helpful to clarify this for your readers. Alternate translation: [and lead away all the prisoners you have captured]

See: Possession

Judges 5:12 (#7)

"and take captive your captivity"

The song is leaving some information implicit that listeners are expected to understand. It is possible that the original occasion of this song was a victory celebration through which captured enemy soldiers were paraded in order to dramatize the victory. Barak, as the army commander, would have led this procession. You could suggest this in your translation if that would be helpful to your readers. Alternate translation: [and parade the captured enemy soldiers in a victory procession]

See: Assumed Knowledge and Implicit Information

Judges 5:13 (#1)

"the remnant came down to the nobles, the people of Yahweh came down to me"

While the expression **came down** in both instances is probably a literal reference to travel down from higher elevations to a plain, the implicit meaning is that the **remnant** and **people** were gathering on a level place as troops for battle under the command of the **nobles** and Barak. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [the remnant gathered to the nobles, the people of Yahweh gathered to me]

See: Assumed Knowledge and Implicit Information

Judges 5:13 (#2)

"the remnant came down to the nobles"

The phrase translated as **to the nobles** could also be a possessive form and mean "of the nobles." There would not be a significant difference in meaning. Alternate translation: [the remnant of the nobles came down]

See: Possession

Judges 5:13 (#3)

"to me"

The pronoun **me** probably refers to Barak, since he was the one who led the Israelite army **against the warriors** of Sisera. Even if your language does not need to mark first-person pronouns for gender, it may be helpful to clarify the reference for your readers. Otherwise, they might take it to be Deborah, since she clearly spoke in the first person

in [5:7](#) and probably did in [5:9](#) as well. Alternate translation, as in the UST: [to me, Barak]

See: Pronouns — When to Use Them

Judges 5:14 (#1)

"From Ephraim, their root {is} in Amalek; after you, Benjamin, with your peoples" - "and from Zebulun, the ones holding the scepter of a scribe"

In these phrases, the song 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: [Some from Ephraim, whose root is in Amalek, came down; they came after you, Benjamin, with your peoples ... and from Zebulun, the ones holding onto the scepter of a scribe also came down]

See: Ellipsis

Judges 5:14 (#2)

"From Ephraim, their root {is} in Amalek"

The song is speaking as if the people of the tribe of Ephraim were literally a plant whose **root** was in the territory that formerly belonged to the Amalek people group. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [People from the tribe of Ephraim, which defeated the Amalekites and took their territory]

See: Metaphor

Judges 5:14 (#3)

"after you, Benjamin, with your peoples"

Here the song could be speaking to a group of people who are not there to hear it, the people of the tribe of **Benjamin**, in order to express strong approval of the way the soldiers from that tribe came and fought for Israel. The song would actually be speaking to the people who could hear it, initially the soldiers and others who gathered for the victory celebration at which it was first performed. However, some people from the tribe of Benjamin probably were present at the celebration, so the direct address with **you** and

your could be literal. On the other hand, as [5:9–10](#) shows, this song was later sung in other contexts where people from Benjamin were not necessarily present. So it may be clearer in some languages to translate this without using second-person pronouns and to express the emphasis in some other way. Alternate translation: [they followed the brave soldiers from the tribe of Benjamin]

See: Apostrophe

Judges 5:14 (#4)

"from Machir, commanders came down"

The song is using these **commanders** to refer to them and the troops they commanded. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the military leaders from Machir brought their soldiers]

See: Synecdoche

Judges 5:14 (#5)

"from Machir"

The word **Machir** is the name of a man, the son of Manasseh.

See: How to Translate Names

Judges 5:14 (#6)

"from Machir"

The name **Machir** could mean: (1) the descendants of Machir, who formed one part of the tribe of Manasseh. Alternate translation: [from the clan of Machir] (2) by association, the tribe of Manasseh. Alternate translation: [from the tribe of Manasseh]

See: Metonymy

Judges 5:14 (#7)

"and from Zebulun, the ones holding the scepter of a scribe"

The military leaders of the tribe of **Zebulun** each carried a **scepter** as a symbolic action to indicate their rank and position. Each leader is called a **scribe** because one of his duties was to record the

names of soldiers who enlisted and keep a total of the number of soldiers in the army. But the focus here is not on that duty but on the fact that these were military leaders, like the **commanders** mentioned in the previous phrase. Alternate translation: [and the military commanders of the tribe of Zebulun also brought their soldiers]

See: Symbolic Action

Judges 5:15 (#1)

"And my commanders in Issachar {were} with Deborah"

Here again the song is using part of an army, its **commanders**, to mean all of the army. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the soldiers and officers I commanded who were from Issachar also supported Deborah]

See: Synecdoche

Judges 5:15 (#2)

"and {as} Issachar, so Barak"

This expression means that the first person or group mentioned was willing to do whatever the second person mentioned wanted to do. (See, for example, [1 Kings 22:4](#).) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the soldiers from Issachar were willing to do whatever Barak ordered]

See: Idiom

Judges 5:15 (#3)

"into a valley he was sent at his feet"

This could mean: (1) that the pronoun **he** refers to Issachar, that is, the soldiers from the tribe of Issachar, and the pronoun **his** refers to Barak. In that case, the phrase **at his feet** would mean the same thing as in [4:10](#). Alternate translation: [those soldiers were sent into a valley under Barak's command] (2) that both the pronoun **he** and the pronoun **his** refer to Barak. In that case, the last phrase would be translated "on his feet," and it would be a reference to the courage of Barak and his soldiers, who fought against chariots on foot.

Alternate translation: [he was sent into a valley to fight against chariots on foot]

See: Pronouns — When to Use Them

Judges 5:15 (#4)

"into a valley he was sent at his feet"

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. While it was Deborah who told Barak in [4:14](#) to go down and attack Sisera, she did this as a prophetess speaking for Yahweh, so it would be appropriate to describe Yahweh as the one who **sent**. Alternate translation: [Yahweh sent these soldiers into a valley under Barak's command] or [Yahweh sent Barak into a valley to fight against chariots on foot]

See: Active or Passive

Judges 5:15 (#5)

"Among the divisions of Reuben"

The word translated as **divisions** is a rare word whose meaning is not entirely clear in this context. It could mean: (1) divisions of the people of the tribe of Reuben. Alternate translation: [Among the clans of Reuben] (2) divisions of the territory of the tribe of Reuben. Alternate translation: [Throughout the districts of Reuben]

See: Translate Unknowns

Judges 5:15 (#6)

"great {were} the searchings of the heart"

Here the **heart** represents the thoughts and intentions. By using the word translated as **searchings**, the song is speaking as if the people of Reuben needed to look around inside their hearts to find out what they should do. That is also a rare word whose meaning is not entirely clear in this context. This could mean: (1) that the people of Reuben could not decide whether to help fight. Your language may have a comparable expression for this meaning that you can use in your translation. Alternate translation: [people had second thoughts about whether to fight] (2) that the people of Reuben publicly expressed a resolve to help fight Sisera but, as the next verse shows,

they did not follow through. Alternate translation: [great were the promises to help]

See: Metaphor

Judges 5:16 (#1)

"Why did you sit among the sheepfolds? To hear the piping for the flocks"

The song 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 should not have stayed among the sheepfolds, as if it was more important to listen to the piping for the flocks!]

See: Rhetorical Question

Judges 5:16 (#2)

"Why did you sit among the sheepfolds? To hear the piping for the flocks"

The song is speaking to someone who is not present. It is doing this to express a strong feeling about that person to the people who are present. If a speaker of your language would not address someone who was not present, you could translate this as if the song were directly addressing those who are present. Alternate translation: [Reuben should not have stayed among the sheepfolds, as if it were more important to listen to the piping for the flocks]

See: Apostrophe

Judges 5:16 (#3)

"Why did you sit among the sheepfolds"

The word **you** is singular here because the song is addressing this tribe as if it were a single person, its ancestor Reuben. It may be more natural in some languages to use a plural form of "you," since a group of people is actually being addressed.

See: Forms of 'You' — Singular

Judges 5:16 (#4)

"To hear the piping for the flocks"

The song is implicitly making a comparison that it expects listeners to recognize. When Barak summoned the Israelites in [4:10](#), it is likely that he blew a shofar (ram's horn), as Ehud did in [3:27](#). The song is suggesting that the men of Reuben so much enjoyed listening to shepherds play their pipes to summon their flocks that they did not pay attention to the war trumpet. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Was it because you would rather listen to shepherd's pipes than respond to the call of the war trumpet?]

See: Assumed Knowledge and Implicit Information

Judges 5:16 (#5)

"As for the divisions of Reuben, great {were} the searchings of the heart"

See how you translated the similar expression in the previous verse.

See: Metaphor

Judges 5:17 (#1)

"Gilead"

The song is using the name **Gilead** by association to mean the soldiers from the tribes of Reuben, Gad, and Manasseh, which settled in the region of Gilead on the east side of the Jordan River. Alternate translation: [The soldiers of Reuben, Gad, and Manasseh]

See: Metonymy

Judges 5:17 (#2)

"and Dan, why did he sojourn {on} ships"

The song is using the present tense to describe habitual action. During the battle against Sisera, the people of the tribe of Dan continued to do what they usually did. Their territory included the harbor of Joppa, and so they were devoted to the pursuits of fishing and maritime trading. But since the song is referring specifically to what the people of Dan did on a specific occasion, you could use the past tense in your translation. Alternate translation: [and Dan, why did he sojourn on ships]

See: Irregular Use of Tenses

Judges 5:17 (#3)**"and Dan, why did he sojourn {on} ships"**

The song is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [and Dan should not have sojourned on ships!]

See: Rhetorical Question

Judges 5:18 (#1)**"Zebulun {was} a people reproaching its soul unto death"**

Since the song is referring to a group of people, it might be more natural in your language to use the plural form of **soul**. Alternate translation: [The people of Zebulun were reproaching their souls unto death]

See: Collective Nouns

Judges 5:18 (#2)**"Zebulun {was} a people reproaching its soul unto death"**

The song is speaking as if the people of the tribe of Zebulun had literally been **reproaching** their souls during the battle, that is, as if they had been taunting or shaming them for wanting to stay alive. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [The people of Zebulun told themselves not to be afraid to die]

See: Metaphor

Judges 5:18 (#3)**"also Naphtali on the heights of the field"**

The song 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 people of Naphtali were also not afraid to die on the heights on the battlefield]

See: Ellipsis

Judges 5:19 (#1)**"Kings came, they fought; then the kings of Canaan fought"**

Chapter 4 describes only Jabin oppressing the Israelites and only his army attacking Barak and his forces. However, it also describes Jabin as the "king of Canaan" ([4:2](#)), suggesting that other Canaanite kings were his subjects or allies. The song may be referring to such kings implicitly here. Alternate translation: [Then the armies of Jabin and his Canaanite allies came and fought]

See: Assumed Knowledge and Implicit Information

Judges 5:19 (#2)**"Kings came" - "the kings of Canaan"**

The song is using the term **kings** to refer to them and their armies. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Kings came with their armies ... the armies of the kings of Canaan]

See: Synecdoche

Judges 5:19 (#3)**"they fought" - "the kings of Canaan fought"**

The song is leaving some information implicit that it assumes readers will understand. The meaning is not that these kings **fought** with each other, but that they fought against the Israelites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [they fought against us Israelites ... the kings of Canaan fought against us]

See: Assumed Knowledge and Implicit Information

Judges 5:19 (#4)**"at Taanach" - "Megiddo"**

See how you translated the names of the cities of **Taanach** and **Megiddo** in [1:27](#).

See: How to Translate Names

Judges 5:19 (#5)**"the waters of Megiddo"**

Here the song is referring to the Kishon River as **the waters of Megiddo** by association with the fact that the river flows through the plain of Megiddo, also known as the valley of Jezreel, where the battle against Sisera was fought. You could use the name Kishon River here if that would help your readers to recognize that the song is describing the same **waters** as in [5:21](#). Alternate translation: [the Kishon River]

See: Metonymy

Judges 5:19 (#6)**"Plunder of silver they did not take"**

The song is using **silver**, one thing that armies might take as **plunder**, to mean plunder of all kinds. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But they did not take any plunder]

See: Synecdoche

Judges 5:19 (#7)**"Plunder of silver they did not take"**

The song is using taking plunder to mean winning the battle, by association with the way that victorious armies take plunder. Alternate translation: [But they did not win the battle]

See: Metonymy

Judges 5:20 (#1)**"From the heavens the stars fought, from their courses they fought against Sisera"**

The song is speaking of the **stars** as if they were living things that could have **fought against Sisera**. It is using the stars to represent the forces of nature, particularly those in the sky, and celebrating the way Yahweh used those forces to defeat Sisera. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh used the forces of

nature to defeat Sisera; he sent a great storm from the sky]

See: Personification

Judges 5:21 (#1)**"swept them away"**

The pronoun **them** refers to the soldiers in Sisera's army. It may be helpful to clarify this for your readers. Alternate translation: [swept away Sisera's soldiers]

See: Pronouns — When to Use Them

Judges 5:21 (#2)**"the wadi of antiquity"**

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

See: Abstract Nouns

Judges 5:21 (#3)**"the wadi of antiquity"**

The implicit idea behind this phrase may be that the Kishon is a natural river, part of the original creation, rather than a manmade canal or irrigation channel. Therefore, like the storm, it was a natural force that Yahweh used to defeat Sisera. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [a river that God created]

See: Assumed Knowledge and Implicit Information

Judges 5:21 (#4)**"March on, my soul, {in} strength"**

The singer, who is probably Barak at this point (see the General Notes to this chapter), is using one part of himself, his **soul**, to mean all of himself. He is putting himself back in the time of the battle and encouraging himself to fight vigorously since Yahweh is already defeating Sisera with natural forces. If it would be helpful in your language, you could state the meaning plainly, and you could

express it from the time perspective of the victory celebration, that is, as a past event, as in the first sentence of the verse. Alternate translation: [When I saw this, it encouraged me to fight vigorously]

See: Synecdoche

Judges 5:22 (#1)

"Then the hooves of a horse beat, from the galloping, the galloping of his mighty {ones}"

The pronoun **his** refers to Sisera. This is a description of the sound of Sisera's horses fleeing from the battle. It may be helpful to clarify this for your readers. Alternate translation: [Then there was the sound of horses' hooves beating, as Sisera's mighty steeds galloped away from the battlefield]

See: Pronouns — When to Use Them

Judges 5:22 (#2)

"the hooves of a horse beat"

Since the song is referring to all of Sisera's horses, it might be more natural in your language to use the plural form of **horse**. Alternate translation: [the hooves of horses beat]

See: Collective Nouns

Judges 5:22 (#3)

"from the galloping, the galloping of his mighty {ones}"

The author is repeating the verb **galloping** in order to intensify the idea that it expresses and perhaps to imitate the repetitive sound of horses' hooves beating against the ground. If your language can repeat words for intensification and poetic effect, 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: [as Sisera's mighty steeds galloped wildly away]

See: Reduplication

Judges 5:22 (#4)

"his mighty {ones}"

The song is using the adjective **mighty** as a noun to mean a horse that has the characteristic of being mighty. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [his mighty steeds]

See: Nominal Adjectives

Judges 5:23 (#1)

"Curse Meroz!" said the angel of Yahweh. 'Cursing, you shall curse the dwellers of it, because they did not come to the aid of Yahweh, to the aid of Yahweh against the warriors'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [The angel of Yahweh said that we must certainly curse the people who lived in Meroz, because they did not come to the aid of Yahweh against the warriors]

See: Quotes within Quotes

Judges 5:23 (#2)

"Meroz"

The word **Meroz** is the name of a town. It was probably along the route that Sisera's army took when fleeing from the battlefield, and the people of the town could have blocked their way so that the Israelites could have kept many more of the enemy soldiers from escaping.

See: How to Translate Names

Judges 5:23 (#3)

"the angel of Yahweh"

See the discussion of this phrase in the Introduction to Judges, and see how you translated the same phrase in [2:1](#). Translate it here as you do in other parts of the book, even though there is no further information here about how or when the **angel of Yahweh** appeared on this occasion.

See: Idiom

Judges 5:23 (#4)

"Cursing, you shall curse the dwellers of it, because they did not come to the aid of Yahweh, to the aid of Yahweh against the warriors"

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 did not come to the aid of Yahweh, to the aid of Yahweh against the warriors, cursing, you shall curse the dwellers of it]

See: Connect — Reason-and-Result Relationship

Judges 5:23 (#5)

"Cursing, you shall curse"

The song is repeating forms of the verb **curse** 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 must certainly curse]

See: Reduplication

Judges 5:23 (#6)

"they did not come to the aid of Yahweh, to the aid of Yahweh against the warriors"

These two phrases are saying the same thing. The second phrase emphasizes the meaning of the first by being more specific. Hebrew poetry was based on this kind of repetition, and you could show this to your readers by including both phrases in your translation. However, if it would be clearer in your language, you could combine the phrases and express the emphasis in another way. Alternate translation: [they did not help Yahweh at all against the warriors]

See: Parallelism

Judges 5:24 (#1)

"Jael, the wife of Heber the Kenite, is blessed from women, from women in the tent she is blessed"

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: [May Yahweh bless Jael, the wife of Heber the Kenite, who lives in a tent, more than any other woman]

See: Active or Passive

Judges 5:24 (#2)

"is blessed from women"

Here, **from women** is a common expression that means that Jael is the most **blessed** woman, that is, she is more blessed than any other woman. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [is more blessed than any other woman]

See: Idiom

Judges 5:24 (#3)

"is blessed from women, from women in the tent she is blessed"

These two phrases are saying the same thing. The second phrase emphasizes the meaning of the first by being more specific. (It is not qualifying the first phrase by specifying that this statement about Jael actually applies only to women who live in tents.) You could include both phrases in your translation. However, if it would be clearer in your language, you could combine the phrases and express the emphasis in another way. Alternate translation: [who lives in a tent, is the most blessed of all women]

See: Parallelism

Judges 5:24 (#4)

"in the tent"

The song is not referring to a specific **tent**. This expression refers to tents in general. Alternate translation: [who live in tents]

See: Generic Noun Phrases

Judges 5:25 (#1)**"Water he requested, milk she gave"**

The pronoun **he** refers to Sisera, and the pronoun **she** refers to Jael. It may be helpful to clarify this for your readers. Alternate translation: [Sisera requested water, Jael gave him milk]

See: Pronouns — When to Use Them

Judges 5:25 (#2)**"in a bowl of nobles she brought curdled milk"**

Bringing more than Sisera asked for and bringing it in an elegant bowl was a symbolic action that suggested that Jael respected Sisera and wanted to honor him. This would have made Sisera less cautious and encouraged him to think that he could safely go to sleep. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [to suggest that she respected and honored him, she brought curdled milk in an elegant bowl]

See: Symbolic Action

Judges 5:25 (#3)**"in a bowl of nobles"**

The song is using this possessive form to describe the kind of elegant **bowl** that wealthy **nobles** would have. This does not mean a bowl that contained nobles or a bowl that actually belonged to nobles. It may be helpful to clarify this for your readers. Alternate translation: [in a bowl fit for nobles] or [in an elegant bowl]

See: Possession

Judges 5:26 (#1)**"They reached out"**

The pronoun **They** refers to Jael's hands. It may be helpful to clarify this for your readers. Alternate translation: [Her hands reached out]

See: Pronouns — When to Use Them

Judges 5:26 (#2)**"They reached out"**

The song is speaking of Jael's hands as if they were living things that could have **reached out** by themselves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [She reached out with her hands]

See: Personification

Judges 5:26 (#3)**"her hand"**

The context indicates that the word **hand** here means Jael's left hand. Alternate translation: [her left hand]

See: Assumed Knowledge and Implicit Information

Judges 5:26 (#4)**"she crushed his head, and she shattered and pierced his temple"**

These two phrases are saying the same thing. The second phrase emphasizes the meaning of the first by being more specific. If it would be clearer in your language, you could combine the phrases and express the emphasis in another way. Alternate translation: [she drove the peg right through his temple and smashed his head]

See: Parallelism

Judges 5:27 (#1)**"Between her feet, he bowed"**

Since Sisera was lying down asleep when Jael pounded the tent peg through his head, it does not seem that he literally **bowed** down to her from a standing position. Rather, the song seems to be saying that when Jael stood astride his dead body, it was as if Sisera had prostrated himself before her, the way people in this culture did to show great honor to someone. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [It was as if Sisera had been prostrating himself before Jael]

See: Metaphor

Judges 5:27 (#2)**"he fell, he lay down"**

Since Sisera was lying down, it also does not seem that he **fell** or **lay down** from a standing position. The song seems to be using the word **fell** to mean "died," as in 4:16, and the expression **lay down** to mean "died" as well. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [he died, he surely died]

See: Metonymy

Judges 5:27 (#3)**"Between her feet he bowed, he fell. At where he bowed, there he fell, destroyed"**

For emphasis, these two clauses repeat the idea of the first clause and last clause adds some specific information. If it would be clearer in your language, you could combine these clauses and express the emphasis in another way. The UST models one way to do this.

See: Parallelism

Judges 5:27 (#4)**"destroyed"**

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. It may be helpful to begin a new sentence here and replace the comma before it with a period. Alternate translation: [She had destroyed him]

See: Active or Passive

Judges 5:28 (#1)**"Why has his chariot delayed to come? Why do the hoofbeats of his chariots tarry"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [She asked why his chariot had delayed to come and why the hoofbeats of his chariots were tarrying]

See: Quotes within Quotes

Judges 5:28 (#2)**"Why has his chariot delayed to come? Why do the hoofbeats of his chariots tarry"**

Sisera's mother is using his **chariot** and these **hoofbeats** by association to mean Sisera himself. Alternate translation: [Why has he delayed to come back in his chariot? Why do I not hear the sound of the hoofbeats of his chariot horses indicating his arrival?]

See: Metonymy

Judges 5:28 (#3)**"Why has his chariot delayed to come? Why do the hoofbeats of his chariots tarry"**

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [Why is it taking so long for him to come back with his chariots?]

See: Parallelism

Judges 5:28 (#4)**"Why do the hoofbeats of his chariots tarry"**

Sisera's mother is using the phrase **the hoofbeats of his chariots** by association to mean the sound of the hoofbeats of the horses that pull Sisera's chariots. Alternate translation: [Why do I not yet hear the sound of the hoofbeats of the horses that pull his chariots?]

See: Metonymy

Judges 5:29 (#1)**"The wise of her princesses"**

The song is using the adjective **wise** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this with an equivalent phrase. Alternate translation: [Her wisest princesses]

See: Nominal Adjectives

Judges 5:29 (#2)**"she also returned her answer to herself"**

This is a common expression that means that Sisera's mother answered her own question. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [she also answered her own question]

See: Idiom

Judges 5:30 (#1)**"Are they not finding, {are} they {not} dividing spoil, a maiden, two maidens to the head of a warrior, spoil of dyed fabrics for Sisera, spoil of dyed fabrics {and} embroidery, dyed fabric {and} two embroideries for the necks of the spoil"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to make this more than one sentence. Alternate translation: [She told herself that Sisera and his soldiers must be searching the battlefield for plunder and dividing it up. Each soldier, she thought, must be claiming a woman or two as concubines. She also thought that the soldiers must each be finding one or two dyed, embroidered robes that they could wear]

See: Quotes within Quotes

Judges 5:30 (#2)**"Are they not finding, {are} they {not} dividing spoil"**

Sisera's mother 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: [Certainly they are finding and dividing spoil]

See: Rhetorical Question

Judges 5:30 (#3)**"to the head of a warrior"**

This expression uses one part of a **warrior**, his **head**, to mean the warrior himself. If it would be helpful in your language, you could state the

meaning plainly. Alternate translation: [for each warrior]

See: Synecdoche

Judges 5:30 (#4)**"for Sisera"**

Sisera's mother is probably using the name **Sisera** by association to mean the soldiers in his army. She is probably not saying that only one or two expensive robes will be found among all the plunder and that Sisera personally will get those. Alternate translation: [for Sisera's soldiers]

See: Metonymy

Judges 5:30 (#5)**"dyed fabrics {and} embroidery"**

This phrase expresses a single idea by using two words implicitly connected with **and**. The word **embroidery** indicates how these **dyed fabrics** have been made even more luxurious. Alternate translation: [embroidered dyed fabrics]

See: Hendiadys

Judges 5:30 (#6)**"for the necks of the spoil"**

Sisera's mother is using one part of these soldiers, their **necks**, to mean the soldiers themselves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for the soldiers to wear who are collecting this plunder]

See: Synecdoche

Judges 5:30 (#7)**"for the necks of the spoil"**

Sisera's mother is using the term **spoil** by association to mean the soldiers who are collecting this plunder after the battle. Alternate translation: [for the necks of the soldiers collecting this plunder]

See: Metonymy

Judges 5:31 (#1)**"But {may} the lovers of him {be}"**

The song is speaking about Yahweh in the third person after addressing him in the second person. It may be more natural in your language to translate this phrase in the second person as well. Alternate translation: [But may those who love you be]

See: First, Second or Third Person

Judges 5:31 (#2)**"like the going forth of the sun in its strength"**

The **strength** of the sun could be its brightness or its heat. So the point of this comparison may be that just as the sun, once it rises, is too bright to look at or so hot that people must get out of its rays into the shade, so no one will be able to resist those who love Yahweh. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [irresistibly strong, like the unbearable brightness of the risen sun] or [irresistibly strong, like the unbearable heat of the risen sun]

See: Simile

Judges 5:31 (#3)**"like the going forth of the sun in its strength"**

This is the end of the song that Deborah and Barak sang. (In the next sentence, the author resumes the story.) If you began the song with an opening first-level quotation mark or similar opening convention, indicate its ending here with a closing first-level quotation mark or similar closing convention. If you have been using special formatting to set off the song as poetry, resume regular formatting with the next sentence.

See: Quote Markings

Judges 5:31 (#4)**"Then the land rested 40 years"**

See how you translated the same expression in [3:11](#). Alternate translation: [After this, there were no more wars for 40 years]

See: Personification

Judges - Chapter 6 Introduction*Structure and formatting*

This chapter tells the first part of the story of the next judge, Gideon. That story continues in Chapters 7 and 8.

Judges 6:1 (#1)**"evil in the eyes of Yahweh"**

See how you translated the same expression in [2:11](#). Alternate translation: [what was evil in Yahweh's judgment]

See: Metonymy

Judges 6:1 (#2)**"the sons of Israel"**

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in [2:4](#). Alternate translation: [the Israelites]

See: Metaphor

Judges 6:1 (#3)**"so Yahweh gave them into the hand of"**

See how you translated the same expression in [2:14](#). Alternate translation: [so Yahweh made them subject to]

See: Metonymy

Judges 6:1 (#4)**"Midian"**

As the Introduction to Judges discusses, the author is using the name **Midian** by association to mean the people of Midian. Alternate translation: [the Midianites]

See: Metonymy

Judges 6:2 (#1)**"From the face of Midian"**

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in [2:3](#). Alternate translation: [To get away from the Midianites]

See: Metonymy

Judges 6:3 (#1)**"Now it happened"**

The author is using this phrase to introduce background information that will help readers understand what happens 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

Judges 6:3 (#2)**"when Israel sowed"**

The author is using one part of the process of growing crops, sowing seed, to mean the whole process. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as the Israelites tried to grow crops each year]

See: Synecdoche

Judges 6:3 (#3)**"and the sons of the east"**

In certain contexts, the biblical text uses the expression **sons of** to indicate that the members of a group share the quality of something. In this case, they share the quality of living to the **east** of the Israelites. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and the inhabitants of the land to the east of Israel]

See: Idiom

Judges 6:3 (#4)**"against him"**

The pronoun **him** refers to **Israel**. The author is speaking of the nation as if it were a person. It may be helpful to clarify this for your readers. Alternate translation: [to oppress the people of Israel]

See: Pronouns — When to Use Them

Judges 6:5 (#1)**"And of them and of their camels there was no counting"**

The author 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: [Large numbers of people came, and they brought very many camels with them]

See: Hyperbole

Judges 6:5 (#2)**"And they came into the land to destroy it"**

The author is describing the result rather than the purpose of the Midianites coming into the land of Israel. It may be helpful to clarify this for your readers. Alternate translation: [And as a result of them coming into the land, it was ruined]

See: Connect — Reason-and-Result Relationship

Judges 6:6 (#1)**"And Israel was impoverished greatly from the face of Midian"**

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 the Midianites greatly impoverished the Israelites]

See: Active or Passive

Judges 6:6 (#2)**"from the face of Midian"**

The author is using one part of the **Midianites**, their **faces**, to represent the Midianites themselves in the act of impoverishing the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [because of the Midianites]

See: Synecdoche

Judges 6:7 (#1)

"Now it happened"

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

Judges 6:8 (#1)

"a man, a prophet"

The author is using the phrase **a man** to introduce this **prophet** 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 prophet]

See: Introduction of New and Old Participants

Judges 6:8 (#2)

"Thus says Yahweh, the God of Israel: 'I brought you up from Egypt, and I brought you out from the house of slaves'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Yahweh, the God of Israel, says that he brought you up from Egypt and that he brought you out from the house of slaves]

See: Quotes within Quotes

Judges 6:8 (#3)

"I brought you up from Egypt, and I brought you out from the house of slaves"

Yahweh gave the prophet a poetic message that used repetition for emphasis. To show that this is

poetry, you may want to include both phrases in your translation. But it may be clearer in your language to connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [I brought you up from Egypt, indeed, I brought you out from the house of slaves]

See: Parallelism

Judges 6:8 (#4)

"you"

Yahweh is saying **you** by association to mean "you Israelites." He did not bring the people whom this prophet is addressing **up from Egypt**, since that happened in an earlier generation. Alternate translation: [you Israelites]

See: Metonymy

Judges 6:8 (#5)

"from the house of slaves"

Yahweh is speaking of Egypt as if it had been a **house** where people kept slaves. Alternate translation: [the country where you were in slavery]

See: Metaphor

Judges 6:10 (#1)

"And I said to you, 'I {am} Yahweh your God. You shall not fear the gods of the Amorite, when you {are} dwelling in their land.' But you have not heard my voice"

If you began translating this in the previous verse in such a way that there would not be a quotation within a quotation, you can continue to do that here. Alternate translation: [He says that he told you that he was Yahweh your God and that you were not to fear the gods of the Amorite when you were dwelling in their land, but you have not heard his voice]

See: Quotes within Quotes

Judges 6:10 (#2)**"But you have not heard my voice"**

See how you translated the same expression in [2:2](#).
Alternate translation: [But you have not obeyed my voice]

See: Assumed Knowledge and Implicit Information

Judges 6:10 (#3)**"But you have not heard my voice"**

Yahweh is using the term **voice** by association to mean what he used his voice to command them to do. Alternate translation: [But you have not obeyed what I commanded you]

See: Metonymy

Judges 6:11 (#1)**"Now the angel of Yahweh came"**

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Judges 6:11 (#2)**"the angel of Yahweh"**

See the discussion of this phrase in Part 3 of the Introduction to Judges, and see how you translated it in [2:1](#).

See: Translate Unknowns

Judges 6:11 (#3)**"was} in Ophrah" - "the Abiezrite"**

The word **Ophrah** is the name of a town, and the word **Abiezrite** describes a person who belonged to the group of descendants of a man named Abiezer.

See: How to Translate Names

Judges 6:11 (#4)**"And Gideon, his son"**

The author is using this phrase to introduce **Gideon** 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: [And one of his sons, Gideon]

See: Introduction of New and Old Participants

Judges 6:11 (#5)**"from the face of Midian"**

The author is using the term **face** to mean sight, by association with the way that people can see what is in front of their face. Alternate translation: [from the sight of Midian]

See: Metonymy

Judges 6:12 (#1)**"Yahweh {is} with you"**

Verses 14 and 16 identify this **angel** as Yahweh himself. So here Yahweh is actually speaking about himself in the third person. However, Gideon does not yet know that Yahweh is appearing to him in the form of this angel. So it would be appropriate to leave this statement in the third person.

See: First, Second or Third Person

Judges 6:12 (#2)**"warrior of valor"**

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

See: Abstract Nouns

Judges 6:13 (#1)

"Excuse me, my lord, but {if} Yahweh is with us, then why has all of this happened to us? And where {are} all of his wonders that our fathers recounted to us, saying, 'Did not Yahweh bring us up from Egypt'"

Gideon and the ancestors whom he is quoting 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 these questions as statements or as exclamations. Alternate translation: [Excuse me, my lord, but if Yahweh is with us, then all of this should not have happened to us! We should be seeing the same kind of wonders that our fathers recounted to us, saying, 'Yahweh brought us up from Egypt!]

See: Rhetorical Question

Judges 6:13 (#2)

"Excuse me, my lord"

Gideon is politely asking permission to address a superior and referring to the angel by a respectful title. In your translation, use comparable forms for these purposes in your own language.

See: Politeness

Judges 6:13 (#3)

"with us" - "has" - "happened to us" - "to us" - "Did" - "bring us up" - "and given us"

In each of these instances, by **us**, Gideon means himself and others in his situation but not the angel of Yahweh, to whom he is speaking. So use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Judges 6:13 (#4)

"our fathers"

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

See: Metaphor

Judges 6:13 (#5)

"saying, 'Did not Yahweh bring us up from Egypt'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [when they told us how Yahweh brought us up from Egypt]

See: Quotes within Quotes

Judges 6:13 (#6)

"and given us into the palm of Midian"

Here the term **palm**, like the term "hand" elsewhere in the book, represents the power of a person or group. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and given the Midianites power over us]

See: Metonymy

Judges 6:14 (#1)

"from the palm of Midian"

See how you translated the similar expression in the previous verse. Alternate translation: [from the power of Midian]

See: Metonymy

Judges 6:14 (#2)

"Have I not sent 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: [I am sending you!]

See: Rhetorical Question

Judges 6:15 (#1)

"Excuse me, my lord"

See how you translated this same phrase in [6:13](#).

See: Politeness

Judges 6:15 (#2)

"by what shall I save Israel"

Gideon seems to be using the question form for emphasis rather than to ask for information, since in the rest of the verse he gives reasons why he cannot do what Yahweh is telling him to do. 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 no means by which I can save Israel!]

See: Rhetorical Question

Judges 6:15 (#3)

"Behold"

As the Introduction to Judges discusses, Gideon is using the word **Behold** to call attention to what he is about to say. Alternate translation: [Listen]

See: Metaphor

Judges 6:15 (#4)

"my thousand"

Here the term **thousand** probably refers not to that number of people but to a part of a tribe. Alternate translation, as in the UST: [my clan]

See: Numbers

Judges 6:15 (#5)

"is} the weak {one} in Manasseh, and I {am} the young {one}"

Gideon is using the adjectives **weak** and **young** as nouns. The ULT shows this by adding the word **one** in each case. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [is the weakest clan in Manasseh, and I am the youngest son]

See: Nominal Adjectives

Judges 6:16 (#1)

"Because I will be with you"

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. Yahweh is implicitly answering Gideon's question in the previous verse. Alternate translation: [You will be able to save Israel because I will be with you]

See: Ellipsis

Judges 6:16 (#2)

"Midian as one man"

This is a common expression that refers to an entire group gathered together, as the similar uses in [20:1](#), [20:8](#), [20:11](#), and [Nehemiah 8:1](#) show. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the entire army of Midian at once]

See: Idiom

Judges 6:17 (#1)

"if I have found favor in your eyes"

Gideon is not using the word **found** to mean that he was intentionally searching for something. He is using it to refer to having something, as if he had found it. Alternate translation: [if in fact I have favor in your eyes]

See: Idiom

Judges 6:17 (#2)

"if I have found favor in your eyes"

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: [if in fact you have judged me favorably]

See: Abstract Nouns

Judges 6:19 (#1)

"a kid of goats"

This is a common expression that describes a young goat. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a young goat]

See: Idiom

See: Metonymy

Judges 6:19 (#2)

"and, {from} an ephah of flour"

If it would be clearer for your readers, you could express this amount in terms of modern measurements. Alternate translation: [and from about 22 liters of flour] or [and from about 20 pounds of flour]

See: Biblical Volume

Judges 6:20 (#1)

"the angel of God"

The phrase **the angel of God** refers to the same person as "the angel of Yahweh." It may be helpful to clarify this for your readers by using the same expression that you have been using to translate "the angel of Yahweh."

See: Introduction of New and Old Participants

Judges 6:21 (#1)

"and fire came up"

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [and fire went up]

See: Go and Come

Judges 6:21 (#2)

"from his eyes"

The author is using the term **eyes** by association to mean sight. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [out of his sight]

See: Metonymy

Judges 6:22 (#1)

"And Gideon saw"

The author is using the term **saw** by association to mean "recognized." Alternate translation: [And Gideon recognized]

Judges 6:22 (#2)

"Alas, my Lord Yahweh, for upon that I have seen the angel of Yahweh face to face"

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 I have seen the angel of Yahweh face to face, I am afraid that you, Lord Yahweh, are going to punish me]

See: Connect — Reason-and-Result Relationship

Judges 6:22 (#3)

"Alas, my Lord Yahweh"

Gideon is using a word that expresses a strong feeling, fear. The ULT translates this word as **Alas**. 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

Judges 6:22 (#4)

"face to face"

This is a common expression that describes seeing someone in person. Your language may have a comparable expression that you can use in your translation. (For example, some languages may say something such as "nose to nose.") You could also state the meaning plainly. Alternate translation, as in the UST: [in person]

See: Idiom

Judges 6:23 (#1)

"But Yahweh said to him"

Since the angel of Yahweh had disappeared from Gideon's sight, the author seems to mean implicitly that Yahweh spoke to Gideon from heaven. You

could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But Yahweh spoke to him from heaven and said]

See: Assumed Knowledge and Implicit Information

Judges 6:23 (#2)

"Peace to you"

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: [Everything is peaceful between you and me]

See: Abstract Nouns

Judges 6:24 (#1)

"Yahweh {is} Peace"

Even if your language would not ordinarily use an abstract noun for the idea of **Peace**, you may be able to use that word in the name of this altar. If not, you could express the same idea in another way. Alternate translation: [Yahweh Makes Us Peaceful]

See: Abstract Nouns

Judges 6:24 (#2)

"To this day"

The author is using the term **day** to refer to a specific time, the time when he was writing the book of Judges. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [At this time]

See: Metonymy

Judges 6:25 (#1)

"And it happened"

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

Judges 6:25 (#2)

"the bullock of an ox"

This is a common expression that describes a young ox. If it would be helpful in your language, you could state the meaning plainly. See how you translated the comparable expression "a kid of goats" in [6:19](#). Alternate translation: [the young ox]

See: Idiom

Judges 6:25 (#3)

"and the second bullock, seven years {old}"

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [and his other bullock, the one that is seven years old]

See: Ordinal Numbers

Judges 6:26 (#1)

"on the head of this stronghold"

Yahweh assumes that Gideon will understand that by **the head of this stronghold**, he is referring to the top of a rocky cliff in the town of Ophrah. The people of the town could go there for safety from the Midianites, and since it was a high place, it was also where Gideon's father had built an altar. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [on the high place near this town]

See: Assumed Knowledge and Implicit Information

Judges 6:26 (#2)

"in the arrangement"

This phrase probably refers to Yahweh's command to the Israelites in [Exodus 20:25](#) to use only natural stones if they built a stone altar to him. That is, they were not to use any stones that had been cut or shaped with tools. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in the proper arrangement] or [using only natural stones, as I have commanded]

See: Assumed Knowledge and Implicit Information

Judges 6:26 (#3)

"Then you shall take the second bull and you shall offer an offering"

As the previous verse describes, this **second bull** was seven years old. This was symbolic of the seven years during which God had punished the Israelites for their disobedience, as [6:1](#) describes. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [Then you shall take the seven-year-old bull and you shall offer an offering for the sins of the Israelites]

See: Symbolic Action

Judges 6:26 (#4)

"on the wood of the Asherah"

Yahweh is using the term **wood** by association to mean a fire that Gideon would build using this wood as fuel. Alternate translation: [on a fire that you shall build from the wood of the Asherah]

See: Metonymy

Judges 6:27 (#1)

"the house of his father"

The author is using the term **house** by association to mean a group of people who were living together, not necessarily all in the same building. Gideon's **father** was the head of this household, which probably included family members in several generations and servants. Alternate translation: [the people in his extended family]

See: Metonymy

Judges 6:27 (#2)

"and the men of the city"

Here the masculine term **men** has a generic sense that includes both men and women. While the males in the city were the most likely to attack Gideon for tearing down the altar of Baal, he probably feared any person—man or woman, adult or child—who would recognize him and identify him as the person who had done that. Alternate translation: [and the people of the city]

See: When Masculine Words Include Women

Judges 6:28 (#1)

"and behold, the altar of Baal was torn down, and the Asherah that {was} beside it was cut down, and the second bullock had been offered on the built altar"

If your language does not use these passive forms, you could express these ideas with active forms or in another way that is natural in your language. Alternate translation: [and they saw that someone had torn down the altar of Baal, cut down the Asherah that was beside it, built an altar, and offered the second bullock on it]

See: Active or Passive

Judges 6:29 (#1)

"And they said, a man to his fellow"

This is a common expression that means that the people of the city were asking each other the question that follows. No particular relationship is in view between a **man** and his **fellow** man. The expression just means that one person asked another. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Each person was asking other people]

See: Idiom

Judges 6:29 (#2)

"And they searched and sought, and they said"

The terms **searched** and **sought** mean similar things. The author is using the two terms together for emphasis, probably to mean that it took some time to find out who was responsible. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [They had to search for some time, but finally they discovered]

See: Doublet

Judges 6:30 (#1)

"Bring out your son, that he may die, because he tore down the altar of Baal and because he cut down the Asherah that {was} beside it"

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 your son tore down the altar of Baal and cut down the Asherah that was beside it, he deserves to die, so bring him out to us]

See: Connect — Reason-and-Result Relationship

Judges 6:30 (#2)

"that he may die"

The men of the city mean implicitly that they want Joash to surrender Gideon to them so that they can execute him as a punishment. They do not mean that Gideon would die as a result of Joash bringing him out. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [so that we can execute him]

See: Assumed Knowledge and Implicit Information

Judges 6:31 (#1)

"who stood against him"

This is a common expression that describes these people opposing Joash in an argument. The emphasis is not on their body position, although they likely were standing around his house. The idea is that they wanted Joash to bring Gideon out to them, but he refused, so the people were in opposition **against** Joash. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who were arguing with him]

See: Idiom

Judges 6:31 (#2)

"Will you contend for Baal? Or will you save him"

Joash 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 these questions as statements or as exclamations.

Alternate translation: [You should not have to contend for Baal! You should not have to help him!]

See: Rhetorical Question

Judges 6:31 (#3)

"Whoever contends for him, may he die"

Joash is saying implicitly that anyone who thinks he needs to act to defend Baal's honor is suggesting that Baal is not powerful enough to defend his own honor, and that is being just as disrespectful to Baal as the person who tore down his altar. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Whoever contends for him is being just as disrespectful, and he is the one who deserves to die]

See: Assumed Knowledge and Implicit Information

Judges 6:31 (#4)

"still morning"

Joash 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: [while it is still morning]

See: Ellipsis

Judges 6:32 (#1)

"Jerubbaal"

The word **Jerubbaal** is another name by which Gideon became known. It means "may Baal contend."

See: How to Translate Names

Judges 6:32 (#2)

"saying, 'May Baal contend against him, since he tore down his altar'"

It is unclear how many of the words that follow **saying** were spoken by the people who gave Gideon the name **Jerubbaal** and how many are an explanation by the author of why the people gave him this name. The people could have spoken: (1)

all of the words that are within quotation marks in the ULT. This would be a repetition of what Joash said at the end of the previous verse. (2) only the first phrase that is within quotation marks in the ULT. This would explain the meaning of the name Jerubbaal. The rest would be an explanation by the author. Alternate translation: [saying, "May Baal contend against him," since he tore down his altar]

See: Quote Markings

Judges 6:33 (#1)

"Now all of Midian and Amalek and the sons of the east assembled themselves together"

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Judges 6:33 (#2)

"and the sons of the east"

See how you translated this expression in [6:3](#).

See: Idiom

Judges 6:33 (#3)

"and they crossed over"

The author assumes that readers will understand that he means that these enemy forces **crossed over** the Jordan River into Israel. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and they crossed over the Jordan River into Israel]

See: Assumed Knowledge and Implicit Information

Judges 6:34 (#1)

"Then the Spirit of Yahweh wore Gideon"

The author is speaking as if the **Spirit of Yahweh** literally **wore** Gideon as if he had been a garment. He means that the Spirit of Yahweh gave Gideon strength and guidance, as if Gideon had the Spirit right inside himself doing that. Your language may

have a comparable expression that you can use in your translation. You could also state the meaning plainly. Alternate translation: [Then the Spirit of Yahweh filled Gideon] or [Then the Spirit of Yahweh made Gideon strong and confident]

See: Metaphor

Judges 6:34 (#2)

"Abiezer"

See the discussion in the Introduction to Judges of the author's use of the name of a nation, tribe, or clan to mean its people or army. Alternate translation: [the Abiezrites]

See: Metonymy

Judges 6:35 (#1)

"him"

The author is using the pronoun **him** in the first instance to speak of the tribe of **Manasseh** as if it were an individual person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the soldiers from that tribe]

See: Personification

Judges 6:35 (#2)

"and they went up to meet them"

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [and they came up to meet them]

See: Go and Come

Judges 6:35 (#3)

"and they went up to meet them"

The pronoun **they** refers to the soldiers from the tribes of **Asher**, **Zebulun**, and **Naphtali** who responded to the summons from Gideon. The pronoun **them** could refer to: (1) Gideon and the soldiers from Manasseh whom he was commanding. This would suit the sense of the verb **went up**, since [7:9](#) indicates that Gideon was staying on some high ground above the battlefield. Alternate translation: [and soldiers from those

tribes went up to meet Gideon and the soldiers from Manasseh whom he was commanding] (2) the enemy armies. Alternate translation: [and soldiers from those tribes joined in the fight against the Midianites and their allies]

See: Pronouns — When to Use Them

Judges 6:36 (#1)

"If you are saving Israel by my hand"

Gideon is using one part of himself, his **hand**, to represent all of himself in the act of **saving Israel**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [If you are indeed using me to save Israel]

See: Synecdoche

Judges 6:37 (#1)

"a fleece of wool"

A **fleece of wool** is a large piece of skin from a sheep that still has the wool (the thick, warm hair of the sheep) attached. In this culture, a fleece could be used as a blanket or to make a garment. If your readers would not be familiar with what a fleece is, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: [a sheepskin] or [an animal skin with the hair still on it]

See: Translate Unknowns

Judges 6:37 (#2)

"but on all of the ground {is} dryness"

If your language does not use an abstract noun for the idea of **dryness**, you could express the same idea in another way. Alternate translation: [but all around it the ground stays dry]

See: Abstract Nouns

Judges 6:38 (#1)

"and wrung dew from the fleece, the fulness of a bowl {of} water"

The author is leaving some information implicit that he assumes readers will understand. While the fleece was soaked with dew, the ground all around it remained dry. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do this.

See: Assumed Knowledge and Implicit Information

Judges 6:39 (#1)

"May your nose not burn against me"

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in [2:14](#). Alternate translation: [May you not be angry with me]

See: Idiom

Judges 6:39 (#2)

"but may I speak only this time. May I please test only this time"

Since Gideon has already done a test with the fleece once, by **only this time** he means, in both instances, "just one more time." You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [but may I speak just one more time. May I please test just one more time]

See: Assumed Knowledge and Implicit Information

Judges 6:39 (#3)

"may dryness be on the fleece alone"

If your language does not use an abstract noun for the idea of **dryness**, you could express the same idea in another way. See how you translated the similar expression in [6:37](#). Alternate translation: [may only the fleece be dry]

See: Abstract Nouns

Judges 6:40 (#1)

"For dryness was on the fleece alone"

See how you translated the similar expression in the previous verse. Alternate translation: [For only the fleece was dry]

See: Abstract Nouns

Judges - Chapter 7 Introduction

Structure and formatting

The account of Gideon, which began in chapter 6, continues in this chapter.

Religious and Cultural Concepts in This Chapter

Why does the barley loaf represent Gideon?

In [7:13](#), a Midianite soldier tells his friend that the loaf of barley bread in the dream the friend has just recounted must represent Gideon. He says this because barley was a grain that only poorer people ate, and as [6:6](#) states, the Midianites had reduced the Israelites to poverty. In [6:11](#), Gideon was threshing wheat in a winepress to hide it from the Midianites; they may have taken the wheat from Israel but left the barley because they did not want to eat it. Beyond this, the “sons of the east” were nomadic herders, so they would have associated grain with a farming culture such as the Israelites had. For these reasons, the soldier recognizes that the loaf of barley bread represents the Israelite army under the command of Gideon. A note to verse 13 suggests a way to indicate this in your translation.

Mount Gilead

In [7:3](#), Yahweh tells Gideon to announce to his troops that anyone who is afraid can depart from “Mount Gilead.” In this context, that name cannot refer, as it usually does, to the mountainous region east of the Jordan River. The Valley of Jezreel, where the two armies had gathered for battle, was west of the Jordan River. Since Gilead was the ancestor of a major part of the tribe of Manasseh, including the Abiezrites, and since that tribe had territory on both sides of the Jordan, it is possible that the people of Manasseh had named a mountain after Gilead on the west side of the river, near where Gideon’s army had assembled. But such a mountain is not known from any other source. Some commentators have suggested instead that “Mount Gilead” might have been a name that the soldiers of Manasseh gave to their army, to describe both its strength and its lineage. However, there is no evidence elsewhere for that either. But since this is ultimately a matter of interpretation

rather than of translation, is probably best to translate the expression as “Mount Gilead” and allow preachers and teachers of the Bible to explain the possible meanings.

Translation Issues in This Chapter

“into their hand”/“into your hand” (plural “you”)

In several places in this chapter, the author or characters use the expressions “into their hand” and “into your hand” (with a plural “you”). Since this expression refers to a group of people, it might be more natural in your language to use the plural form of **hand**. (See: Collective Nouns)

Judges 7:1 (#1)

“Harod” - “Moreh”

The word **Harod** means “trembling.” The spring probably got this name because, as [7:3](#) describes, all the soldiers who were “afraid and trembling” were dismissed from Gideon’s army there. If it would be helpful to your readers, you could indicate this in a footnote.

See: How to Translate Names

Judges 7:2 (#1)

“for my giving Midian into their hand”

Here Yahweh is using the term **hand** in the sense of possession. The image is of someone holding something in his hand. That is, when Yahweh speaks of **giving Midian into the hand** of the Israelites, the idea is that the Israelites will conquer the Midianites, who will then become subject to them. Alternate translation: [for me to enable them to conquer the Midianites]

See: Metonymy

Judges 7:2 (#2)

“into their hand”

As the Notes to this chapter discuss, since a group of people is in view here and in similar instances, it might be more natural in your language to use the plural form of **hand**. Alternate translation: [into their hands]

See: Collective Nouns

Judges 7:2 (#3)

"My hand has saved me"

Here Yahweh is using the term **hand** more in the sense of power. The image is of someone doing something with his hand. That is, if the Israelites claimed that their **hand** had **saved** them, they would be saying that they had saved themselves by their own power. Alternate translation: [We Israelites have saved ourselves by our own power]

See: Metonymy

Judges 7:3 (#1)

"proclaim in the ears of the people, saying, 'Whoever {is} afraid and trembling, may he turn back and depart from Mount Gilead'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [proclaim in the ears of the people that anyone who is afraid or trembling may turn back and depart from Mount Gilead]

See: Quotes within Quotes

Judges 7:3 (#2)

"in the ears of the people"

Yahweh is using one part of Gideon's soldiers, their **ears**, to mean all of them in the act of hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [loudly so that the people can hear]

See: Synecdoche

Judges 7:3 (#3)

"is} afraid and trembling"

This phrase expresses a single idea by using two words connected with **and**. The word **afraid** tells why a soldier might be **trembling**. Alternate translation: [is trembling with fear]

See: Hendiadys

Judges 7:3 (#4)

"from Mount Gilead"

See the discussion in the Notes to this chapter for a suggestion of how to translate this name in this context.

See: How to Translate Names

Judges 7:3 (#5)

"were left"

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: [remained]

See: Active or Passive

Judges 7:4 (#1)

"and I will refine it for you there"

The pronoun **it** refers back to **the people** earlier in the verse. It may be helpful to clarify this for your readers. Alternate translation: [and I will refine the people for you there]

See: Pronouns — When to Use Them

Judges 7:4 (#2)

"and I will refine it for you"

Yahweh is speaking as if he were literally going to **refine** Gideon's troops, as if they were a precious metal such as silver or gold and he was going to melt them with heat to remove their impurities. He means that he is going to enable Gideon to identify the best soldiers and keep only them in his army. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and I will enable you to identify the best soldiers]

See: Metaphor

Judges 7:4 (#3)

"And it will be, {of} whom I say to you, 'This {one} shall go with you,' he shall go with you,

but all {of} whom I say to you, 'This one shall not go with you,' he shall not go"

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 when I tell you that a certain kind of soldier is to go with you, then you must bring that kind of soldier with you, but you must not bring any other kind of soldier with you that I say is not to go with you]

See: Quotes within Quotes

Judges 7:5 (#1)

"So he brought the people down"

In a context such as this, your language might say "took" instead of **brought**. Alternate translation: [So he took the people down]

See: Go and Come

Judges 7:5 (#2)

"and anyone who kneels upon his knees to drink"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and you shall put in a different group anyone who kneels upon his knees to drink]

See: Ellipsis

Judges 7:5 (#3)

"kneels upon his knees"

It might seem that the expression **kneels upon his knees** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [kneels down]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 7:6 (#1)

"with their hand to their mouth"

Since the author is referring to a group of people, it might be more natural in your language to use the plural forms of **hand** and **mouth**. Alternate translation: [with their hands to their mouths]

See: Collective Nouns

Judges 7:6 (#2)

"knelt upon their knees"

See how you translated the similar expression in the previous verse. Alternate translation: [knelt down]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 7:7 (#1)

"I will save you, and I will give Midian into your hand"

Since Yahweh was going to **give Midian** into Gideon's **hand** (that is, give Gideon the power to conquer Midian) in order to **save** the Israelites, in your translation you may wish to relate these events in the order in which they were going to happen. Alternate translation: [I will give Midian into your hand and save you]

See: Order of Events

Judges 7:7 (#2)

"you"

In this verse, the word **your** is singular because Yahweh is speaking to Gideon as an individual. However, the word **you** is plural because Yahweh is addressing Gideon as representative of all the Israelites. So use the plural form in your translation if your language marks that distinction. Other languages may have different ways of clarifying the meaning. Alternate translation: [you Israelites]

See: Forms of 'You' — Singular

Judges 7:7 (#3)

"But all the people may go"

Yahweh assumes that when he says **all the people**, Gideon will understand that he means "all the other

people," that is, the soldiers who did not lap the water from their hands. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But all the soldiers who did not lap the water may go]

See: Assumed Knowledge and Implicit Information

Judges 7:7 (#4)

"a man to his place"

Yahweh is not referring to a specific **man**. He means each of the men who knelt down to drink. Express this in a way that would be natural in your language. Alternate translation: [each man to his own home]

See: Generic Noun Phrases

Judges 7:8 (#1)

"into their hand"

See how you translated the same expression in [7:6](#). Alternate translation: [into their hands]

See: Collective Nouns

Judges 7:8 (#2)

"and their shofars"

The pronoun **their** refers to the soldiers who were leaving the army. It may be helpful to clarify this for your readers. Alternate translation: [and the shofars that the other soldiers had brought]

See: Pronouns — When to Use Them

Judges 7:8 (#3)

"but every man of Israel"

The author assumes that readers will understand that by **every man of Israel** he means the soldiers who had not lapped the water from their hands. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [but the soldiers who had not lapped the water from their hands]

See: Assumed Knowledge and Implicit Information

Judges 7:8 (#4)

"Now the camp of Midian was to him from below, in the valley"

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Judges 7:9 (#1)

"Arise"

Yahweh is using the expression **Arise** to tell Gideon to take action and lead his army down into the valley to attack the Midianites. Gideon probably was lying in bed when Yahweh spoke to him **that night**, but the meaning of the term **Arise** is not simply that Gideon should get out of bed. See how you translated the same expression in [4:14](#). Alternate translation: [Get going]

See: Idiom

Judges 7:9 (#2)

"Go down into the camp, for I have given it into your hand"

Yahweh is using the term **camp** by association to mean the Midianite army in its camp. Alternate translation: [Go down and attack the Midianite army where it is encamped, for I have given you the power to defeat it]

See: Metonymy

Judges 7:9 (#3)

"I have given it into your hand"

Yahweh is using the past tense to describe something that is going to happen in the future. He is doing this to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense in your translation and express the emphasis in another way. Alternate translation: [I will certainly give it into your hand]

See: Predictive Past

Judges 7:10 (#1)**"and Purah"**

The word **Purah** is the name of a man.

See: How to Translate Names

Judges 7:11 (#1)**"your hands will be strong"**

Yahweh is using one part of Gideon, his **hands**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you will feel courageous]

See: Synecdoche

Judges 7:11 (#2)**"to the edge of the armed {ones} who {were} in the camp"**

If your language does not use a passive form such as **armed**, you could express the idea in active form or in another way that is natural in your language. The emphasis here may be on the fact that these men were holding weapons because they were sentries guarding the camp. Alternate translation: [to the edge of the camp, where the sentries were]

See: Active or Passive

Judges 7:12 (#1)**"the sons of the east"**

See how you translated this expression in [6:3](#).

See: Idiom

Judges 7:12 (#2)**"like the locust in multitude"**

The point of this comparison is that just as a **locust** swarm is very great **in multitude**, that is, extremely numerous, so this combined army had a very great number of soldiers. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [in huge numbers, such as in a swarm of locusts]

See: Simile

Judges 7:12 (#3)**"And to their camels there was not a number"**

The author 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: [And they had so many camels that one could hardly count them]

See: Hyperbole

Judges 7:12 (#4)**"And to their camels there was not a number, like the sand that {is} along the edge of the sea in multitude"**

The point of this comparison is that just as the grains of **sand** that are **along the edge of the sea** are very numerous, so this combined army had a very great number of camels. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And they had a huge number of camels, which seemed as huge as the number of grains of sand along the edge of the sea]

See: Simile

Judges 7:13 (#1)**"and behold, a man was recounting" - "Behold" - "and behold"**

As the Introduction to Judges discusses, the author is using the term **behold** to call attention to what he is about to say. Similarly, the man is saying **Behold ... behold** not to get his comrade to look at something but to get him to pay attention to what he is about to say. Your language may have comparable expressions that you can use in your translation. Alternate translation: [and what he found was that a man was recounting ... Now listen ... and in my dream]

See: Metaphor

Judges 7:13 (#2)**"I dreamed a dream"**

It might seem that the expression **I dreamed a dream** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [I had a dream]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 7:14 (#1)

"And his comrade answered and said"

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells why the comrade **said** this. Alternate translation: [And his comrade said in response] or [And his comrade responded]

See: Hendiadys

Judges 7:14 (#2)

"This {is} nothing except if {it is} the sword of Gideon"

If, in your language, it would appear that the comrade was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [This can only be the sword of Gideon]

See: Connect — Exception Clauses

Judges 7:14 (#3)

"This {is} nothing except if {it is} the sword of Gideon"

The pronoun **this** refers to the loaf of barley bread in the dream. It may be helpful to clarify this for your readers. Alternate translation: [The loaf of barley bread in your dream can only represent the sword of Gideon]

See: Pronouns — When to Use Them

Judges 7:14 (#4)

"the sword of Gideon"

The comrade is using the expression **the sword of Gideon** to mean the army of Gideon, by association with the way that his army would use swords as

weapons. Alternate translation: [the army of Gideon]

See: Metonymy

Judges 7:14 (#5)

"Gideon, the son of Joash, the man of Israel"

See the discussion in the Notes to this chapter for an explanation of why the comrade says that the loaf of barley bread must represent Gideon. Alternate translation: [that poor Israelite farmer, Gideon, the son of Joash]

See: Assumed Knowledge and Implicit Information

Judges 7:15 (#1)

"that he bowed down"

The author means implicitly that Gideon **bowed down** to worship God in thanks for the victory that he realized the Israelites were going to win. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [that he bowed down in worship]

See: Assumed Knowledge and Implicit Information

Judges 7:15 (#2)

"And he returned"

The author is referring only to Gideon, but he means that both Gideon and Purah **returned** to the Israelite camp. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he and Purah returned]

See: Synecdoche

Judges 7:15 (#3)

"Arise, for Yahweh has given the camp of Midian 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: [Yahweh has given the camp of Midian into your hand, so arise]

See: Connect — Reason-and-Result Relationship

Judges 7:15 (#4)

"Arise"

Even though Gideon's men were probably lying in bed, here the term **Arise** does not mean simply that they should get up. It means the same thing that it did in [7:9](#). See how you translated it there. Alternate translation: [Let's get going!]

See: Idiom

Judges 7:15 (#5)

"Arise" - "into your hand"

The implied "you" in the imperative **Arise** and the pronoun **your** are plural here because Gideon is addressing all of the soldiers in his army, so use plural forms in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Judges 7:18 (#1)

"And you shall say, 'For Yahweh and for Gideon'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And you shall shout that you are fighting for Yahweh and for Gideon]

See: Quotes within Quotes

Judges 7:18 (#2)

"And you shall say, 'For Yahweh and for Gideon'"

Gideon is telling his soldiers to shout something that is not a complete sentence. It is a war cry, and so it is not supposed to be lengthy, and it does not have to be grammatically complete. You may wish to retain it as a brief incomplete sentence in your translation. See the translation suggestion for verse 20, where there is a slightly longer version of this war cry.

See: Ellipsis

Judges 7:19 (#1)

"Stationing, they had just stationed the guards"

The author is repeating forms of the verb "station" 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: [The new guards were just coming on duty]

See: Reduplication

Judges 7:19 (#2)

"they had just stationed the guards, and they blew on the shofars"

The first instance of the pronoun **they** refers to the Midianites, while the second instance refers to Gideon and his men. It may be helpful to clarify this for your readers. Alternate translation: [the Midianites had just stationed the guards, and Gideon and his men blew on the shofars]

See: Pronouns — When to Use Them

Judges 7:20 (#1)

"A sword for Yahweh and for Gideon"

The soldiers are using the term **sword** by association to mean "army," since they are an army that uses swords to fight. Alternate translation: [The army of Yahweh and of Gideon]

See: Metonymy

Judges 7:21 (#1)

"the camp"

The author is using the word **camp** by association to mean the soldiers in the camp. Alternate translation: [the soldiers in the camp]

See: Metonymy

Judges 7:22 (#1)

"and Yahweh set the sword of a man against his comrade"

The author is speaking of a **sword** as if it were a living thing that Yahweh could have **set** against a person, that is, caused to attack a person. If it would be helpful in your language, you could state the meaning plainly. The UST models one way to do this.

See: Personification

Judges 7:22 (#2)

"the camp. And the camp fled"

In both of these instances, the author is using the word **camp** by association to mean the soldiers in the camp. Alternate translation: [the other soldiers in the camp. And the soldiers fled]

See: Metonymy

Judges 7:23 (#1)

"Then a man of Israel from Naphtali and from Asher and from all of Manasseh was summoned"

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 Gideon summoned the men of Israel from Naphtali and from Asher and from all of Manasseh]

See: Active or Passive

Judges 7:23 (#2)

"Then a man of Israel" - "was summoned"

The author is using the term **man** in a collective sense. It may be more natural in your language to use the plural form of the word and a plural verb. Alternate translation: [Then the men of Israel ... were summoned]

See: Collective Nouns

Judges 7:24 (#1)

"Come down"

In a context such as this, your language might say "Go" instead of **Come**. Alternate translation: [Go down]

See: Go and Come

Judges 7:24 (#2)

"the waters unto Beth Barah and the Jordan"

The messengers are using the word **waters** by association to mean the shallow places where people can cross rivers and streams. Your language may have a term for such places. Alternate translation: [the fords of the streams in the area of Beth Barah and the fords of the Jordan]

See: Metonymy

Judges 7:24 (#3)

"Beth Barah"

The term **Beth Barah** is the name of a town.

See: How to Translate Names

Judges 7:24 (#4)

"So every man of Ephraim was summoned"

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: [So the messengers summoned all of the men of Ephraim]

See: Active or Passive

Judges 7:24 (#5)

"So every man of Ephraim was summoned"

The author means implicitly that the messengers summoned **every man** who was able to fight as a soldier. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [So the messengers summoned all the fighting men of Ephraim]

See: Assumed Knowledge and Implicit Information

Judges 7:25 (#1)

"Oreb and Zeeb"

The words **Oreb** and **Zeeb** are the names of men.

See: How to Translate Names

Judges 7:25 (#2)

"at the rock of Oreb" - "at the winepress of Zeeb"

The expressions **the rock of Oreb** and **the winepress of Zeeb** are the names of places. Some languages may present these names as titles. Alternate translation: [at the Rock of Zeeb ... at the Winepress of Oreb]

See: How to Translate Names

Judges 7:25 (#3)

"and they brought the head of Oreb and Zeeb"

Since the author is referring to two people, it might be more natural in your language to use the plural form of **head**. Alternate translation: [and they brought the heads of Oreb and Zeeb]

See: Collective Nouns

Judges 7:25 (#4)

"to Gideon, from across the Jordan"

This could mean: (1) that the soldiers from Ephraim pursued the fleeing Midianite soldiers across the Jordan River, bringing the heads of Oreb and Zeeb with them, and when they met Gideon on the east side of the river, they presented the heads to him. This would mean that [8:4](#) is resuming the story after this episode. Alternate translation: [to Gideon after he crossed the Jordan] (2) that the soldiers from Ephraim pursued the fleeing Midianite soldiers across the Jordan River, found and killed Oreb and Zeeb on the east side of the river, and then brought their heads back to Gideon on the west side of the river. This would mean that the phrase **they chased after Midian** is a summary of what happened in the first part of the verse. Alternate translation: [back across the river to Gideon]

See: Assumed Knowledge and Implicit Information

Judges - Chapter 8 Introduction

Structure and Formatting

The account of Gideon concludes in this chapter.

Religious and Cultural Concepts in This Chapter

The tower in Penuel

Ancient cities and towns often built protective towers. Their citizens could go inside them for safety, and from the top of them their soldiers had an advantage in fighting attacking armies. The leaders of Penuel probably thought that they were safe from the Midianites because they had such a tower. Gideon told them that he was going to tear down their tower to show that they should have taken his side in the fight against the Midianites.

Why did Gideon kill the men of Penuel?

It seems difficult to understand why, when Gideon returned to Penuel (8:17), he "killed the men of the city." He had only said he would tear down their tower, just as he had only told the leaders of Succoth that he would whip them with thorny branches, and that was all he did to them. Here is one possible explanation. In 8:16, the author uses the phrase "the men of Succoth" to mean the same thing as "the elders of the city." So the phrase "the men of the city" in 8:17 may refer to the town leaders of Penuel. The author may be saying that when Gideon tore down the tower, this killed the town leaders. That may have happened because those leaders took refuge in the tower, thinking they would be safe from Gideon there because he would not be able to tear down the tower or that he would not tear it down if they were in it. A note to 8:17 suggests an alternate translation that suggests this meaning.

Why did Gideon tell his son Jether to kill the Midianite kings?

In 8:20, Gideon tells his son Jether, who was still a young man, to kill the Midianite kings Zeba and Zalmunna. This was in some way a symbolic action, but interpreters are not entirely sure of what kind. Here are some possibilities: (1) Gideon could have been intending to give an honor to his son. Gideon had already appeased the Ephraimites by telling them what an honor it had been for them to kill Oreb and Zeeb ([8:3](#)), and he may have wanted his firstborn son to have a similar honor. If that is the

significance of this action, in your translation you might have Gideon say to Jether, "I will give you the honor of killing these kings." (2) Gideon could have been intending to dishonor Zeba and Zalmunna. They had apparently killed Gideon's brothers by murder rather than in battle, and so Gideon did not consider them worthy of being killed by a person of status, such as himself. (In this culture, it was customary for someone to be executed by a person of equal status; see, for example, [1 Kings 2:29](#).) If that is the significance, you might have Gideon say to Jether, "I am going to have you, a youth, kill them." (3) Gideon could have wanted to emphasize to Jether that he needed to be prepared to fight against the oppressors of Yahweh's people, just as he had. In that case, you might have Gideon say, "Kill these enemy kings, as you must be prepared to fight to free Yahweh's people from oppression."

Judges 8:1 (#1)

"What {is} this thing you have done to us, not calling to us when you went to fight against Midian"

The soldiers from Ephraim 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 acted toward us like this! When you went out to fight against the army of Midian, you should have called us to help you!]

See: Rhetorical Question

Judges 8:1 (#2)

"in strength"

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

See: Abstract Nouns

Judges 8:2 (#1)

"What have I now done like you? {Are} not the gleanings of Ephraim better than the vintage of Abiezer"

Gideon is using the question form in order to make a point without being confrontational. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations, particularly if they would not be regarded as confrontational in your culture. Alternate translation: [What I have done is not like what you have done! The gleanings of Ephraim are better than the vintage of Abiezer!]

See: Rhetorical Question

Judges 8:2 (#2)

"Are} not the gleanings of Ephraim better than the vintage of Abiezer"

Gideon is speaking as if he had literally harvested a crop of grapes and the soldiers from Ephraim had come along after him and collected the few grapes that he had left on the vines. If it would be clearer in your language, you could state the meaning plainly. (You could also express this as a comparison, as the UST does.) Alternate translation: [The specific thing that you did at the end of the battle was more important than what I and my soldiers did during the battle!]

See: Metaphor

Judges 8:2 (#3)

"than the vintage of Abiezer"

Gideon is using the name of his clan, **Abiezer** by association to mean himself. Alternate translation: [than the grapes I have harvested]

See: Metonymy

Judges 8:3 (#1)

"into your hand"

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in [1:2](#).

See: Metonymy

Judges 8:3 (#2)**"So what was I able to do like you"**

Gideon is using the question form for emphasis and to be persuasive without being confrontational. If a speaker of your language would not use the question form for those purposes, you could translate this as a statement or as an exclamation. See how you translated the similar expression in the previous verse. Alternate translation: [So what I have done is not like what you have done!]

See: Rhetorical Question

Judges 8:3 (#3)**"Then their spirit abated toward him"**

The author is speaking as if the **spirit** of the Ephraimite soldiers literally became smaller or weaker. In this context, the word **spirit** refers to anger. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Then they had less anger toward him]

See: Metaphor

Judges 8:3 (#4)**"upon him speaking this word"**

The author is using the term **word** to represent what Gideon said by using words. He is not referring to one specific **word** that Gideon spoke that made the Ephraimite soldiers less angry. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [when he said these things to them]

See: Metonymy

Judges 8:4 (#1)**"Then Gideon came to the Jordan. Crossing over, he and the 300 men who {were} with him {were} weary, but pursuing"**

Here the author is introducing a new event in the story. It is possible that he is backing up to a point in the narrative just after [7:24](#) and that the events of [7:25-8:3](#) are related out of sequence. Use a word, phrase, or other method in your language that is natural for introducing a new event and that would allow for this possibility. Alternate translation:

[Now when Gideon and the 300 men who were with him reached the Jordan and crossed it, even though they were weary, they continued pursuing]

See: Introduction of a New Event

Judges 8:4 (#2)**"but pursuing"**

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: [but still pursuing their enemies]

See: Ellipsis

Judges 8:5 (#1)**"loaves of bread to the people"**

Gideon asks specifically for **loaves of bread** because they would have been easy to carry and to eat while pursuing the Midianites. But he may also be using one kind of food to mean the various kinds of food that would provide a good meal to strengthen a soldier. You may wish to indicate this in your translation. Alternate translation: [some food to strengthen the people]

See: Synecdoche

Judges 8:5 (#2)**"to the people who {are} at my feet"**

See how you translated the similar expression in [4:10](#). Alternate translation: [to the men who are under my command]

See: Metonymy

Judges 8:6 (#1)**"Is} the palm of Zebah and Zalmunna now in your hand, that {we are} giving bread to your army"**

The leaders of Succoth 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 palm of Zebah and Zalmunna is not now in your hand, that we should give bread to your army!]

See: Rhetorical Question

Judges 8:6 (#2)

"Is} the palm of Zebah and Zalmunna now in your hand"

The leaders of Succoth are referring by association to Gideon and his men having captured Zebah and Zalmunna. While the source and meaning are not entirely clear of the expression **palm ... in your hand**, it seems to refer to the way captured prisoners would have their hands tied or chained by a rope or chain that one of their captors would hold in his hand to lead them. Alternate translation: [Have you already captured Zebah and Zalmunna]

See: Metonymy

Judges 8:6 (#3)

"Is} the palm of"

Since the leaders of Succoth are referring to two people, it might be more natural in your language to use the dual or plural form of **palm**. Alternate translation: [Are the palms]

See: Collective Nouns

Judges 8:9 (#1)

"In my returning 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: [When I return here peacefully] or [When I return here after winning the war against the Midianites]

See: Abstract Nouns

Judges 8:10 (#1)

"Now Zebah and Zalmunna {were} in Karkor"

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Judges 8:10 (#2)

"and their camps" - "the camp of the sons of the east"

The author is using the terms **camps** and **camp** to mean "soldiers" and "army," by association with the way the soldiers in an army stay in camps. Alternate translation: [and their soldiers ... the army of the sons of the east]

See: Metonymy

Judges 8:10 (#3)

"the sons of the east"

See how you translated this phrase in [6:3](#).

See: Idiom

Judges 8:10 (#4)

"and the {ones} having fallen"

See how you translated the similar expression in [4:16](#). Alternate translation: [and the ones who had died]

See: Metonymy

Judges 8:10 (#5)

"men drawing the sword"

The author is using this phrase to mean soldiers, by association with the way that soldiers at this time drew swords in order to fight battles. Alternate translation: [soldiers]

See: Metonymy

Judges 8:11 (#1)

"the {ones} lodged in tents"

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 ones who live in tents]

See: Active or Passive

Judges 8:11 (#2)

"the road of the {ones} lodged in tents"

The author is using the phrase **the road of the {ones} lodged in tents** to describe a caravan road, by association with the way that caravan travelers stayed on this road for many days, pitching their tents alongside the road to sleep at night. Alternate translation: [the caravan road]

See: Metonymy

Judges 8:11 (#3)

"from the east to Nobah and Jogbehah"

The author is describing the location of places relative to one another in the way that is characteristic of his culture. In your translation, express this in the way your culture customarily describes the location of places relative to one another. Alternate translation: [to the east of Nobah and Jogbehah]

See: Idiom

Judges 8:11 (#4)

"And he struck the camp, and the camp was {in} security"

If your language does not use an abstract noun for the idea of **security**, you could express the same idea in another way. Alternate translation: [And he struck the camp while the soldiers were feeling secure]

See: Abstract Nouns

Judges 8:11 (#5)

"And he struck"

See the discussion of the term **struck** in the Introduction to Judges, and see how you translated it in [3:13](#). Alternate translation: [And he attacked]

See: Metonymy

Judges 8:11 (#6)

"the camp"

Here, as in the previous verse, the author is using the word **camp** to mean the soldiers in the camp. Alternate translation: [the enemy soldiers]

See: Metonymy

Judges 8:11 (#7)

"And he struck the camp, and the camp was {in} security"

Since the camp was **in security** before Gideon **struck** or "attacked" it, in your translation you may wish to relate these events in the order in which they happened. Alternate translation: [And the soldiers were feeling secure, but he attacked their camp]

See: Order of Events

Judges 8:12 (#1)

"And he made all of the camp tremble"

The author is speaking by association of how Gideon made the Midianite army **tremble** to mean that the army panicked and fled. Alternate translation: [And he threw the entire army into a panic]

See: Metonymy

Judges 8:12 (#2)

"And he made all of the camp tremble"

Since Gideon first routed the Midianite army and its kings then fled, in your translation you may wish to relate these events in the order in which they happened. You could do that by putting this last sentence first in the verse.

See: Order of Events

Judges 8:13 (#1)

"through the Ascent of Heres"

The word **Heres** is the name of a road that passes between two mountains. Alternate translation: [through Heres Pass]

See: How to Translate Names

Judges 8:14 (#1)

"and he questioned him"

The author means implicitly that Gideon **questioned** this young man in order to find out the identities of all of the town leaders of Succoth. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he questioned him to find out who the town leaders were]

See: Assumed Knowledge and Implicit Information

Judges 8:14 (#2)

"And he wrote for him the leaders of Succoth and its elders"

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 wrote for him the names of the leaders of Succoth and its elders]

See: Ellipsis

Judges 8:15 (#1)

"Then he went"

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [Then he came]

See: Go and Come

Judges 8:15 (#2)

"you taunted me, saying, 'Is the palm of Zebah and Zalmunna now in your hand, that we {are} giving bread to your weary men'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you taunted me, asking whether the palm of Zebah and Zalmunna

was already in my hand, that you should give bread to my weary men!]

See: Quotes within Quotes

Judges 8:15 (#3)

"Is the palm of Zebah and Zalmunna now in your hand, that we {are} giving bread to your weary men"

If you retain the quotation within the quotation, see how you translated this question in [8:6](#). Alternate translation: [The palm of Zebah and Zalmunna is not now in your hand, that we should give bread to your weary men!]

See: Rhetorical Question

Judges 8:16 (#1)

"And took the elders of the city and thorns of the wilderness and briers"

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 took the elders of the city, and he also took thorns of the wilderness and briers]

See: Ellipsis

Judges 8:16 (#2)

"and he taught"

The traditional Hebrew text reads **taught** here. The ULT follows that reading. Some ancient versions seem to reflect a different textual reading and say "thrashed," as in [8:7](#). If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. However, if the original reading is "taught," in this context the word would mean "disciplined," so the two readings mean basically the same thing. Alternate translation: [and he disciplined]

See: Textual Variants

Judges 8:17 (#1)

"Then he tore down the tower of Penuel and killed the men of the city"

See the Notes to this chapter for a discussion of what the author may be saying implicitly here. Alternate translation: [Then he tore down the tower of Peniel, and that killed the leaders of the city]

See: Assumed Knowledge and Implicit Information

Judges 8:18 (#1)

"Where {are} the men whom you killed at Tabor"

Gideon's question relates to something that the author has not narrated as part of this story. The author has also not related it as background information. So readers must infer what happened. It appears that at some point, probably before Yahweh called Gideon to lead an army against the Midianites, their soldiers came into Israel and murdered some of Gideon's brothers. Because these forces were under the command or authority of Zebah and Zalmunna, Gideon is going to hold them accountable for his brothers' deaths. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: [Now some time ago your forces killed some men at Tabor. You need to answer for that]

See: Background Information

Judges 8:18 (#2)

"Where {are} the men whom you killed at Tabor"

This could mean: (1) that Gideon is asking for information. He wants to verify the identity of the men whom these kings killed. Alternate translation: [What did the men look like whom you killed at Tabor?] (2) that Gideon is using the question form to announce that he is going to hold Zebah and Zalmunna accountable for the deaths of his brothers. This question seems to have had that significance in this culture. For example, for the same purpose, God says to Cain, "Where is your brother Abel?" ([Genesis 4:9](#)). Alternate translation: [I am going to hold you accountable for the men whom you killed at Tabor]

See: Rhetorical Question

Judges 8:18 (#3)

"As you {are}, so they {were}. Each {was} like the form of the sons of the king"

Zebah and Zalmunna could be: (1) saying implicitly that they killed these men because they were of regal bearing and so they perceived them to be a potential threat. As Israelites of strength and influence, they could have led resistance to the Midianites. Alternate translation: [They were of regal bearing, just like you, and we killed them because we perceived them as a threat] (2) answering Gideon's question by providing information. Alternate translation: [They looked just like you. Each one of them looked like a prince]

See: Assumed Knowledge and Implicit Information

Judges 8:18 (#4)

"the sons of the king"

By the expression **the king**, Zebah and Zalmunna could mean: (1) a person of regal bearing and presence in general. Alternate translation: [the sons of a king] (2) Gideon himself. They may regard him as the "king" of Israel because he has led the Israelite forces into battle. In that case, by **the sons of the king**, they would be referring to Gideon's sons, at least one of whom is present, as [8:20](#) indicates. Alternate translation: [your sons right there]

See: Assumed Knowledge and Implicit Information

Judges 8:19 (#1)

"They {were} my brothers, the sons of my mother"

Gideon is specifying that he had not just the same father but also the same mother as these men. Your language may have its own term or expression for this relationship. Alternate translation: [They were my full brothers]

See: Kinship

Judges 8:19 (#2)

"The life of Yahweh"

Following the custom of his culture, Gideon is swearing an oath by guaranteeing it by something he holds sacred. Use a natural way in your language to express an oath. The UST models one way to do that.

See: Oath Formulas

Judges 8:20 (#1)

"Then he said to Jether his firstborn, 'Arise, kill them'"

Gideon having his son Jether, who was still a young man, kill Zeba and Zalmunna was in some way a symbolic action, but interpreters are not entirely sure what it would have meant. See the Notes to this chapter for a discussion of the possibilities and for suggestions of how to translate what Gideon told Jether.

See: Symbolic Action

Judges 8:20 (#2)

"Arise"

Gideon is using the expression **Arise** to tell Jether to take action. He is not telling him to get up from a seated position. Alternate translation: [Go ahead]

See: Idiom

Judges 8:21 (#1)

"Arise" - "So Gideon arose"

See how you translated the word "Arise" in the previous verse. Alternate translation: [Go ahead ... So Gideon took action]

See: Idiom

Judges 8:21 (#2)

"For like a man {is} his strength"

Zebah and Zalmunna may be expressing their meaning by using a short popular saying of the culture. They probably mean that Gideon should not have expected that a boy would have had the strength or courage to kill them. Your culture may have a comparable saying that you can use in your

translation. Alternate translation: [It takes a man to do a man's job]

See: Proverbs

Judges 8:21 (#3)

"For like a man {is} his strength"

You may wish to use punctuation to indicate that Zebah and Zalmunna may be quoting a popular saying of the culture. You could put this sentence within second-level quotation marks, or you could use some other punctuation or convention of your language.

See: Quote Markings

Judges 8:21 (#4)

"the ornaments"

The word translated as **ornaments** describes crescent-shaped decorations made of gold. If your readers would not be familiar with such objects, in your translation you could describe them more fully. The UST models one way to do this.

See: Translate Unknowns

Judges 8:22 (#1)

"the men of Israel"

By **the men of Israel**, the author seems implicitly to mean Gideon's soldiers. What Gideon says to these men in [8:24](#) suggests this. Alternate translation: [Gideon's soldiers]

See: Assumed Knowledge and Implicit Information

Judges 8:22 (#2)

"Rule over us, both you and your son and the son of your son"

Your language may have its own terms for the relationships described here. You could also use a general expression. Alternate translation: [We want you and your son and your grandson to rule over us] or [We want your family to rule over us to the third generation]

See: Kinship

Judges 8:23 (#1)**"and my son will not rule over you"**

By saying **my son will not rule over you**, Gideon implicitly means that his grandson will not rule over the Israelites either. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and my son and grandson will not rule over you]

See: Assumed Knowledge and Implicit Information

Judges 8:24 (#1)**"Let me request a request from you"**

To make his request politely, Gideon 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 a polite request. Alternatively, your language may have another way of doing that. Alternate translation: [I just have one small thing that I would like to ask of you]

See: Politeness

Judges 8:24 (#2)**"a man"**

Gideon is not referring to a specific **man**. He means each man in the army. Alternate translation: [each one of you]

See: Generic Noun Phrases

Judges 8:24 (#3)**"For earrings of gold {were} to them, for they {were} Ishmaelites"**

Here the author is providing background information to help readers understand what is happening 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

Judges 8:24 (#4)**"For earrings of gold {were} to them, for they {were} Ishmaelites"**

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: [For since they were Ishmaelites, they were wearing golden earrings]

See: Connect — Reason-and-Result Relationship

Judges 8:25 (#1)**"Giving, we will give"**

The men are repeating forms of the verb **give** 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: [We will certainly give you what you want!]

See: Reduplication

Judges 8:25 (#2)**"and a man threw"**

As in the previous verse, this is not referring to a specific **man**. Alternate translation: [and each man threw]

See: Generic Noun Phrases

Judges 8:26 (#1)**"1,700 gold"**

The author is using the word **gold** by association to mean golden shekels, a unit of weight. Alternate translation: [1,700 shekels of gold]

See: Metonymy

Judges 8:26 (#2)**"1,700 gold"**

These 1,700 **gold** shekels weighed about 20 kilograms or over 40 pounds. In your translation, you could use the ancient measurement and spell the word “shekel” the way it sounds in your language. You could also use the metric measurement given in the UST or another measurement that your language and culture customarily use. Alternatively, you could use the ancient measurement in your translation and put a modern measurement in parentheses in the text or in a footnote.

See: Biblical Weight

Judges 8:26 (#3)

"the ornaments"

The word translated as **ornaments** is the same word as in [8:21](#), so it appears that these kings wore crescent-shaped decorations made of gold as their camels did. See how you translated the word there.

See: Translate Unknowns

Judges 8:26 (#4)

"and the pendants" - "the chains"

The word translated as **pendants** refers to some other kind of jewelry that these kings wore. Interpreters are not entirely sure what it was, so it may be best to use a general expression for it. The same is true for the word translated as **chains**, which seems to refer to some kind of decoration that went around the necks of the camels, possibly made of gold chains. Alternate translation: [and the jewelry ... the necklaces]

See: Translate Unknowns

Judges 8:27 (#1)

"Then Gideon made it into an ephod"

The pronoun **it** refers to the 1,700 shekels of gold described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [Then Gideon made the gold into an ephod]

See: Pronouns — When to Use Them

Judges 8:27 (#2)

"and all of Israel whored after it there"

The author is speaking as if the Israelites had literally acted as prostitutes for this ephod. If it would be clearer in your language, you could state the meaning plainly. See how you translated the same expression in [2:17](#). Alternate translation: [and all of Israel betrayed Yahweh by worshiping this ephod there as if it were a god]

See: Metaphor

Judges 8:27 (#3)

"And it was for a snare to Gideon and to his house"

The author is speaking as if this ephod had literally been a **snare** in which **Gideon** and **his house** were caught. If it would be clearer in your language, you could state the meaning plainly. See how you translated the same expression in [2:3](#). Alternate translation: [and this led to the ruin of Gideon and his house]

See: Metaphor

Judges 8:27 (#4)

"to Gideon and to his house"

Here, **house** means all the people descended from a particular person. It does not mean the building in which they lived. Alternate translation: [for Gideon and his descendants]

See: Metaphor

Judges 8:28 (#1)

"So Midian was subdued to the face of the sons of Israel"

In this verse and the next one, the author is saying what happened at the end of the story of the fight that Gideon led against the Midianites. Your language may have its own way of presenting such information.

See: End of Story

Judges 8:28 (#2)**"So Midian 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: [So Yahweh subdued Midian]

See: Active or Passive

Judges 8:28 (#3)**"So Midian was subdued to the face of"**

See the discussion of the term **face** in the Introduction to Judges, and see how you translated the similar expression in [2:3](#). Your language may have a comparable expression that you can use in your translation. Alternate translation: [So Midian was subdued before]

See: Metonymy

Judges 8:28 (#4)**"and they did not continue to lift their head"**

The author is speaking as if the Midianites were literally looking down, as a subservient person would do in this culture. He means that they no longer assumed a position of dominance over the Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they no longer oppressed the Israelites]

See: Metaphor

Judges 8:28 (#5)**"their head"**

Since the author is referring to a group of people, if you retain this image, it might be more natural in your language to use the plural form of **head**. Alternate translation: [their heads]

See: Collective Nouns

Judges 8:28 (#6)**"And the land rested forty years"**

See how you translated the same expression in [3:11](#). Alternate translation: [And there were no more wars for 40 years]

See: Personification

Judges 8:28 (#7)**"in the days of Gideon"**

See how you translated the word **days** in [2:7](#). Alternate translation: [throughout the lifetime of Gideon]

See: Metonymy

Judges 8:29 (#1)**"And Jerubbaal, the son of Joash, went"**

As [6:32](#) and [7:1](#) explain, the word **Jerubbaal** is another name for the man also known as Gideon. The author may be using this name here to recall how Gideon tore down the altar to Baal that his father **Joash** had set up. He may be recalling that action to contrast it with Gideon setting up the golden ephod. So it would be in keeping with the author's purposes to use the name Jerubbaal here in your translation. But if it would be helpful to your readers, you could explain in the text that this is another name for Gideon. Alternate translation: [And Jerubbaal, the son of Joash, that is, Gideon, went]

See: How to Translate Names

Judges 8:30 (#1)**"Now to Gideon were 70 sons coming from his thigh, for many wives were to him"**

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

See: Background Information

Judges 8:30 (#2)

"Now to Gideon were 70 sons coming from his thigh, for many wives were to him"

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: [Now Gideon had many wives, so he had 70 sons coming from his thigh]

See: Connect — Reason-and-Result Relationship

Judges 8:30 (#3)

"sons coming from his thigh"

The author is using the expression **coming from his thigh** to mean that Gideon was the biological father of all these **sons**. Gideon did not adopt any sons or marry any widows who already had sons by their late husbands. Your language may have its own term or expression that communicates this meaning. Alternate translation: [sons of his own]

See: Kinship

Judges 8:31 (#1)

"Abimelek"

The author is introducing **Abimelek** as a new participant in the story. He will be the main character in Chapter 9. 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

Judges 8:31 (#2)

"Abimelek"

The author could assume that his original audience would know that the Hebrew name **Abimelek** means "my father is king." While Gideon had refused to become the actual king of Israel, he may have given this name to his son to suggest that he was, in a sense, a king, since he had been offered the kingship. Unfortunately this seems to have made Abimelek ambitious to become an actual king, with disastrous consequences, as Chapter 9 describes. If it would be helpful to your readers, you could indicate the meaning of this name explicitly in your

translation. Alternate translation: [Abimelek, which means "my father is king"]

See: Assumed Knowledge and Implicit Information

Judges 8:32 (#1)

"in good old age"

The author is using a common expression that describes a person being very old. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when he was very old]

See: Idiom

Judges 8:32 (#2)

"and he was buried"

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 his family buried him]

See: Active or Passive

Judges 8:33 (#1)

"Now it happened"

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Judges 8:33 (#2)

"that" - "turned"

The author is speaking as if the Israelites literally **turned** and faced or went in a different direction. If it would be clearer in your language, you could state the meaning plainly. See how you translated the same expression in [2:19](#). Alternate translation: [that ... changed their behavior]

See: Metaphor

Judges 8:33 (#3)**"and whored after the Baals"**

See how you translated the same expression in [2:17](#). Alternate translation: [and betrayed Yahweh by worshipping the Baals]

See: Metaphor

Judges 8:33 (#4)**"And they made for themselves Baal-Berith as a god"**

The expression **Baal-Berith** is the name of a false god. It means "master of the covenant." This name also appears in [9:4](#) and in the form El-Berith (which means "god of the covenant") in [9:46](#).

See: How to Translate Names

Judges 8:34 (#1)**"And the sons of Israel did not remember Yahweh, their God, the one having delivered them from the hand of all of their enemies from around"**

Since Yahweh **delivered** the Israelites before they failed to **remember** him, in your translation you may wish to relate these events in the order in which they happened. The UST models one way to do this.

See: Order of Events

Judges 8:34 (#2)**"And" - "did not remember"**

The author is speaking as if the Israelites literally **did not remember** who Yahweh was or what he had done for them. He means that they were not grateful to Yahweh and so did not respond the way grateful people would, with loyal devotion. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And ... did not gratefully worship]

See: Metaphor

Judges 8:35 (#1)**"And they did not do covenant faithfulness with"**

If your language does not use an abstract noun for the idea of **covenant faithfulness**, you could express the same idea in another way. Alternate translation: [And they did not behave loyally toward]

See: Abstract Nouns

Judges 8:35 (#2)**"the house of Jerubbaal, Gideon"**

See how you translated the term **house** in [8:27](#). Alternate translation: [the descendants of Jerubbaal, that is, Gideon]

See: Metaphor

Judges 8:35 (#3)**"the good that he did with Israel"**

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

See: Abstract Nouns

Judges - Chapter 9 Introduction

Religious and Cultural Concepts in This Chapter

"upon one stone"

The author says in 9:5 that Abimelek and the men he hired brought all of his half-brothers, the other sons of Gideon, to "one stone" and killed them there. There seems to have been some symbolic significance to this action. The stone might have been a place of formal execution. Abimelek could have killed his half-brothers there to indicate that he had taken authority as king and so no threats to his rule should be allowed to exist. The stone might also have been a religious altar of some kind. Some interpreters believe that Abimelek and the leaders of Shechem were executing Gideon's sons on a stone altar to avenge his desecration of Baal's altar.

This would explain why money from the temple of Baal-Berith paid for the action. However, since the exact purpose is unclear, it would be best to say no more about this in your translation than the original text does.

Jotham's curse

In 9:20, Jotham, the one son of Gideon who survived Abimelek's massacre, says, "may fire go forth from Abimelek and may it consume the lords of Shechem and Beth Millo, and may fire go forth from the lords of Shechem and from Beth Millo and may it consume Abimelek." This was a curse. Jotham was expressing a desire for bad things to happen to the people who had murdered the sons of the man who had delivered them from the Midianites. What Jotham was ultimately wishing for was God's justice. He wanted people who had done such bad things to have bad things happen to them. His curse was fulfilled in a literal way when Abimelek burned the lords of Shechem to death in 9:49. (See: Curse)

Translation Issues in This Chapter

Jotham's parable about the trees

In 9:8–15, Gideon's surviving son, Jotham, tells the lords of Shechem a parable. A parable is a short story that teaches something that is true. It delivers its lesson in a way that is easy to understand and hard to forget. In many cases, the events in a parable could happen, though they did not actually happen. But in this case, they could not have happened, since this parable is about trees talking to each other about appointing a king. However, either way, the events of a parable are told only to teach the lesson that the listeners are meant to learn. See the first note to 9:8 for suggestions about how to introduce and begin this parable in your translation.

Did God send an "evil spirit" to Shechem?

In 9:23, the author says that God sent a "bad spirit" that made the lords of Shechem hostile toward Abimelek. The word that the ULT translates as "bad" can also mean "evil," depending on the context. Some versions of the Bible in various languages translate it as "evil" here. Translators may have encountered that reading. However, the context does not seem to support it. The teaching of the Bible as a whole suggests that God would not use something evil to accomplish his purposes. Also, evil spirits have rebelled against God, and so

they have forfeited the right to be part of what he is doing. Moreover, the word "spirit" does not necessarily refer to a spiritual being here. It could refer instead to the attitude that Abimelek and the lords of Shechem had toward one another. This would be the same meaning as in 8:3, "their spirit abated toward him," which means, "they no longer had a hostile attitude toward him." So it seems appropriate to understand the author to be saying in 9:23 that God caused hostility between Abimelek and the lords of Shechem.

Why did Gaal go and stand in the gate of Shechem?

In 9:35, the author says that "Gaal, the son of Ebed, went out and stood in the entrance of the gate of the city" of Shechem. He does not say explicitly why Gaal did this. Gaal does not seem to have known that Abimelek and his troops were nearby, since Zebul was able to convince him otherwise at first (as the next verse describes). Gaal, given his boast against Abimelek at the temple banquet, may have wanted to watch and see whether there was any danger. He may have expected to be able to see approaching troops while they were still far away and arrange a defense before they arrived. But since the author does not say explicitly why Gaal went out to the city gate, it would probably be best not to suggest any reason for this in your translation.

Why did the people of Shechem go out of their city the day after Abimelek defeated Gaal?

In 9:42, the author says that the people of Shechem went out of their city the day after Abimelek defeated Gaal, but he does not say why. In this verse, "went out" does not seem to describe a military operation, as it does in 9:39 in the case of Gaal. Instead, the people of Shechem seem to have thought mistakenly that they could let Gaal try to defeat Abimelek and become their ruler and that, if he failed, they could still serve Abimelek. So they were probably just going out to work in their fields. You may find it appropriate to use a different expression in your translation for "went out" in 9:42 than you do for that phrase in 9:39.

Judges 9:1 (#1)

"Now Abimelek, the son of Jerubbaal, went to Shechem"

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Judges 9:1 (#2)

"the brothers of his mother" - "the father of his mother"

Your language may have its own term or expression for these relationships. Alternate translation: [his maternal uncles ... his maternal grandfather]

See: Kinship

Judges 9:2 (#1)

"Please speak in the ears of all of the lords of Shechem, 'What is better for you, 70 men ruling over you, all of the sons of Jerubbaal, or one man ruling over 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: [Please ask all the lords of Shechem out loud whether it is better for them to have 70 men, all the sons of Jerubbaal, ruling over them or to have one man ruling over them]

See: Quotes within Quotes

Judges 9:2 (#2)

"speak in the ears of all of the lords of Shechem"

Abimelek is using the term **ears** by association to mean hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [speak so that all of the lords of Shechem can hear you] or [say out loud to all of the lords of Shechem]

See: Metonymy

Judges 9:2 (#3)

"What is better for you, 70 men ruling over you, all of the sons of Jerubbaal, or one man ruling over you"

Abimelek wants his relatives to use 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: [It is certainly better for you to have one man ruling over you than to have 70 men, all the sons of Jerubbaal, ruling over you!]

See: Rhetorical Question

Judges 9:2 (#4)

"I {am} your bone and your flesh"

Abimelek is using the two main components of the human body, **bone** and **flesh**, to mean the whole body, and when he tells the people of Shechem that he is part of the same body with them, he means that he is their close relative. Your language may have a comparable expression that you can use in your translation. You could also state the meaning plainly. Alternate translation: [I am your own flesh and blood] or [I am your close relative]

See: Merism

Judges 9:3 (#1)

"in the ears of"

See how you translated the same expression in the previous verse. Alternate translation: [in the hearing of] or [out loud to]

See: Metonymy

Judges 9:3 (#2)

"and their heart turned after Abimelek, for they said, 'He {is} our brother'"

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 when they considered, "He is our brother," their heart turned after Abimelek]

See: Connect — Reason-and-Result Relationship

Judges 9:3 (#3)

"and their heart turned after Abimelek"

Here the **heart** represents the will and inclinations. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they decided to make Abimelek their king]

See: Metaphor

Judges 9:3 (#4)

"their heart"

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

See: Collective Nouns

Judges 9:3 (#5)

"He {is} our brother"

The lords of Shechem are using the term **brother** to mean someone descended from the same ancestor. They do not mean that Abimelek is their literal brother, a child of the same parents. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [He is our kinsman]

See: Metaphor

Judges 9:3 (#6)

"He {is} our brother"

The lords of Shechem mean implicitly that they expect Abimelek to treat them better than the other sons of Gideon would because he is their relative, while the other sons are not. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [He is our kinsman, so he will treat us well]

See: Assumed Knowledge and Implicit Information

Judges 9:3 (#7)

"He {is} our brother"

It may be more natural in your language to have an indirect quotation here. The UST models one way to do that.

See: Direct and Indirect Quotations

Judges 9:4 (#1)

"70 silver"

The author is using the word **silver** by association to mean silver shekels, a unit of weight. Alternate translation: [70 shekels of silver]

See: Metonymy

Judges 9:4 (#2)

"70 silver"

A **silver** shekel weighed about 11 grams, so these **70** shekels weighed a little less than a kilogram, or almost two pounds. In your translation, you could use the ancient measurement and spell the word "shekel" the way it sounds in your language. You could also say "coins" rather than "shekels." Alternatively, you could use the metric measurement given in the UST or another measurement that your language and culture customarily use, or you could use the ancient measurement in your translation and put a modern measurement in parentheses in the text or in a footnote. Alternate translation: [70 silver shekels] or [70 silver coins]

See: Biblical Weight

Judges 9:4 (#3)

"from the house of Baal-Berith"

The author is speaking of the temple of Baal-Berith as if it had been a **house** in which that false god lived. Alternate translation: [from the temple of Baal-Berith]

See: Metaphor

Judges 9:4 (#4)**"worthless and reckless men"**

This phrase expresses a single idea by using two words connected with **and**. The idea is that because these **men** were **worthless**, that is, unprincipled, they were not careful to do what was right and avoid doing what was wrong, that is, they were **reckless**. So Abimelek could hire them to commit murder, as the next verse describes. Your language may have a comparable expression for people whose consciences do not keep them from doing wrong. Alternate translation: [hardened criminals]

See: Hendiadys

Judges 9:5 (#1)**"his brothers, the sons of Jerubbaal"**

The author is specifying that these **brothers** were sons of Abimelek's father **Jerubbaal** (Gideon) but not of his mother. Your language may have its own term or expression for this relationship. Alternate translation: [his paternal half-brothers]

See: Kinship

Judges 9:5 (#2)**"upon one stone"**

It appears that killing all **70** of these men **upon one stone** was a symbolic action of some kind. See the Notes to this chapter for a discussion of what the significance of this action might have been and for suggestions of how to represent that in your translation.

See: Symbolic Action

Judges 9:5 (#3)**"But Jotham was left, the youngest son of Jerubbaal, for he had hidden himself"**

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: [But Jotham, the youngest son of Jerubbaal, hid himself, and so he was left]

See: Connect — Reason-and-Result Relationship

Judges 9:5 (#4)**"But Jotham was left"**

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: [But Jotham survived]

See: Active or Passive

Judges 9:6 (#1)**"and all of Beth Millo"**

The expression **Beth Millo** could be: (1) an expression meaning "the house of Millo," that is, the residents of a place that was described by that term, which means a fortification. This could be the same place as the "citadel" described in [9:46](#). These might therefore have been soldiers or military officers. Alternate translation: [and all of the officers from the citadel] (2) the name of a town near Shechem. In that case, the author may be leaving the phrase **the lords of** to be understood implicitly in this second instance. Alternate translation: [and all of the leaders of the nearby town of Beth Millo]

See: How to Translate Names

Judges 9:6 (#2)**"beside the oak of the pillar that {was} in Shechem"**

The author assumes that readers will know what **oak** and **pillar** he is referring to. Joshua had set up the pillar under that oak there in Shechem as a witness of the covenant that the Israelites had made with Yahweh to worship him alone as their God ([Joshua 24:26-27](#)). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [beside the oak in Shechem under which Joshua had set up a pillar]

See: Assumed Knowledge and Implicit Information

Judges 9:6 (#3)**"beside the oak of the pillar that {was} in Shechem"**

Making Abimelek **king** next to this **pillar** under this **oak** tree was a symbolic action, given the history of the place. Since the lords of Shechem had given Abimelek money from the temple of Baal-Berith to establish himself as king, Baal-Berith was Abimelek's patron god. So the location of this ceremony was intended to signify that, in place of their covenant with Yahweh, the people were installing a king who would lead them in the worship of Baal-Berith. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [under the patronage of Baal-Berith, beside the very same oak tree in Shechem where Joshua had set up a pillar to remind the Israelites of their covenant with Yahweh]

See: Symbolic Action

Judges 9:7 (#1)**"And they declared to Jotham"**

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [And people told Jotham about this] or [And Jotham was told about this]

See: Pronouns — When to Use Them

Judges 9:7 (#2)**"And they declared to Jotham"**

The author is leaving some information implicit that he assumes readers will understand. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And they declared to Jotham that the leaders of Shechem had made Abimelek their king]

See: Assumed Knowledge and Implicit Information

Judges 9:7 (#3)**"on the top of Mount Gerizim"**

The author seems to mean that Jotham stood atop a rocky crag, several hundred feet high, that

overlooked Shechem, rather than on the very summit of Mount Gerizim. From there the leaders of Shechem could have heard him but he would have been safe from capture. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [on a crag high up on Mount Gerizim]

See: Assumed Knowledge and Implicit Information

Judges 9:7 (#4)**"Mount Gerizim"**

Jotham choosing **Mount Gerizim** as the place from which to shout his message was a symbolic action. In [Deuteronomy 11:29](#) and [Deuteronomy 27:12-26](#), Moses had commanded the Israelites to proclaim blessings for keeping Yahweh's law from Mount Gerizim and curses for breaking Yahweh's law from the facing Mount Ebal. [Joshua 8:32-34](#) records how Joshua carried out this command. So the location was a reminder of how the people of Israel would be blessed if they remained faithful to Yahweh and cursed if they did not. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [Mount Gerizim, opposite where curses had been proclaimed against unfaithfulness to Yahweh]

See: Symbolic Action

Judges 9:7 (#5)**"and he lifted his voice and cried out"**

The author is using a common expression that means that Jotham spoke very loudly. (The rocky cliffs in this area would have amplified and projected his voice.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and in a loud voice he cried out]

See: Idiom

Judges 9:7 (#6)**"Listen to me, lords of Shechem, that God may listen to you"**

Jotham is making a threat that he assumes the lords of Shechem will understand. He is implicitly threatening that God will not listen to their prayers

if they do not listen to him, since God has sent him to them with a message. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [If you do not listen to me, you lords of Shechem, then God will not listen to you when you pray, because I am bringing you a message from God]

See: Assumed Knowledge and Implicit Information

Judges 9:7 (#7)

"Listen" - "to you"

Here and through the end of Jotham's speech in verse 20, the pronouns **you** and "your" are plural and the imperative verbs have plural forms because Jotham is addressing a group of people, the **lords of Shechem**. So use plural forms in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Judges 9:8 (#1)

"Going, the trees went to anoint a king over them"

To make the lords of Shechem recognize that they will have much trouble because they have made Abimelek their king, Jotham tells them a story. If it would be helpful to your readers, you could state that explicitly. You could also begin this story in the way that made-up stories usually begin in your language. Alternate translation: [Then Jotham told the lords of Shechem a story to make them realize that they would have much trouble because they had made Abimelek their king. He said, "Once upon a time, the trees went to anoint a king over them"]

See: Parables

Judges 9:8 (#2)

"Going, the trees went to anoint a king over them"

Jotham is repeating the verb "go" (saying **Going** and **went**) 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: [The trees went around

looking for someone they could anoint as their king]

See: Reduplication

Judges 9:8 (#3)

"And they said to the olive tree, 'Reign over us'"

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 they asked the olive tree to reign over them]

See: Quotes within Quotes

Judges 9:8 (#4)

"Reign over us"

This is an imperative, but it communicates a respectful request rather than a command. Use a form in your language that communicates a respectful request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [Please reign over us]

See: Imperatives — Other Uses

Judges 9:9 (#1)

"But the olive tree said to them, 'Should I discontinue my fatness, which, by it, they honor gods and men, that I should go to wave over the trees'"

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 the olive tree asked them whether it should discontinue its fatness, by which they honor gods and men, in order to go wave over the trees]

See: Quotes within Quotes

Judges 9:9 (#2)

"Should I discontinue my fatness, which, by it, they honor gods and men, that I should go to wave over the trees"

The olive tree in the story 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: [I am not going to discontinue my fatness, by which they honor gods and men, in order to go wave over the trees!]

See: Rhetorical Question

Judges 9:9 (#3)

"Should I discontinue my fatness"

If your language does not use an abstract noun for the idea of **fatness**, you could express the same idea in another way. The tree is referring specifically to the oil that is made from its olives. Alternate translation: [Should I stop producing oil]

See: Abstract Nouns

Judges 9:9 (#4)

"which, by it, they honor gods and men"

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [by which people honor gods and men] or [by which gods and men are honored]

See: Pronouns — When to Use Them

Judges 9:9 (#5)

"gods"

The word translated as **gods** is plural in form, but it could mean either: (1) gods, as in the ULT. (2) God. Alternate translation: [God]

See: Unusual Uses of the Plural

Judges 9:9 (#6)

"that I should go to wave over the trees"

The olive tree is using the term **wave** to suggest implicitly that being a king over the other trees would not be as worthwhile or productive as continuing to make olives for oil. Trees stay rooted in the ground, so the olive tree is using the word **wave**, meaning to sway back and forth in the wind, to represent how kings go around taking care of various official matters. You could indicate this explicitly in your translation if that would be

helpful to your readers. The UST models one way to do this.

See: Assumed Knowledge and Implicit Information

Judges 9:10 (#1)

"So the trees said to the fig tree, 'Come, you reign over us'"

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 the trees asked the fig tree to come and reign over them]

See: Quotes within Quotes

Judges 9:10 (#2)

"Come, you reign over us"

For emphasis, the trees are stating the pronoun **you**, whose meaning is already present in the verb translated as **reign**. The idea is that if the olive tree will not be their king, then the trees would like the fig tree to be their king. Alternate translation: [Then you be the one to reign over us]

See: Pronouns — When to Use Them

Judges 9:11 (#1)

"But the fig tree said to them, 'Should I discontinue my sweetness and my good fruit, that I should go to wave over the trees'"

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 the fig tree asked them whether it should discontinue its sweetness and its good fruit in order to go wave over the trees]

See: Quotes within Quotes

Judges 9:11 (#2)

"Should I discontinue my sweetness and my good fruit, that I should go to wave over the trees"

See how you translated the similar question in [9:9](#). Alternate translation: [I am not going to

discontinue my sweetness and my good fruit in order to go wave over the trees!]

See: Rhetorical Question

Judges 9:11 (#3)

"my sweetness and my good fruit"

If your language does not use an abstract noun for the idea of **sweetness**, you could express the same idea in another way. (The tree is expressing a single idea by using two phrases connected with **and**.) Alternate translation: [my good, sweet fruit]

See: Abstract Nouns

Judges 9:11 (#4)

"that I should go to wave over the trees"

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

See: Assumed Knowledge and Implicit Information

Judges 9:12 (#1)

"So the trees said to the vine, 'Come, you reign over us'"

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 the trees asked the vine to come and reign over them]

See: Quotes within Quotes

Judges 9:12 (#2)

"Come, you reign over us"

See how you translated the same expression in [9:10](#). Alternate translation: [Then you be the one to reign over us]

See: Pronouns — When to Use Them

Judges 9:13 (#1)

"But the vine said to them, 'Should I discontinue my new wine, cheering gods and men, that I should go to wave over the trees'"

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 the vine asked them whether it should discontinue its new wine, which cheers gods and men, in order to go wave over the trees]

See: Quotes within Quotes

Judges 9:13 (#2)

"Should I discontinue my new wine, cheering gods and men, that I should go to wave over the trees"

See how you translated the similar question in [9:9](#). Alternate translation: [I am not going to discontinue my new wine, which cheers gods and men, in order to go wave over the trees!]

See: Rhetorical Question

Judges 9:13 (#3)

"gods"

The word translated as **gods** is plural in form, but it could mean either: (1) gods, as in the ULT. (2) God. Alternate translation: [God]

See: Unusual Uses of the Plural

Judges 9:13 (#4)

"that I should go to wave over the trees"

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

See: Assumed Knowledge and Implicit Information

Judges 9:14 (#1)

"So all of the trees said to the thornbush, 'Come, you reign over us'"

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 all of the trees asked the thornbush to come and reign over them]

See: Quotes within Quotes

Judges 9:14 (#2)**"all of the trees"**

With the word **all**, Jotham is implicitly including the trees that had refused to become king. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [all of the trees, including the ones that could have become king themselves]

See: Assumed Knowledge and Implicit Information

Judges 9:14 (#3)**"Come, you reign over us"**

See how you translated the same expression in [9:10](#). Alternate translation: [Then you be the one to reign over us]

See: Pronouns — When to Use Them

Judges 9:15 (#1)

"And the thornbush said to the trees, 'If in truth you are anointing me as king over you, come, shelter in my shade. But if not, may fire go forth from the thornbush and consume the cedars of Lebanon'"

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 the thornbush told the trees that if in truth they were anointing him as king over them, then they should come and shelter in his shade. But if not, then may fire go forth from the thornbush and consume the cedars of Lebanon]

See: Quotes within Quotes

Judges 9:15 (#2)**"in truth"**

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. In this context, the word translated as **truth** refers to faithfully fulfilling relational responsibilities towards another person. The thornbush wants to make sure that the other trees sincerely want it to be their king and that they are not anointing it simply because the other trees

refused. Alternate translation: [truly] or [in good faith]

See: Abstract Nouns

Judges 9:15 (#3)**"come, shelter in my shade"**

In the story, the thornbush is speaking as if the other trees would literally **shelter** in its **shade**, that is, find protection there from the heat of the sun. This was an image that people in this culture used to describe coming under the protection of a ruler and accordingly accepting an obligation to obey that ruler. [Isaiah 30:2](#), for example, speaks of the Judeans sheltering in the shadow of Egypt, meaning that they agreed to allow Pharaoh to rule them in exchange for his protection. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [then obey me as your king]

See: Metaphor

Judges 9:15 (#4)**"come, shelter in my shade"**

Jotham's parable is designed to make the lords of Shechem realize that they have made a great mistake by giving Abimelek the means to kill all of his brothers and then anointing him as king. One way the parable does this is by having one of its characters, the thornbush, say something that is the opposite of the way things really are. A thornbush does not create any **shade** in which anyone or anything can **shelter**. Similarly, Abimelek will not do anything worthwhile for the people of Shechem. He will only cause great trouble for them. If it would be helpful to your readers, you could reflect in your translation how what the thornbush says is the opposite of the way things are. Alternate translation: [come under the shade of my tiny branches]

See: Irony

Judges 9:15 (#5)**"But if not"**

The thornbush 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: [But if you are not anointing me in truth] or [But if you are not sincerely intending to obey me as your king]

See: Ellipsis

Judges 9:15 (#6)

"may fire go forth from the thornbush and consume the cedars of Lebanon"

The thornbush is speaking of **fire** as if it were a living thing that could **go forth** by itself. It is actually making a threat that it will start a fire if it discovers that the other trees have not anointed it king sincerely, that is, if they are not going to obey it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then I will start a fire that will burn up even the cedars of Lebanon]

See: Personification

Judges 9:15 (#7)

"the thornbush"

The thornbush is speaking about itself in the third person, as subjects would speak of and to a king in this culture. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me]

See: First, Second or Third Person

Judges 9:16 (#1)

"So now, if you have acted in truth and in integrity and made Abimelek reign, and if you have done good with Jerubbaal and with his house, and if according to the deserving of his hands you have done to him"

In verses 16–19, Jotham is describing a condition in which a second event should take place only if a first event has taken place. He makes a series of "if" statements in verses 16 and 19 (suggesting in verses 17 and 18 that these statements are not actually true), and then in the second half of verse 19 he says what the lords of Shechem should do if they have done what he has described. These verses are all one long sentence. If it would be clearer for your readers, you could translate them

as a series of shorter sentences. Alternate translation: [So now, suppose you have acted in truth and in integrity and made Abimelek reign. Suppose you have done good with Jerubbaal and with his house. Suppose that according to the deserving of his hands you have done to him]

See: Connect — Hypothetical Conditions

Judges 9:16 (#2)

"So now, if you have acted"

Jotham has finished telling the story of the trees, and he is using the expression **So now** to introduce his explanation of the implications of the story. You could indicate this more explicitly in your translation if that would be helpful to your readers. Alternate translation: [Now this is how my story applies to you: if you have acted]

See: Connecting Words and Phrases

Judges 9:16 (#3)

"if you have acted in truth and in integrity and made Abimelek reign"

If your language does not use abstract nouns for the ideas of **truth** and **integrity**, you could express the same idea in another way. Alternate translation: [if you have acted truly and genuinely and made Abimelek reign]

See: Abstract Nouns

Judges 9:16 (#4)

"if you have acted in truth and in integrity and made Abimelek reign"

In his explanation of the parable, Jotham carries the implications of the idea of **truth** one step farther than in the parable. That term refers to faithfully fulfilling relational responsibilities towards another person. In a sense, just as the trees were not doing right by the thornbush by anointing it king just because the other trees refused, so the lords of Shechem are not doing right by Abimelek by supporting his murderous plot to become king. They should have encouraged him to be honest and humble and peaceful instead. But the person they are most significantly not doing right by is Gideon. Jotham will develop this idea at length in the verses

that follow. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [if you have really been fair to Gideon by making Abimelek reign]

See: Assumed Knowledge and Implicit Information

Judges 9:16 (#5)

"in truth and in integrity"

The terms **truth** and **integrity** mean similar things. Jotham is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [in complete sincerity]

See: Doublet

Judges 9:16 (#6)

"his house"

Here, **house** means all the people descended from a particular person. Alternate translation: [his descendants]

See: Metaphor

Judges 9:16 (#7)

"according to the deserving of his hands"

Jotham is using the word **hands** to mean what his father **Jerubbaal** (Gideon) did for the Israelites, by association with the way people use their hands to do things. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [according to what his actions deserved]

See: Metonymy

Judges 9:17 (#1)

"that my father fought for you and threw his life in front and delivered you from the hand of Midian"

If you have decided to translate the long sentence in verses 16–19 as a series of shorter sentences, you could make this verse a sentence of its own. Alternate translation: [Now consider how my

father fought for you and threw his life in front and delivered you from the hand of Midian]

See: Connect — Hypothetical Conditions

Judges 9:17 (#2)

"that"

Jotham is providing background information to remind the lords of Shechem what Gideon had done for the Israelites. They already know this information, but he is bringing it their attention and emphasizing it to show that they have not treated Gideon and his family "according to the deserving of his hands," as he said in the previous verse. In your translation, introduce this information in a way that would be natural in your own language and culture. Alternate translation: [considering that]

See: Background Information

Judges 9:17 (#3)

"and threw his life in front"

Jotham is using a common expression that means that Gideon risked his life by leading the armies of Israel and thus going **in front** of them into battle against the Midianites. Your language may have a comparable expression that you can use in your translation. You could also state the meaning plainly. Alternate translation: [and put his life on the line] or [and risked his life]

See: Idiom

Judges 9:18 (#1)

"but today you have arisen against the house of my father and have killed his sons, 70 men upon one stone, and you have made Abimelek, the son of his female slave, reign over the lords of Shechem because he is your brother"

The word translated as **but** shows that in this verse, Jotham is drawing a contrast between the way the lords of Shechem should implicitly have treated Gideon and what they actually did to his descendants. In your translation, introduce this contrast in a way that is natural in your language. Since this contrasting material is supplemental to the if-then condition that Jotham develops over the

course of verses 16–19, you may want to use punctuation to set it apart in some way, such as by setting it off with dashes, as the ULT does, or by putting it in parentheses.

See: Connect — Contrast Relationship

Judges 9:18 (#2)

"but today you have arisen against the house of my father and have killed his sons, 70 men upon one stone, and you have made Abimelek, the son of his female slave, reign over the lords of Shechem because he is your brother"

If you have decided to translate the long sentence in verses 16–19 as a series of shorter sentences, you could make this verse a sentence of its own. You may wish to state some implicit ideas explicitly for the sake of continuity. Alternate translation: [But you have not treated my father and his family fairly. Instead, today you have arisen against them and have killed his sons, 70 men upon one stone, and you have made Abimelek, the son of his female slave, reign over the lords of Shechem because he is your brother]

See: Connect — Hypothetical Conditions

Judges 9:18 (#3)

"have arisen"

Jotham is using the word **arisen** within a common expression in which it ordinarily describes subjects revolting against their rulers. In [8:23](#), Gideon refused to become king and to have his son and grandson be kings after him, so the lords of Shechem did not literally revolt against the rule of Gideon's family. Jotham's point may be that if anyone were to be their king, it should have been Gideon's legal heirs (just as the olive tree, fig tree, and grapevine would have made better kings than the thornbush), so in that sense making Abimelek king was a revolt against those who should have been accepted as authorities. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [have revolted]

See: Idiom

Judges 9:18 (#4)

"the house of"

See how you translated the term **house** in [9:16](#). Alternate translation: [the descendants of]

See: Metaphor

Judges 9:18 (#5)

"the son of his female slave"

The author says in [8:31](#) that Abimelek's mother was Gideon's "concubine." This means that she was a legal but secondary wife whose children did not have inheritance rights. While female slaves sometimes did become the concubines of their masters, not every concubine was a female slave. Abimelek's mother seems to have come from a family of standing in Shechem; Gideon may have married her as a concubine rather than as a full wife because she was a foreigner, from the surviving Canaanite population of Shechem. So Jotham is disparaging her by calling her a **female slave**. His main point seems to be that Abimelek has no rights of inheritance and thus no claim to become king. (Unfortunately Gideon suggested otherwise when he named this son Abimelek, meaning "my father is king.") You could bring out this emphasis in your translation if that would be helpful to your readers. Alternate translation: [who has no rights of inheritance and so no claim to become king as Gideon's son]

See: Assumed Knowledge and Implicit Information

Judges 9:18 (#6)

"is your brother"

See how you translated the term **brother** in [9:3](#). Alternate translation: [is your kinsman]

See: Metaphor

Judges 9:19 (#1)

"now if you have acted in truth and in integrity with Jerubbaal and with his house this day, rejoice in Abimelek, and may he also rejoice in you"

Jotham is concluding the long hypothetical statement he began in [9:16](#). He is repeating the if

part of it for clarity, since he has said many other things after first stating that part. If it would be helpful in your language, you could explicitly state the implied “then” before that part of the statement. If you have been translating verses 16–19 as a series of shorter sentences, you could make this verse a sentence of its own and indicate that Jotham is introducing his conclusion here. Alternate translation: [So to conclude, if you have acted in truth and in integrity with Jerubbaal and with his house this day, then rejoice in Abimelek, and may he also rejoice in you]

See: Connect — Hypothetical Conditions

Judges 9:19 (#2)

"in truth and in integrity"

See how you translated the same expression in [9:16](#). Alternate translation: [in complete sincerity]

See: Doublet

Judges 9:20 (#1)

"But if not, may fire go forth"

Jotham is describing a further condition in which a second event would take place if a first event had. If it would be helpful in your language, you could explicitly state the implied “then” before the second part of this statement. Alternate translation: [But if not, then may fire go forth]

See: Connect — Hypothetical Conditions

Judges 9:20 (#2)

"But if not"

Jotham 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: [But if you have not acted in truth and in integrity with Jerubbaal and with his house this day]

See: Ellipsis

Judges 9:20 (#3)

"may fire go forth from Abimelek, and may it consume the lords of Shechem and Beth Millo, and may fire go forth from the lords of Shechem and from Beth Millo, and may it consume Abimelek"

Jotham is speaking as if **fire** would literally **go forth** from Abimelek and burn up the lords of Shechem and Beth Millo and as if fire from them would also burn up Abimelek. Jotham is using fire to represent the destruction of warfare. He means that, if Abimelek and the lords of Shechem have not treated Gideon and his family right, then he hopes and expects that they will turn against each other and fight a war and destroy each other. (Part of what he said actually was fulfilled literally, when Abimelek burned the tower of Shechem, as verse 49 describes.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [may Abimelek and you lords of Shechem fight a war against each other that destroys all of you]

See: Metaphor

Judges 9:21 (#1)

"Then Jotham escaped and fled"

While the words **escaped** and **fled** mean similar things, the author does not seem to be using them together for emphasis (for example, to mean “hurriedly ran away”) or to express a single idea through them (for example, to mean “escaped by running away”). He seems to mean implicitly that Jotham **escaped** from Shechem, that is, he was able to shout his message without being captured, and then **fled** to the city of Beer where he was apparently safe from Abimelek. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Then Jotham escaped from Shechem and fled for safety]

See: Assumed Knowledge and Implicit Information

Judges 9:21 (#2)

"from the face of"

See the discussion of this phrase in the Introduction to Judges, and see how you translated

the similar expression in [2:3](#). Alternate translation: [away from the presence of]

See: Metonymy

Judges 9:21 (#3)

"his brother"

Jotham and Abimelek had the same father but not the same mother. Your language may have its own term or expression for this relationship. Alternate translation: [his father's son]

See: Kinship

Judges 9:22 (#1)

"Israel"

The author is using all of **Israel** to mean one part of Israel. The narrative suggests that Abimelek ruled primarily over the city of Shechem and its surrounding towns. (Recall from [1:7](#) that in Canaan at this time, each city and town had a ruler who had the title of "king.") His authority and influence may have extended somewhat farther from there, through the territory of Ephraim and possibly into neighboring tribes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that part of Israel]

See: Synecdoche

Judges 9:23 (#1)

"Then God sent a bad spirit between Abimelek and between the lords of Shechem"

See the discussion of this statement in the Notes to this chapter. The word **spirit** could refer to: (1) the attitude that Abimelek and the lords of Shechem had towards one another. Alternate translation: [Then God caused hostility between Abimelek and the lords of Shechem] (2) a spiritual being. Alternate translation: [Then God sent a spiritual being that caused Abimelek and the lords of Shechem to fight with each other]

See: Assumed Knowledge and Implicit Information

Judges 9:23 (#2)

"Then God sent"

The author is introducing a new event in the story. The ULT indicates this with the word **Then**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Judges 9:24 (#1)

"the violence of the 70 sons of Jerubbaal to come, and their blood to put, upon Abimelek"

This verse is giving the reason why God "sent a bad spirit," as the previous verse described. It is not indicating why or how the lords of Shechem "dealt treacherously" with Abimelek. You may wish to clarify this for your readers. It may be helpful to begin a new sentence here. Alternate translation: [God did this so that the violence of the 70 sons of Jerubbaal would come upon, and to put their blood upon, Abimelek]

See: Connect — Reason-and-Result Relationship

Judges 9:24 (#2)

"the violence of the 70 sons of Jerubbaal"

The author is using this possessive form to describe the **violence** that was committed against **the 70 sons of Jerubbaal**, not to describe any violence that they committed. It may be helpful to clarify this for your readers. Alternate translation: [the violence that was committed against the 70 sons of Jerubbaal] or [the violence that the 70 sons of Jerubbaal suffered]

See: Possession

Judges 9:24 (#3)

"and their blood to put, upon Abimelek their brother who killed them"

The expression **to put the blood** of one person on another means to hold responsible and punish that other person for killing the first one. This expression uses the term **blood** by association to mean death. Alternate translation: [and to hold their brother Abimelek, who killed them, responsible for their deaths] or [and to avenge

their deaths by punishing their brother Abimelek, who killed them]

See: Idiom

Judges 9:24 (#4)

"their brother" - "his brothers"

See how you translated the term "brother" in [9:21](#). Alternate translation: [their father's son ... his father's sons]

See: Kinship

Judges 9:24 (#5)

"who strengthened his hands"

This expression means that the lords of Shechem enabled Abimelek to do something he could not otherwise have done. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who enabled him] or [who gave him the means]

See: Idiom

Judges 9:25 (#1)

"against him"

The phrase **against him** could mean: (1) to the disadvantage of Abimelek, that is, discrediting his authority and undermining the stability of his rule. Alternate translation: [to his disadvantage] (2) to watch for Abimelek and try to capture him. Alternate translation: [to try to capture him]

See: Assumed Knowledge and Implicit Information

Judges 9:25 (#2)

"on the tops of the hills"

By **hills**, the author may mean Mount Gerizim and Mount Ebal. (This word can describe either hills or mountains.) The city of Shechem was in a valley between those two mountains. See how you translated the expression "on the top of Mount Gerizim" in [9:7](#). Alternate translation: [up high on Mount Gerizim and Mount Ebal]

See: Assumed Knowledge and Implicit Information

Judges 9:25 (#3)

"and it was told to Abimelek"

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 Abimelek about this]

See: Active or Passive

Judges 9:26 (#1)

"Gaal" - "Ebed"

The word **Ebed** is the name of a man.

See: How to Translate Names

Judges 9:26 (#2)

"with his brothers"

Here the term **brothers** probably does not describe men who have the same parents. It could be referring to: (1) a band of men who traveled about with Gaal. Some of them may have been related to him, but they were not all necessarily his relatives. Alternate translation: [with a band of men] (2) men who were related to Gaal but who were not all necessarily his literal brothers. Alternate translation: [with some of his kinsmen]

See: Metaphor

Judges 9:27 (#1)

"And they went out"

The author is using the pronoun **they** to mean the people of the city of Shechem. It may be helpful to clarify this for your readers. Alternate translation: [And the people of Shechem went out]

See: Pronouns — When to Use Them

Judges 9:27 (#2)

"and cut off their vineyards"

The author is using the term **vineyards** by association to mean the grapes on the vines in the vineyards. Alternate translation: [and cut clusters of grapes off the vines in their vineyards]

See: Metonymy

Judges 9:27 (#3)

"and trod"

The author is leaving some information implicit that he assumes readers will understand. He means that the people of Shechem **trod** on the grapes that they had picked. That is, they stepped on them to squeeze the juice out of them so that they could make wine from it. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and squeezed the grapes to make wine]

See: Assumed Knowledge and Implicit Information

Judges 9:27 (#4)

"and they made offerings"

Based on its one other use in [Leviticus 19:24](#), the term translated as **offerings** refers to fruit that people brought into a temple and ate, or drank as juice, as part of a harvest thanksgiving celebration. Alternate translation: [and they prepared fruit offerings to give thanks for their harvest]

See: Translate Unknowns

Judges 9:27 (#5)

"into} the house of their god"

The author is speaking of the temple of the **god** that the people of Shechem worshiped as if it were a **house** in which that false god lived. See how you translated the similar expression in [9:4](#). Alternate translation: [into the temple of their god]

See: Metaphor

Judges 9:28 (#1)

"Who {is} Abimelek, and who {is} Shechem, that we should serve him? {Is he} not the son of Jerubbaal, and {is not} Zebul his deputy"

Gaal 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 these questions as statements or exclamations. Alternate translation: [We should not serve Abimelek, even though he is from Shechem! After all, he is the son of Jerubbaal! And Zebul is just somebody he appointed]

See: Rhetorical Question

Judges 9:28 (#2)

"Who {is} Abimelek, and who {is} Shechem, that we should serve him"

Gaal is using the name **Shechem** by association to mean Abimelek, probably because Abimelek is from Shechem. Alternate translation: [Who is Abimelek? Who is this man from Shechem, that we should serve him?]

See: Metonymy

Judges 9:28 (#3)

"Who {is} Abimelek, and who {is} Shechem, that we should serve him"

The first two phrases mean basically the same thing. Gaal is referring to the same person by the names **Abimelek** and **Shechem**. However, there is a slight difference in meaning. The second phrase makes a mild concession, indicating that perhaps there is some basis to serve Abimelek, since he is from the city of Shechem and his mother is related to the people who live there. (In [9:3](#), the people of the city say of Abimelek, "He is our brother," meaning "our kinsman.") You may wish to indicate this in your translation. Alternate translation: [Why should we serve Abimelek, even though he is from Shechem?]

See: Parallelism

Judges 9:28 (#4)

"we should serve him"

Gaal is using the pronoun **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Judges 9:28 (#5)

"Is he} not the son of Jerubbaal"

Gaal is implicitly suggesting a reason why the people of Shechem should not serve Abimelek. His point is that Abimelek is the son of somebody outside their people group, an Israelite. Gaal may be using the name Jerubbaal instead of Gideon to make a further point, that Abimelek's father opposed the worship of Baal, while the people of Shechem are devoted to Baal. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [He is the son of Jerubbaal, an Israelite who opposed the worship of Baal]

See: Assumed Knowledge and Implicit Information

Judges 9:28 (#6)

"and {is not} Zebul his deputy"

The author could have indicated in [9:22](#), when he briefly described Abimelek's reign, that Abimelek appointed a man named Zebul as his **deputy** to govern Shechem whenever he was not present there. However, the author is instead reporting what Gaal said at this festival as a way of introducing **Zebul** as a new participant in the story. If this would not be clear to your readers, you could explain in a footnote that Zebul was a man whom Abimelek had appointed to govern Shechem whenever he himself was away from the city.

See: Introduction of New and Old Participants

Judges 9:28 (#7)

"and {is not} Zebul"

The word **Zebul** is the name of a man.

See: How to Translate Names

Judges 9:28 (#8)

"Serve the men of Hamor"

Gaal may be using the plural form **men** to indicate what the people of Shechem should regularly do. However, on this occasion, he means that they should serve a specific descendant of Hamor, their

ancestor, instead of Abimelek. Alternate translation: [You should always be serving one of the descendants of Hamor] or [You should be serving a fellow descendant of Hamor instead]

See: Unusual Uses of the Plural

Judges 9:28 (#9)

"the father of Shechem"

While a man named **Hamor** had literally been the **father** of a man named **Shechem** ([Genesis 34:2](#)), Gaal probably means that Hamor was the ancestor of the people who lived in Shechem. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the founder of Shechem] or [the ancestor of the people of Shechem]

See: Metaphor

Judges 9:28 (#10)

"But why should we ourselves serve him"

For emphasis, Gaal is stating a pronoun whose meaning is already present in the verb translated **serve**. The ULT translates this stated pronoun with the intensive pronoun **ourselves**. Gaal seems to be drawing an explicit contrast between the people of Shechem and Abimelek in terms of ancestry. Alternate translation: [But why should we, who are descendants of Hamor, serve Abimelek, who is an Israelite?]

See: Pronouns — When to Use Them

Judges 9:28 (#11)

"But why should we ourselves serve him"

Gaal 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: [But we ourselves should not serve Abimelek!]

See: Rhetorical Question

Judges 9:29 (#1)**"Now who will give this people into my hand"**

The question **who will give** was a characteristic way for a Hebrew speaker to introduce a wish. If it would be helpful in your language, you could translate this question as a statement or exclamation expressing a wish. Alternate translation: [I wish that someone would give this people into my hand!]

See: Idiom

Judges 9:29 (#2)**"And he said to Abimelek, "Increase your army and come out"**

Gaal is speaking to Abimelek even though he is not present and cannot hear him. Gaal is doing this to show in a strong way how he feels about Abimelek. He is actually speaking to the people who can hear him, the others who are present at this feast. If your readers might not understand why Gaal is speaking to someone who is not present, you could translate his words as if he were speaking directly to others who are present. You could also describe what Gaal is doing here, as the UST does. Alternate translation, continuing the direct quotation: [I would fight against him and his whole army and defeat him!]

See: Apostrophe

Judges 9:29 (#3)**"Increase your army"**

Gaal is probably not saying that Abimelek should seek a larger number of troops than are already at his disposal. He is probably saying that even if Abimelek summoned all of the men who would willingly serve in his army, he would not be afraid to fight a battle with him. (Abimelek probably ordinarily traveled with just a small number of bodyguards, and Gaal is boasting that he could defeat a much larger force than that.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [mobilize your forces]

See: Assumed Knowledge and Implicit Information

Judges 9:30 (#1)**"the words of Gaal"**

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

See: Metonymy

Judges 9:30 (#2)**"and his nose burned"**

See the discussion of this term in the Introduction to Judges, and see how you translated the similar expression in [2:14](#). Alternate translation: [and he became furious]

See: Metaphor

Judges 9:31 (#1)**"in deceit"**

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. The idea is that Zebul sent the messengers openly but pretended that he was sending them for some other reason. The idea is not that Zebul sent the messengers secretly so that no one knew he had sent them. Alternate translation: [deceitfully]

See: Abstract Nouns

Judges 9:31 (#2)**"Behold" - "and behold"**

See the discussion of this term in the Introduction to Judges, and see how you translated the similar expression in [1:2](#). Alternate translation: [Now listen ... and pay attention]

See: Metaphor

Judges 9:31 (#3)**"and his brothers {are} come to Shechem"**

See how you translated the similar expression in [9:26](#). Alternate translation: [has come to Shechem with a band of men]

See: Metaphor

Judges 9:31 (#4)

"the city"

Zebul's messengers are using the term **city** by association to mean the people of the city. Alternate translation: [the people of the city]

See: Metonymy

Judges 9:32 (#1)

"So now"

The messengers are not using the word **now** to mean "at this moment." They are using the word to draw attention to the important point that follows. Alternate translation: [So this is what you should do:]

See: Connecting Words and Phrases

Judges 9:32 (#2)

"arise" - "and hide"

While these are imperatives, the messengers are using them to communicate a recommendation from Zebul rather than a command. Translate them with a form that someone would use in your language to address a superior. Alternate translation: [I would recommend that you arise ... and hide]

See: Irregular Use of Tenses

Judges 9:32 (#3)

"arise"

See how you translated the word **arise** in [4:14](#). While Abimelek and his troops would have to get up out of bed in order to travel to Shechem **at night**, the meaning is not simply that they should do that, but that they should take action to defeat the rebellion. Alternate translation: [get going] or, perhaps more deferentially, [take action]

See: Idiom

Judges 9:32 (#4)

"in the field"

Since [9:36](#) indicates that Abimelek and his troops launched their attack from "the tops of the hills," and the people of Shechem grew their crops in the valley between the hills, not up on the hills, the messengers are probably using the word **field** to mean the open area outside the city. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in the countryside]

See: Assumed Knowledge and Implicit Information

Judges 9:33 (#1)

"you shall start early and you shall rush" - "against you, and you shall do" - "your hand"

The words **you** and **your** are singular throughout this verse because the messengers are addressing Abimelek directly. However, they are speaking of what he and his troops will do, so it may be more natural for you to use plural forms if your language marks that distinction.

See: Forms of 'You' — Singular

Judges 9:33 (#2)

"he"

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

See: Pronouns — When to Use Them

Judges 9:33 (#3)

"according to what your hand finds"

The messengers are using a common expression that means that Abimelek would do what the opportunity allowed and the situation directed. In other words, Zebul was not making any further recommendation about what Abimelek should do at this point but leaving it to his discretion. If it would be helpful in your language, you could state

the meaning plainly. Alternate translation: [as the opportunity presents]

See: Idiom

Judges 9:33 (#4)

"And it shall happen in the morning, as the sun rises, you shall start early and you shall rush against the city"

The messengers are continuing to communicate a recommendation from Zebul. Translate this using forms that someone would use in your language to address a superior. Alternate translation: [And I would recommend that in the morning, as the sun rises, you start early and rush against the city]

See: Irregular Use of Tenses

Judges 9:34 (#1)

"So" - "arose"

See how you translated the similar expression in [9:32](#). Alternate translation: [So ... got going]

See: Idiom

Judges 9:34 (#2)

"and they ambushed against Shechem"

The verb translated as **ambushed** here is the same one that was translated as "ambushers" in [9:25](#) and as "hide" in [9:32](#). Abimelek and his troops followed Zebul's advice to hide so that they could not be seen and so that they could launch a surprise attack in the morning. Alternate translation: [and they set up an ambush against Shechem]

See: Assumed Knowledge and Implicit Information

Judges 9:35 (#1)

"And Gaal, the son of Ebed, went out and stood in the entrance of the gate of the city"

See the discussion of this verse in the Notes to this chapter. Since the author does not say explicitly why Gaal **stood in the entrance of the gate of the city**, it would probably be best to say no more about this in your translation than the original text does.

See: Assumed Knowledge and Implicit Information

Judges 9:35 (#2)

"and" - "arose from the ambush"

In this context, the word **arose** does refer literally to standing up from a sitting or lying position. Alternate translation: [and ... stood up from where they had been hiding]

See: Idiom

Judges 9:36 (#1)

"to Zebul"

The author expects readers to understand implicitly that Zebul had gone out to the city gate with Gaal. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to Zebul, who had gone out to the gate with him]

See: Assumed Knowledge and Implicit Information

Judges 9:36 (#2)

"But Zebul said to him"

The author expects readers to understand implicitly that Zebul is not sharing an honest opinion with Gaal. Zebul is trying to deceive him into thinking that Abimelek has not yet arrived, so that Gaal will not be able to prepare his defenses sufficiently. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But Zebul said to him deceptively]

See: Assumed Knowledge and Implicit Information

Judges 9:37 (#1)

"people {are} coming down"

Here the expression **coming down** is plural, even though the subject, **people**, is singular. In the previous verse, with the same subject, "coming down" was singular. This suggests that Gaal was speaking of a single group of people in the previous verse and that here he is using **people** in a collective sense to mean several groups of people.

He is now able to distinguish the separate companies, as Abimelek's troops get closer. If it would be helpful to your readers, you may wish to reflect this distinction in your translation. The UST models one way to do that.

See: Unusual Uses of the Plural

Judges 9:37 (#2)

"the navel of the land"

This expression could be: (1) a description of some geographic feature. Alternate translation: [the center of the land] or [the crest of that hill] (2) the name of one of the hills around Shechem. Gaal could be pointing out a specific location by name, as he does later in the verse by naming a large tree. If you represent this as a name, you could translate the meaning into your own language, or you could use the words of the Hebrew text and spell them the way they sound in your language. Alternate translation: [the Navel of the Land] or [Tabbur Haarez]

See: Copy or Borrow Words

Judges 9:37 (#3)

"the Oak of the Diviners"

This expression could be: (1) the name of a large tree near Shechem. You could translate the meaning of this name into your own language, or you could use the words of the Hebrew text and spell them the way they sound in your language. Alternate translation: [the Fortunetellers' Tree] or [Elon Meonenim] (2) a description of some geographic feature. Alternate translation: [that large tree over there where people tell fortunes]

See: Copy or Borrow Words

Judges 9:38 (#1)

"Where now {is} your mouth"

Zebul is referring to the confidence that led Gaal to boast against Abimelek by association with the **mouth** with which Gaal made this boast. Alternate translation: [Where now is your confidence]

See: Metonymy

Judges 9:38 (#2)

"Where now {is} your mouth, {by} which you said"

Zebul 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 no longer seem as confident as when you said]

See: Rhetorical Question

Judges 9:38 (#3)

"by} which you said, 'Who {is} Abimelek, that we should serve him'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [by which you asked who Abimelek was, that you should serve him]

See: Quotes within Quotes

Judges 9:38 (#4)

"Who {is} Abimelek, that we should serve him"

Gaal was 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: [We should not serve Abimelek!]

See: Rhetorical Question

Judges 9:38 (#5)

"that we should serve him"

In the statement he made in [9:28](#), which Zebul is quoting here, Gaal was using the pronoun **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction. If you translate this statement as an indirect quotation, the word "you" that is equivalent to **we** should be plural.

See: Exclusive and Inclusive 'We'

Judges 9:38 (#6)**"Is} this not the people that you despised"**

Zebul 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 is the people that you despised!]

See: Rhetorical Question

Judges 9:38 (#7)**"Is} this not the people" - "with it"**

Gaal is thinking of these **people** as a group and so he is using the singular pronoun **it**. It may be more natural in your language to use a plural pronoun. Alternate translation: [Are these not the people ... with them]

See: Collective Nouns

Judges 9:39 (#1)**"So Gaal went out" - "and he fought with Abimelek"**

As the Introduction to Judges discuss, the author is using **Gaal** and **Abimelek** to represent them and their armies. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [So Gaal led his soldiers into battle ... against Abimelek and his soldiers]

See: Synecdoche

Judges 9:39 (#2)**"to the face of the lords of Shechem"**

See the discussion of the term **face** in the Introduction to Judges, and see how you translated the similar expression in [2:3](#). Here, the term could mean: (1) that the **lords of Shechem** watched as Gaal went out to fight Abimelek. They may have wanted to see whether he could fulfill the boasts he made in [9:29](#) when he said he wanted to be their ruler. Alternate translation: [as the lords of Shechem watched] (2) that Gaal led the **lords of Shechem** and their men into battle. This seems less likely, as the story only describes the people of Shechem going out of the city the next day.

Alternate translation: [as the commander of the lords of Shechem and their men]

See: Idiom

Judges 9:40 (#1)**"And Abimelek pursued him"**

The author is using the last thing that happened in this battle to mean everything that happened in the battle. Abimelek and his army defeated Gaal and his men, so they retreated, and Abimelek **pursued** them. Alternate translation: [And Abimelek routed him] or [And Abimelek defeated him so that he gave up and retreated]

See: Synecdoche

Judges 9:40 (#2)**"wounded"**

The author is using the adjective **wounded** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [wounded soldiers]

See: Nominal Adjectives

Judges 9:40 (#3)**"And" - "fell"**

The author is using the word **fell** to mean "died," by association with the way that people fall down when they die. Alternate translation: [And ... died]

See: Metonymy

Judges 9:40 (#4)**"up to the entrance of the gate"**

The implication is that Gaal's men would have been safe if they had been able to go through the **gate** back into the city. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [before they could get safely back inside the city gate]

See: Assumed Knowledge and Implicit Information

Judges 9:41 (#1)**"in Arumah"**

The word **Arumah** is the name of a town. It was about five miles away from Shechem.

See: How to Translate Names

Judges 9:41 (#2)**"and his brothers"**

See how you translated the same expression in [9:26](#). Alternate translation: [and his band of men]

See: Metaphor

Judges 9:42 (#1)**"that" - "went out"**

It is clear from the narrative that this action was not completed by the time it was **reported** to Abimelek. It was something that the people were planning to do and that was in process. It may be more natural in your language to use a different verb tense to indicate this. Alternate translation: [that ... were going out]

See: Irregular Use of Tenses

Judges 9:42 (#2)**"to} the field"**

The author is using the word **field** to mean all of the cultivated land around Shechem. It may be more natural in your language to use the plural form of that word, here and in the next two verses. Alternate translation: [to the fields]

See: Collective Nouns

Judges 9:42 (#3)**"and they reported {this} to Abimelek"**

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [and the people reported this to Abimelek] or [and this was reported to Abimelek]

See: Pronouns — When to Use Them

Judges 9:43 (#1)**"the people" - "the people"**

In its first instance in this verse, the expression **the people** refers to Abimelek's army, as in [9:34–38](#). In its second instance, this expression refers to the citizens of Shechem, as in [9:42](#). You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do this.

See: Assumed Knowledge and Implicit Information

Judges 9:43 (#2)**"and hid"**

See how you translated the word "hide" in [9:32](#). Alternate translation: [and set an ambush]

See: Assumed Knowledge and Implicit Information

Judges 9:44 (#1)**"For Abimelek"**

In this verse, the author provides fuller details about how Abimelek and his soldiers killed the people of Shechem who had gone out into the fields, as he described briefly at the end of the previous verse. The ULT indicates this with the word **For**. Your language may have a connecting word or phrase that you can use in your translation to indicate that this verse is providing fuller details about what the author has just said. Alternate translation: [They were able to do this because Abimelek]

See: Connecting Words and Phrases

Judges 9:44 (#2)**"And they stood"**

The context indicates that the pronoun **they** refers to Abimelek and the soldiers who were with him in one of the three **companies** into which he had divided his army. It may be helpful to clarify this for your readers. Alternate translation: [And Abimelek and the men who were with him in one company stood]

See: Pronouns — When to Use Them

Judges 9:44 (#3)

"at} the entrance of the gate of the city"

The author means implicitly that Abimelek and one group of soldiers went to the **gate of the city** to keep anyone who was in the fields from getting back into the city for safety. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [at the entrance of the gate of the city to keep anyone from getting back into the city for safety]

See: Assumed Knowledge and Implicit Information

Judges 9:45 (#1)

"and sowed it {with} salt"

The author is speaking as if Abimelek literally took **salt** and **sowed** it as seed that would grow up from the ground. He means that Abimelek scattered salt all over the ruins of Shechem the way people in this culture scattered seed that they were planting. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and scattered salt all over it]

See: Metaphor

Judges 9:45 (#2)

"and sowed it {with} salt"

Scattering salt all over the ruins of Shechem was a symbolic action. Abimelek did this to express the wish that the city would always be an uninhabited wasteland, like a salt desert. It was as if he was saying, "May no one ever live here again." If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and sowed it with salt to express the wish that it would always be an uninhabited wasteland]

See: Symbolic Action

Judges 9:46 (#1)

"the lords of the tower of Shechem"

Here the author is probably re-introducing participants to the story whom he has mentioned earlier. They seem to be the same people who are described in [9:6](#) as "Beth Millo," officers from a military post near the city that included its defensive tower. If your language has its own way of re-introducing participants, you can use it here in your translation. Alternate translation: [the officers of the military post that included the tower of Shechem]

See: Introduction of New and Old Participants

Judges 9:46 (#2)

"the house of"

See how you translated the same expression in [9:4](#). Alternate translation: [the temple of]

See: Metaphor

Judges 9:46 (#3)

"El-Berith"

The expression **El-Berith** seems to be another name for the false god that is called Baal-Berith in [8:33](#) and [9:4](#). El-Berith means "god of the covenant," while Baal-Berith means "master of the covenant." So that readers will know that this is the same false god, you could use the name Baal-Berith here, or you could use a general expression. Alternate translation: [their false god]

See: How to Translate Names

Judges 9:47 (#1)

"And it was reported to Abimelek"

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 reported to Abimelek]

See: Active or Passive

Judges 9:48 (#1)

"and Abimelek took axes in his hand"

In this context, as the similar uses in [1 Samuel 14:34](#) and [Jeremiah 38:10](#) show, this expression

means that Abimelek brought axes with him. That is, he had his men bring as many axes with them as they could. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and Abimelek brought axes with him] or [and Abimelek had his men bring axes with them]

See: Idiom

Judges 9:49 (#1)

"and they burned the citadel upon 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. Alternate translation: [and they used them to set fire to the citadel] or [and they burned the citadel with them]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 9:50 (#1)

"Then Abimelek went to Thebez and encamped against Thebez"

The author is leaving some information implicit that he assumes readers will understand. The people of **Thebez** had apparently also rebelled against Abimelek. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do this.

See: Assumed Knowledge and Implicit Information

Judges 9:51 (#1)

"all of the men and women and all of the lords of the city"

The author 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: [and a large number of the men and women and of the lords of the city]

See: Hyperbole

Judges 9:52 (#1)

"and fought with it"

The author is using the tower, represented by the pronoun **it**, by association to mean the people who were in the tower. Alternate translation: [and fought with the people who were in the tower]

See: Metonymy

Judges 9:52 (#2)

"to burn it with fire"

See how you translated the similar expression in [9:49](#). Alternate translation: [to set it on fire] or [to burn it down]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 9:53 (#1)

"one woman"

The author is using the phrase **one woman** to introduce this woman as a participant in the story. While she has only a brief role, it is an important one. If your language has its own way of introducing new participants, you can use it here in your translation. Alternate translation: [a certain woman]

See: Introduction of New and Old Participants

Judges 9:53 (#2)

"an upper millstone"

A **millstone** was a large, flat, round stone that was used to grind grain. Two of these stones were used together, with the grain between them. The **upper millstone** was the top one that was rolled on the lower one to crush the grain. If your readers would not be familiar with this object, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: [a heavy stone]

See: Translate Unknowns

Judges 9:54 (#1)**"lest they say about me, 'A woman killed him'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [lest they say about me that a woman killed me]

See: Quotes within Quotes

Judges 9:55 (#1)**"the men of Israel"**

The author assumes that his readers will know that the people of Thebez were Canaanites and that he can therefore use the phrase **the men of Israel** to mean the soldiers who were fighting with Abimelek against Thebez. (Apparently many Israelites were loyal to Abimelek, even though it was the Canaanites who lived in Shechem who first made him king on the basis that he had a Canaanite mother.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the Israelites who had been supporting Abimelek]

See: Assumed Knowledge and Implicit Information

Judges 9:56 (#1)**"So God turned back the evil of Abimelek, which he did to his father by killing his 70 brothers"**

In this verse and the next one, the author concludes the story by explaining that God punished Abimelek and the men of Shechem for what they did to Gideon's family. Your language may have its own way of concluding a story.

See: End of Story

Judges 9:56 (#2)**"So God turned back the evil of Abimelek, which he did to his father by killing his 70 brothers"**

The author is speaking as if the **evil** that Abimelek did had literally been moving away from him and God **turned it back** so that it returned to him and harmed him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [So God made Abimelek experience the

same kind of harm he had done to his father by killing his 70 brothers]

See: Metaphor

Judges 9:56 (#3)**"the evil of Abimelek, which he did to his father"**

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [the evil thing that Abimelek had done to his father]

See: Abstract Nouns

Judges 9:57 (#1)**"And all of the evil of the men of Shechem, God turned back upon their head"**

The expression **turned back** has the same meaning here as in the previous verse, except that the author speaks more fully of the **evil** that the **men of Shechem** did as if God literally made it come back and land **upon their head**. While he is using one part of them, their **head**, to represent all of them, this expression is especially apt in light of the story, in which Abimelek dies when a heavy stone lands on his head. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And God also made the people of Shechem experience painfully the same kind of harm that they had done to other people]

See: Metaphor

Judges 9:57 (#2)**"And all of the evil of the men of Shechem"**

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [And all of the evil things that the men of Shechem had done]

See: Abstract Nouns

Judges 9:57 (#3)**"the men of Shechem"**

Here the masculine term **men** seems to have a generic sense. The author specifies in [9:49](#) that

both “men and women” died when the tower of Shechem burned, so this summary reference to that punishment would include both men and women. Alternate translation: [the people of Shechem]

See: When Masculine Words Include Women

Judges 9:57 (#4)

"upon their head"

Since the author is referring to a group of people, if you retain this image in your translation, it might be more natural in your language to use the plural form of **head**. Alternate translation: [upon their heads]

See: Collective Nouns

Judges 9:57 (#5)

"and the curse of Jotham, the son of Jerubbaal, came upon them"

The author is speaking as if the **curse of Jotham** literally **came upon** the people of Shechem. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and everything happened to them just as Jotham, the son of Jerubbaal, said it would when he cursed them]

See: Metaphor

Judges - Chapter 10 Introduction

Structure and Formatting

This chapter introduces the account of Jephthah, which continues in Chapters 11 and 12.

Literary devices that point to structure

Possessive forms

Within the list of people groups in [10:6](#), the author uses slightly different possessive forms to make a distinction that is significant for what happens as the book continues. He uses the name of a country or city to speak of the gods of Aram, Sidon, and Moab. But he describes the inhabitants of a country or cities when he speaks of the gods of “the sons of Ammon” and “the Philistines.” This is because, as the next verse indicates, it was the Ammonites and

the Philistines who next conquered and oppressed the Israelites and whom the next two judges opposed. Jephthah defeated the Ammonites, as chapters 11 and 12 describe, and Samson fought against the Philistines, as chapters 13–16 describe. If possible, use slightly different possessive forms in your own translation to reflect this distinction. The UST models one way to do this.

Order of information

In [10:7](#), the author presents new information in a particular order for a specific reason. In the book, he relates the oppression by the Ammonites and the deliverance by Jephthah in chapters 10–12, before he describes the oppression by the Philistines and the resistance of Samson in chapters 13–16. But in this verse he is creating a special arrangement between the phrase “into the hand of the Philistines and into the hand of the sons of Ammon” and those next sections of the book. This arrangement is known as a chiasm. In it, the first and last parts match and the middle parts match. In other words, the author is creating this arrangement: Philistines—Ammonites (this phrase); Ammonites—Philistines (the next sections of the book). However, if it would better help your readers to recognize how this phrase introduces the following accounts of Jephthah and Samson, you could name these people groups in the order in which they feature in the narrative. You might say, in other words, “into the hand of the sons of Ammon and into the hand of the Philistines”

Judges 10:1 (#1)

"Tola" - "Puah" - "Dodo"

The words **Tola**, **Puah**, and **Dodo** are the names of men.

See: How to Translate Names

Judges 10:1 (#2)

"Now after Abimelek, Tola" - "arose to save Israel"

See the discussion of the term **arose** in the Introduction to Judges, and see how you translated the similar expression in [5:7](#). Alternate translation: [Now After Abimelek, Tola ... became the next person to deliver Israel]

See: Idiom

Judges 10:2 (#1)**"and was buried"**

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 buried him]

See: Active or Passive

Judges 10:3 (#1)**"Jair"**

The word **Jair** is the name of a man.

See: How to Translate Names

Judges 10:4 (#1)**"riding on 30 donkeys"**

In this culture at this time, Jair's sons **riding** on these **donkeys** was a symbolic action that indicated that they were young men of wealth and status. This, in turn, indicated that Jair himself was wealthy and influential. Alternate translation: [each of whom he could afford to give a donkey to ride]

See: Symbolic Action

Judges 10:4 (#2)**"they call them"**

Here the author is using **they** to refer to people in general. Use an expression for this that would be natural in your language. Alternate translation: [people call them] or [they are called]

See: Pronouns — When to Use Them

Judges 10:4 (#3)**"Havvoth Jair"**

Havvoth Jair is the name of a group of cities.

See: How to Translate Names

Judges 10:4 (#4)**"Havvoth Jair"**

In your translation, you could spell this name the way it sounds in your language, the way the ULT does. However, this name means the Cities of Jair, and if it would be helpful to your readers, you could say that in your translation instead. Alternate translation: [the Cities of Jair]

See: Copy or Borrow Words

Judges 10:4 (#5)**"to this day"**

By **this day**, the author means the time when he was writing. He and his audience knew when that was, but we are not entirely sure of it today. It may be helpful to use a general expression in your translation. Alternate translation: [at this time]

See: Assumed Knowledge and Implicit Information

Judges 10:5 (#1)**"and he was buried"**

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 buried him]

See: Active or Passive

Judges 10:6 (#1)**"the sons of Israel"**

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in [2:4](#)

See: Metaphor

Judges 10:6 (#2)**"in the eyes of Yahweh"**

See the discussion of the term **eyes** in the Introduction to Judges, and see how you translated the similar expression in [2:11](#).

See: Metonymy

Judges 10:6 (#3)**"the Baals and the Ashtoreths"**

See how you translated the similar expression in [2:11](#). Alternate translation: [many false gods and goddesses]

See: How to Translate Names

Judges 10:6 (#4)**"and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the sons of Ammon and the gods of the Philistines"**

See the discussion in the Notes to this chapter for a suggestion about how to use slightly different possessive forms here in your translation to reflect a distinction that the author is making.

See: Possession

Judges 10:6 (#5)**"And they forsook Yahweh and did not serve him"**

For emphasis, the author is saying basically the same thing twice, first positively and then negatively. If it would be clearer in your language, you could combine these statements. Alternate translation: [And they completely stopped worshipping Yahweh]

See: Parallelism

Judges 10:7 (#1)**"Then the nose of Yahweh burned against Israel, and he sold them into the hand of the Philistines and into the hand of the sons of Ammon"**

See how you translated the expressions "the nose of Yahweh burned" and "he sold them into the hand of" in [3:8](#). Alternate translation: [Then Yahweh became furious with Israel, and he made them subjects of the Philistines and the Ammonites]

See: Idiom

Judges 10:7 (#2)**"Then the nose of Yahweh burned"**

The author is introducing a new event in the story. The ULT indicates this with the word **Then**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Judges 10:7 (#3)**"into the hand of the Philistines and into the hand of the sons of Ammon"**

See the discussion in the Notes to this chapter of the order in which the author presents this information. Alternate translation: [into the hand of the sons of Ammon and into the hand of the Philistines]

See: Information Structure

Judges 10:8 (#1)**"And they shattered and crushed the sons of Israel in that year. {For} 18 years, all the sons of Israel who {were} on the other side of the Jordan in the land of the Amorites, which {is} in Gilead"**

The author is describing one event before describing an event that preceded it. In your translation, you may wish to relate these events in the order in which they happened. The UST models one way to do this.

See: Order of Events

Judges 10:8 (#2)**"And they shattered and crushed the sons of Israel in that year"**

The author is using the phrase **in that year** to mean implicitly that the Ammonites began to oppress all of the Israelites, not just the ones living east of the Jordan, as soon as Yahweh decided in his anger to punish and discipline the Israelites. If you decide to relate the events in this verse in the same order that the author does, you could indicate this explicitly in your translation. Alternate translation: [Right away the Ammonites began to shatter and crush all of the Israelites]

See: Assumed Knowledge and Implicit Information

Judges 10:8 (#3)

"And they shattered and crushed"

The pronoun **they** refers to the "sons of Ammon" or Ammonites, as the next verse makes clear. It may be helpful to clarify this for your readers. Alternate translation: [And the Ammonites shattered and crushed]

See: Pronouns — When to Use Them

Judges 10:8 (#4)

"And they shattered and crushed"

The author is speaking as if the Israelites had literally been an object such as a clay jar that could be **shattered** or a skull that could be **crushed**. (The author uses the same verb for "crush" in [9:53](#) to describe what the millstone did to Abimelek's skull.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And they afflicted and oppressed]

See: Metaphor

Judges 10:8 (#5)

"And they shattered and crushed"

The terms **shattered** and **crushed** 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 they severely oppressed]

See: Doublet

Judges 10:8 (#6)

"For} 18 years, all the sons of Israel who {were} on the other side of the Jordan"

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: [For the previous 18 years,

they had oppressed all the sons of Israel who were on the other side of the Jordan]

See: Ellipsis

Judges 10:8 (#7)

"were} on the other side of the Jordan"

The author is speaking from a vantage point west of the Jordan River, so **the other side** implicitly means the east side. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [were on the east side of the Jordan]

See: Assumed Knowledge and Implicit Information

Judges 10:8 (#8)

"in the land of the Amorites"

The author is using this possessive form to provide a more specific description of where these Israelites were living. He is referring to the land that the Israelites conquered from the Amorites. It may be helpful to clarify this for your readers. Alternate translation: [in the land that the Israelites conquered from the Amorites]

See: Possession

Judges 10:8 (#9)

"which {is} in Gilead"

The author is using this phrase to indicate that the land he is describing is the area that his readers probably know better as **Gilead**. Alternate translation: [which is now known as Gilead]

See: Background Information

Judges 10:9 (#1)

"and with the house of Ephraim"

The author is using the word **house** to mean all the people descended from a particular person. So by **the house of Ephraim**, he means all the people descended from Ephraim, who was one of the twelve sons of Jacob. It is not clear why he uses this expression for this tribe but not for the other two tribes he mentions. In your translation, you could

speak of **Ephraim** the same way the author speaks of **Judah** and **Benjamin**. Alternate translation: [and with Ephraim]

See: Metaphor

Judges 10:9 (#2)

"and it narrowed to Israel greatly"

See how you translated the same expression in [2:15](#). Alternate translation: [and Israel was in great distress]

See: Metaphor

Judges 10:9 (#3)

"and it narrowed to Israel greatly"

See the discussion in the Introduction to Judges of the use of a person's name to mean his descendants, and see how you translated the similar expression in [1:1](#). Alternate translation: [and the Israelites were in great distress]

See: Metonymy

Judges 10:10 (#1)

"our God"

Although the Israelites are praying to Yahweh, they are speaking about him in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [you, our God]

See: First, Second or Third Person

Judges 10:11–12 (#1)

"Then Yahweh said to the sons of Israel, "{Was it} not from the Egyptians and from the Amorite and from the sons of Ammon and from the Philistines and the Sidonians and Amalek and Maon, {when} they oppressed you, that you cried out to me and I saved you from their hand"

In this verse and the next verse, Yahweh is asking the Israelites a long question, 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. In order to do that, you could create a verse bridge for verses 11–12. Alternate translation: [When the Egyptians and Amorites and Ammonites and Philistines and Sidonians and Amalekites and Maonites oppressed you, you cried out to me, and I saved you from their hand!]

See: Verse Bridges

Judges 10:12 (#1)

"and Maon"

The word **Maon** is the name of a people group.

See: How to Translate Names

Judges 10:12 (#2)

"from their hand"

See how you translated the same expression in [2:14](#). Alternate translation: [from their power]

See: Metonymy

Judges 10:14 (#1)

"Go and cry out to the gods upon whom you have chosen. Let them save you in the time of your distress"

Yahweh does not really want the Israelites to **cry out** to other **gods** for help. He means to communicate emphatically the opposite of the literal meaning of his words. Alternate translation: [Just try crying out to the gods you have chosen! They will not be able to save you in the time of your distress]

See: Irony

Judges 10:14 (#2)

"upon whom you have chosen"

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: [that you have chosen]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 10:15 (#1)**"according to all of the good in your eyes"**

See how you translated the similar expression in [2:11](#). Alternate translation: [according to everything that you judge to be good]

See: Metonymy

Judges 10:15 (#2)**"this day"**

The Israelites are using the term **day** to refer to a specific time. They are not asking Yahweh to **deliver** them on that specific day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at this time] or [right away]

See: Metonymy

Judges 10:16 (#1)**"the foreign gods"**

The author is using the expression **foreign gods** by association to mean idols that represented these gods. Alternate translation: [the idols]

See: Metonymy

Judges 10:16 (#2)**"And his soul wore out with the trouble of Israel"**

The author is speaking as if Yahweh's **soul** were an item of clothing that **wore out** from continual use. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And Yahweh did not want the Israelites to suffer any longer]

See: Metaphor

Judges 10:16 (#3)**"And his soul wore out with the trouble of Israel"**

The author is using one part of Yahweh, his **soul**, to mean all of him. Alternate translation: [And the trouble of Israel was too much for him to bear]

See: Synecdoche

Judges 10:17 (#1)**"Now the sons of Ammon were summoned"**

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

Judges 10:17 (#2)**"Now the sons of Ammon were summoned"**

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: [Now the Ammonite commanders summoned their soldiers]

See: Active or Passive

Judges 10:18 (#1)**"Then the people, the leaders of Gilead, said"**

This could mean: (1) that the author is using the term **people** to introduce these **leaders** as new participants in the story. (This would be similar to the usage in [4:4](#), where the author describes Deborah as "a woman, a prophetess.") Alternate translation: [Then the people who were the leaders of Gilead said] (2) that the author is describing how both the ordinary **people** and the **leaders** of Gilead met to discuss this question. Alternate translation: [Then the people and leaders of Gilead said]

See: Introduction of New and Old Participants

Judges 10:18 (#2)**"Then" - "said, a man to his fellow"**

See how you translated the same expression in [6:29](#). Alternate translation: [Then ... all asked each other]

See: Idiom

Judges 10:18 (#3)

"Who {is} the man who will begin to fight with the sons of Ammon"

The leaders of Gilead are using a common expression to ask who should lead their army against the Ammonites. They are not asking which soldier will be the first to engage in combat with them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Who will lead our army to fight against the Ammonites?]

See: Idiom

Judges 10:18 (#4)

"the head"

The leaders of Gilead are using the word **head** to mean "ruler," not just "military commander," as [11:11](#) shows, where the people make Jephthah both their "head" (ruler) and commander. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the ruler]

See: Metaphor

Judges - Chapter 11 Introduction

Structure and Formatting

The account of Jephthah continues in this chapter.

Religious and Cultural Concepts in This Chapter

Why did Jephthah sacrifice his daughter?

The story of Jephthah defeating the Ammonites has a tragic ending. He vows that if Yahweh will give him victory, upon his return, he will sacrifice the first person who comes out of his house as a burnt offering. This person turns out to be his daughter, his only child. But he fulfills his vow anyway and sacrifices her. Part of the explanation for this is that Jephthah's half-brothers drove him away from their home in Israel so that he had to live in Syria. The Syrians practiced human sacrifice, and

Jephthah apparently came to regard it as a way of influencing a deity. The rest of the explanation is that Jephthah did not know the provisions of the law of Moses. In [Leviticus 27:1-8](#), Yahweh tells Moses that if someone dedicates a person, he must redeem that person by paying a certain amount of silver shekels. That is what Jephthah was supposed to do. It was all right for him to devote a family member to Yahweh as long as he then redeemed that person. The author of Judges is using this story to show what happens when, as he says in [17:6](#) and [21:25](#), everyone does what is right in his own eyes, rather than what Yahweh has commanded. This supports the overall argument of the book that Israel should have a good king who makes sure that the Israelites follow the law of Moses.

Judges 11:1 (#1)

"Now Jephthah the Gileadite was a warrior of valor, but he {was} the son of a whoring woman. Now Gilead had begotten Jephthah"

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

See: Background Information

Judges 11:1 (#2)

"Now Jephthah the Gileadite was a warrior of valor"

The author is using introducing **Jephthah** 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: [Now there was a man named Jephthah, a Gileadite, who was a warrior of valor]

See: Introduction of New and Old Participants

Judges 11:1 (#3)

"a warrior of valor"

See how you translated the same expression in [6:12](#). Alternate translation: [a valiant warrior]

See: Abstract Nouns

Judges 11:1 (#4)**"Gilead"**

Here the word **Gilead** is the name of a man, not the name of a region. But the word **Gileadite** does refer to someone who came from the region called Gilead.

See: How to Translate Names

Judges 11:2 (#1)**"And the wife of Gilead bore sons to him"**

The author does not say specifically whether Gilead became the father of Jephthah before or after he was married. However, the story seems to suggest that it was before and that Jephthah was somewhat older than his half-brothers, since they had to wait until they grew up to drive him away from the family. Your language may have a connecting phrase that you can use to indicate this. Alternate translation: [Later, when Gilead had a wife, she bore sons to him]

See: Connect — Sequential Time Relationship

Judges 11:2 (#2)**"and they drove out Jephthah and said to him, 'You will not inherit in the house of our father, for you are the son of another woman'"**

Since the **sons of the wife** said this to Jephthah before they **drove** him **out**, in your translation you may wish to relate these events in the order in which they happened. Alternate translation: [and they said to Jephthah, "You will not inherit in the house of our father, for you are the son of another woman." And they drove him out]

See: Order of Events

Judges 11:2 (#3)**"in the house of our father"**

Here, **house** represents the family of Gilead. (He may have died by this point, since it appears that Jephthah was a member of the household while he was alive.) Alternate translation: [as if you were a proper member of family]

See: Metaphor

Judges 11:2 (#4)**"in the house of our father"**

Gilead was the father of Jephthah and his half-brothers, so it may be natural for you to use the inclusive form of **our** if your language marks that distinction. However, since the half-brothers are describing **the house of our father** to Jephthah as something that he has no place in, some languages, considering the entire phrase, might use the exclusive form.

See: Exclusive and Inclusive 'We'

Judges 11:3 (#1)**"from the face of"**

See the discussion of the term **face** in the Introduction to Judges, and see how you translated the similar expression in [2:3](#).

See: Metonymy

Judges 11:3 (#2)**"his brothers"**

These brothers were sons of Jephthah's father but not of his mother. Your language may have its own term or expression for this relationship. Alternate translation: [his half-brothers]

See: Kinship

Judges 11:3 (#3)**"Tob"**

The word **Tob** is the name of a region. It seems to have been a part of Aram (Syria) that was near Gilead.

See: How to Translate Names

Judges 11:3 (#4)**"and they went out with him"**

This expression means that Jephthah led these men on raids to get plunder. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they all formed a gang of bandits]

See: Idiom

Judges 11:4 (#1)

"Now it happened after some days that the sons of Ammon fought with Israel"

The author is using this phrase to return to the main story after providing background information about Jephthah. This is the same event that was described in [10:17](#). Alternate translation: [It was some days after that when the sons of Ammon fought with Israel]

See: Introduction of a New Event

Judges 11:4 (#2)

"after some days"

The author is using the term **days** to mean "time." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [after some time]

See: Metonymy

Judges 11:5 (#1)

"And it happened"

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

See: Introduction of a New Event

Judges 11:6 (#1)

"Come, and you shall be a commander for us"

The elders are making a polite request of Jephthah. Translate this with a form that is suitable for a polite request in your language. Alternate translation: [Please come and be our commander]

See: Irregular Use of Tenses

Judges 11:7 (#1)

"Do you not hate me, since you drove me from the house of my father"

Jephthah 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: [It is clear that hate me, since you drove me from the house of my father!]

See: Rhetorical Question

Judges 11:7 (#2)

"Do you not hate me, since you drove me from the house of my father"

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: [You drove me from the house of my father, and that shows that you hate me!]

See: Connect — Reason-and-Result Relationship

Judges 11:7 (#3)

"since you drove me from the house of my father"

It was Jephthah's half-brothers, not the elders of Gilead, who drove him from the house of his father. Jephthah may mean that the elders were implicated in this action because they did nothing to help him. Alternate translation: [since you did nothing to help me when my brothers drove me from the house of my father]

See: Metonymy

Judges 11:7 (#4)

"from the house of my father"

See how you translated the similar expression in [11:2](#). Alternate translation: [from my family]

See: Metaphor

Judges 11:7 (#5)

"So why have you come to me now, when trouble {is} to you"

Jephthah 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. The UST models one way to do this.

See: Rhetorical Question

Judges 11:8 (#1)

"Therefore we have now returned to you"

The elders are using the word translated as **Therefore** to acknowledge the reason why they have **returned** to Jephthah to ask for his help. They do not mean that they have come because they hate Jephthah or because they drove him out. They mean that they have come because they have trouble. It may be helpful to clarify this for your readers. Alternate translation: [Yes, it is because we are in trouble that we have returned to you]

See: Connect — Reason-and-Result Relationship

Judges 11:8 (#2)

"So you shall come with us and fight with the sons of Ammon, and you shall be for us the head of all of the dwellers of Gilead"

The elders are actually describing a condition in which a second event will take place if a first event does. Alternate translation: [Now if you come with us and fight with the sons of Ammon, then you shall be for us the head of all of the dwellers of Gilead]

See: Connect — Hypothetical Conditions

Judges 11:8 (#3)

"the head of"

See how you translated the same term in [10:18](#). Alternate translation: [the ruler]

See: Metaphor

Judges 11:9 (#1)

"If you have brought me back to fight with the sons of Ammon and Yahweh gives them over to my face, I will be the head for you"

This could mean: (1) that Jephthah is restating the condition that the elders described in order to confirm it. Your language may have an expression that you can use to indicate this. Alternate translation: [Now let me get this straight: If you have brought me back to fight with the sons of Ammon and Yahweh gives them over to my face, I will be the head for you] (2) that Jephthah is asking the elders to confirm the description they have described. Alternate translation: [If you have brought me back to fight with the sons of Ammon and Yahweh gives them over to my face, will I really be the head for you?]

See: Connect — Hypothetical Conditions

Judges 11:9 (#2)

"and Yahweh gives them over to my face"

Jephthah is using this expression to mean that Yahweh would enable him to defeat the Ammonites. (Gideon used a very similar expression in [8:7](#) when he spoke of Yahweh "giving" Zebah and Zalmunna into his "hand.") If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and Yahweh enables me to defeat them]

See: Idiom

Judges 11:9 (#3)

"the head for you"

See how you translated the same term in the previous verse. Alternate translation: [your ruler]

See: Metaphor

Judges 11:10 (#1)

"May Yahweh be hearing {the things} between us if not, according to your word, thus we do"

The elders are swearing an oath by describing a condition. If it would be clearer in your language, you could put the first part of the condition (**if**) before the second part of the condition (the implied

"then"). Alternate translation: [If we do not do according to your word, then may Yahweh be hearing the things between us]

See: Oath Formulas

Judges 11:10 (#2)

"May Yahweh be hearing {the things} between us if not, according to your word, thus we do"

In this context, the idea of Yahweh **hearing** includes the aspect of Yahweh judging and punishing people for not doing the things he has heard them promise. Alternate translation: [If we do not do according to your word, then may Yahweh punish us for not keeping the promises he has heard us make to you]

See: Assumed Knowledge and Implicit Information

Judges 11:10 (#3)

"the things} between us"

The elders are speaking of the commitments that they and Jephthah have made to each other as if they were literally something that had taken on actual form in the space **between** them. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [the things that have passed between us] or [the commitments we have made to each other]

See: Metaphor

Judges 11:10 (#4)

"if not, according to your word, thus we do"

The elders are using the term **word** to represent what Jephthah has just said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [if we do not do exactly what you have said]

See: Metonymy

Judges 11:11 (#1)

"and the people set him over them as head and as commander. And Jephthah spoke all of his words to the face of Yahweh at Mizpah"

It may be that Jephthah reaffirmed the commitments that he and the elders had made to each other before he formally became the **head** and **commander** of the **people**. In your translation, you may wish to relate these events in that order. Alternate translation: [And after Jephthah spoke all of his words to the face of Yahweh at Mizpah, the people set him over them as head and as commander]

See: Order of Events

Judges 11:11 (#2)

"as head and as commander"

See how you translated the word **head** in [11:8-9](#). Alternate translation: [not only as their military commander but also as their ruler]

See: Metaphor

Judges 11:11 (#3)

"all of his words"

The author is using the term **words** to represent something that Jephthah said by using words. It seems that he repeated **at Mizpah** the same thing he said to the elders in [11:9](#). Alternate translation: [the same thing he had said to the elders]

See: Metonymy

Judges 11:11 (#4)

"to the face of Yahweh"

Here the word **face** represents the presence of a person, by association with the way people can see the face of someone who is present. This is probably a reference to a solemn assembly of **the people**, where it was understood that Yahweh would be present. Alternate translation: [in a solemn assembly of the people, where Yahweh was present]

See: Metonymy

Judges 11:12 (#1)

"What to me and to you, that you have come against me to fight in my land"

Jephthah's messengers are speaking on his behalf, and so they use the singular pronouns **me** and **my**. They are addressing the Ammonite king, so **you** is also singular. However, Jephthah is speaking as a representative of all the Israelites, and he is addressing the Ammonite king as a representative of his own people and army. So it may be more natural in your language to use the plural pronouns "us" and "our" and plural forms of **you** if your language marks that distinction.

See: Synecdoche

Judges 11:12 (#2)

"What to me and to you, that you have come against me to fight in my land"

Jephthah 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 to me and to you, that you should come against me to fight in my land!]

See: Rhetorical Question

Judges 11:12 (#3)

"What to me and to you"

This is a common expression that, in this context, inquires what quarrel the Ammonite king has with Jephthah, who represents the Israelites. The implication is that he really has no just cause to invade their land. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [What quarrel is there between us] or [There is no quarrel between us]

See: Idiom

Judges 11:12 (#4)

"in my land"

This could mean: (1) that Jephthah is objecting to the presence of the Ammonite army on Israelite territory. Alternate translation: [and have invaded my land] (2) that Jephthah is using the term **land**

by association to mean the people who live in the land. Alternate translation: [against my people] (3) that Jephthah is saying that the Ammonite king wants to contest possession of the land. Alternate translation: [over my land]

See: Assumed Knowledge and Implicit Information

Judges 11:13 (#1)

"Because Israel took my land"

The Ammonite king is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [I have come against you to fight because Israel took my land]

See: Ellipsis

Judges 11:13 (#2)

"them"

The Ammonite king is using the plural pronoun **them** to refer to the areas bounded by the rivers he names. However, since he uses the singular term **land** to describe this entire territory, it may be more natural in your language to use a singular pronoun. Alternate translation: [it]

See: Pronouns — When to Use Them

Judges 11:13 (#3)

"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

Judges 11:14 (#1)

"Then Jephthah resumed and sent messengers again"

It might seem that saying both **resumed** and **again** would be to state extra information that would be unnatural to express in your language. If so, you could represent just one of these terms. Alternate

translation: [Then Jephthah sent messengers once again] or [Jephthah continued to send messengers]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 11:15 (#1)

"and said"

The verb **said** is singular. It refers to Jephthah, and it means that Jephthah said this to the king of Ammon through his messengers. However, since a group of messengers actually spoke these words to the king, it might be more natural in your language to use the pronoun "they" with a plural verb. Alternate translation: [and they said]

See: Pronouns — When to Use Them

Judges 11:15 (#2)

"Thus says Jephthah: 'Israel did not take the land of Moab or the land of the sons of Ammon'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Jephthah says that Israel did not take the land of Moab or the land of the sons of Ammon]

See: Quotes within Quotes

Judges 11:15 (#3)

"Israel did not take the land of Moab or the land of the sons of Ammon"

Jephthah recognizes that the Ammonite king is speaking of land that formerly belonged partly to Ammon and partly to Moab. It appears that at this time, the Moabites were either allies or subjects of the Ammonites, and so the Ammonite king regards the Moabites' interests as his own. The author assumes that his readers will have this knowledge and so he does not explain it as background information. But you could indicate it in your translation if that would be helpful to your readers. Alternate translation: [Israel did not take any land from you Ammonites or from your allies the Moabites]

See: Assumed Knowledge and Implicit Information

Judges 11:16 (#1)

"in their coming up" - "and he came"

The messengers are using both plural (**their**) and singular (**he**) pronouns to refer to **Israel**, as a group of people and as a nation. It may be more natural in your language to use either plural or singular pronouns consistently. Alternate translation: [when they came up ... and they came] or [when he came up ... and he came]

See: Collective Nouns

Judges 11:17 (#1)

"saying, 'Please may I pass through your land'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [asking for permission to pass through his land]

See: Quotes within Quotes

Judges 11:17 (#2)

"But" - "did not listen"

The word translated as **listen** here is the same one that is translated as **heard** in [2:2](#) and similar contexts. As the General Introduction to Judges discusses, in these contexts the word has the specific sense of complying with what someone has said, by association with the way someone would need to hear what was said in order to obey it. Alternate translation: [But ... did not consent]

See: Assumed Knowledge and Implicit Information

Judges 11:17 (#3)

"And he also sent to the king of Moab"

The messengers 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: [And the Israelites also sent messengers to the king of Moab requesting safe passage through his country]

See: Ellipsis

Judges 11:17 (#4)**"So Israel dwelled in Kadesh"**

The messengers are leaving some information implicit that they assume the Ammonite king will understand. This information supports Jephthah's claim that the Israelites did not take any territory from the Ammonites or their allies the Moabites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [In response, the Israelites did not try to force their way through Edom or Moab. Instead, they waited in Kadesh and considered what they should do next]

See: Assumed Knowledge and Implicit Information

Judges 11:18 (#1)**"and he went from the rising of the sun to the land of Moab"**

The messengers are describing the location of one place relative to another in the way that is characteristic of their culture. In your translation, express this in the way your culture customarily describes the location of places relative to one another. See how you translated the comparable expression in [8:11](#). Alternate translation: [and he traveled to the east of the land of Moab]

See: Idiom

Judges 11:18 (#2)**"on the other side of the Arnon"**

The messengers are speaking from a vantage point south of the Arnon River, since the Israelites approached it from the south on their journey from Egypt. So **the other side** implicitly means the north side. You could indicate this explicitly in your translation if that would be helpful to your readers. See how you translated the similar expression in [10:8](#). Alternate translation: [on the north side of the Arnon River]

See: Assumed Knowledge and Implicit Information

Judges 11:19 (#1)**"and Israel said to him, "Please, may we pass through your land to my place"**

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 Israel asked him for permission to pass through his land to his own place]

See: Quotes within Quotes

Judges 11:19 (#2)**"and Israel said to him, "Please, may we pass through your land to my place"**

Jephthah's messengers are speaking of **Israel** as if it were an individual person who could speak to Sihon. They mean that the messengers whom the Israelites sent to him spoke this message. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the messengers said to him, "Please, may we Israelites pass through your land unto our place]

See: Personification

Judges 11:19 (#3)**"may we pass through your land to my place"**

The Israelite messengers used both plural (**we**) and singular (**my**) pronouns to refer to themselves, as a group of people and as a nation. It may be more natural in your language to use either plural or singular pronouns consistently. Alternate translation: [may we pass through your land unto our place] or [may I pass through your land unto my place]

See: Collective Nouns

Judges 11:20 (#1)**"passing through his border"**

Jephthah's messengers are using the term **border** by association to refer to all of Sihon's territory. However, it is significant that they do not say "land," as they report the Israelite messengers saying in the previous verse. The idea is that not only did Sihon not want the Israelites to walk across his land, he did not want them even to cross the border and come into any part of his territory. Alternate translation: [coming into his territory]

See: Metonymy

Judges 11:21 (#1)**"and they struck them"**

See how you translated the same expression in [1:5](#).
Alternate translation: [and they beat them] or [and they defeated them]

See: Metonymy

Judges 11:22 (#1)**"And they possessed"**

In this verse, Jephthah's messengers are saying the same thing as in the last sentence of the previous verse. They are describing the same territory as "all the land of the Amorite." However, they are naming the same specific borders that the Ammonite king did in [11:13](#) in order to establish Israel's claim to that land. So it would be good to include this information. However, it may be clearer in your language to introduce it with a word other than **And** in order to show that this sentence is not saying something additional to the last sentence of the previous verse. It is repeating the meaning, although with further information. Alternate translation: [Indeed, they possessed]

See: Parallelism

Judges 11:22 (#2)**"all of the border of the Amorite"**

The messengers are using the term **border** by association to mean the territory that was enclosed within the borders they describe. Alternate translation: [the entire territory of those Amorites]

See: Metonymy

Judges 11:23 (#1)**"And now"**

The phrase translated as **And now** is an expression that was used in letters and messages of this time to introduce the main topic that the sender wished to address. If your language has a comparable expression that it uses for this same purpose, you can use it in your translation. If not, you do not have to translate this phrase explicitly; you can indicate

in other ways that this is the main point that Jephthah wanted his messengers to make.
Alternate translation: [Here is my main point:]

See: Connecting Words and Phrases

Judges 11:23 (#2)**"So will you possess it"**

Jephthah's messengers 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: [So do not think that you can possess it!]

See: Rhetorical Question

Judges 11:23 (#3)**"So will you possess it"**

As in [11:19](#), the word **you** is singular here, and it is also singular for the rest of this speech (with one exception that these notes will indicate), because the messengers are addressing the Ammonite king. So use the singular form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Judges 11:24 (#1)**"What Chemosh your god causes you to possess, will you not possess it"**

The messengers 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 just possess what Chemosh, your god, causes you to possess]

See: Rhetorical Question

Judges 11:24 (#2)**"Chemosh"**

The word **Chemosh** is the name of a false god.

See: How to Translate Names

Judges 11:25 (#1)**"And now"**

See how you translated the same expression in [11:23](#). Alternate translation: [And here is another important point:]

See: Idiom

Judges 11:25 (#2)

"being better, are you being better than Balak"
 - **"Contending, did he contend with Israel, or fighting, did he fight with them"**

The messengers are repeating forms of the verbs translated as **being better**, **Contending**, and **fighting** in order to intensify the ideas that they express. 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: [are you really better than Balak ...? Did he contend at all with Israel, or did he fight with them at all?]

See: Reduplication

Judges 11:25 (#3)

"being better, are you being better than Balak"
 - **"Contending, did he contend with Israel, or fighting, did he fight with them"**

The messengers 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 these questions as statements or as exclamations. Alternate translation: [you are not really better than Balak ...! He did not contend at all with Israel, no, he did not fight with them at all!]

See: Rhetorical Question

Judges 11:25 (#4)**"did he fight with them"**

The messengers are leaving some information implicit that they know the Ammonite king will understand. Most modern readers, however, will not have this information. It is that the land that the Israelites acquired when they defeated Sihon had previously belonged to the Moabites and

Ammonites. Sihon had taken it from them. But Balak did not try to get it back. The implication is that unless the Ammonite king thinks that he is greater than Balak, he should not try to get it back either. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [did he fight with them to get back the part of that land that Sihon had earlier taken from the Moabites and Ammonites? No, and you should not either!]

See: Assumed Knowledge and Implicit Information

Judges 11:26 (#1)**"and in its daughters" - "and in its daughters"**

See how you translated the same expression in [1:27](#). Alternate translation: [and in the surrounding villages ... and in the surrounding villages]

See: Metaphor

Judges 11:26 (#2)**"why then did you not deliver during that time"**

The messengers 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: [but you did not deliver during that time!]

See: Rhetorical Question

Judges 11:26 (#3)**"did you not deliver"**

The word **you** is plural here because the messengers are asking why none of the Ammonites tried to recapture the land during the time they are describing. If your language marks that distinction, you could use the plural form in your translation. Other languages may have other ways of indicating this. Alternate translation: [did you Ammonites not deliver]

See: Forms of 'You' — Singular

Judges 11:27 (#1)**"but you are doing me wrong"**

If your language does not use an abstract noun for the idea of **wrong**, you could express the same idea in another way. Alternate translation: [but you are doing to me what is wrong]

See: Abstract Nouns

Judges 11:28 (#1)**"But" - "did not listen to"**

See how you translated the word "listen" in [11:17](#). It has the same meaning here. Alternate translation: [But ... did not agree not to fight after he heard]

See: Assumed Knowledge and Implicit Information

Judges 11:28 (#2)**"the words of Jephthah that he sent to him"**

The author is using the term **words** to represent what Jephthah said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the message that Jephthah sent to him]

See: Metonymy

Judges 11:29 (#1)**"Then the Spirit of Yahweh was upon Jephthah"**

See how you translated the similar expression about Othniel in [3:10](#). Alternate translation: [Then the Spirit of Yahweh powerfully influenced Jephthah]

See: Metaphor

Judges 11:29 (#2)**"and he passed through Gilead and Manasseh"**

The author means implicitly that Jephthah **passed through** these areas to summon Israelite men to fight, as Barak did in [4:10](#) and Gideon did in [6:34-35](#). You could indicate this explicitly in your translation if that would be helpful to your readers.

Alternate translation: [and he passed through Gilead and Manasseh summoning troops to fight against the Ammonites]

See: Assumed Knowledge and Implicit Information

Judges 11:30 (#1)**"And Jephthah vowed a vow to Yahweh and said"**

Here the author is providing background information to help readers understand what happens in the story. Since the first sentence of [11:32](#) describes the same thing as the last sentence of [11:29](#), the Israelite attack against the Ammonites, this verse and the next one are describing something that happened just before that. It may be helpful to clarify this for your readers. Alternate translation: [But before he led that attack against the Ammonites, Jephthah vowed a vow to Yahweh and said]

See: Background Information

Judges 11:30 (#2)**"And Jephthah vowed a vow to Yahweh and said"**

This phrase expresses a single idea by using two words connected with **and**. The vowing and saying were not two different actions. The word **vowed** indicates what Jephthah was doing when he **said** this. Alternate translation: [And Jephthah solemnly promised Yahweh]

See: Hendiadys

Judges 11:30 (#3)**"And Jephthah vowed a vow"**

It might seem that the expression **vowed a vow** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [And Jephthah made a vow]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 11:30 (#4)**"If giving, you will give"**

Jephthah is repeating forms of the verb **give** 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 in fact you give]

See: Reduplication

Judges 11:31 (#1)**"whoever comes out of the doors of my house to greet me"**

Jephthah is using one part of his **house**, its **doors**, to mean all of the house as a place for human habitation. In other words, he is specifying a person, rather than an animal that might come from a field or a stall. (See the discussion in the General Notes to this chapter of how wrong Jephthah was to offer a human sacrifice and for what purpose the author includes this account in the book of Judges.) Alternate translation: [the first member of my household who comes out to greet me]

See: Synecdoche

Judges 11:31 (#2)**"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

Judges 11:32 (#1)**"Then Jephthah passed through to the sons of Ammon to fight with them"**

Here the author is returning to the main story after providing background information in [11:30-31](#). It may be helpful to clarify this for your readers. Alternate translation: [It was after making this vow that Jephthah passed through to the sons of Ammon to fight with them]

See: Background Information

Judges 11:33 (#1)**"So the sons of Ammon were subdued from the face of the sons of Israel"**

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: [So the sons of Israel subdued the sons of Ammon before their face]

See: Active or Passive

Judges 11:34 (#1)**"with timbrels and with dances"**

Jephthah's daughter was probably not carrying and playing several **timbrels**. The author may be using the plural forms **timbrels** and **dances** to indicate that she was leading a group of young women from the community who were together celebrating Jephthah's victory. (This would be similar to what happens in [1 Samuel 18:6](#).) Alternate translation: [leading a group of women who were playing timbrels and dancing]

See: Unusual Uses of the Plural

Judges 11:34 (#2)**"with timbrels"**

The term **timbrels** describes small percussion instruments. A timbrel is a hand-held drum that may also have pieces of metal around its sides that make sounds when a person shakes or hits the drum. If your readers would not be familiar with what a timbrel is, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression.

See: Translate Unknowns

Judges 11:34 (#3)**"And except her alone, {there was} not to him a son or daughter apart from her"**

It might seem that this sentence contains extra information that would be unnatural to express in

your language. If so, you can shorten it. Alternate translation: [And except for her, he did not have a son or daughter] or [And he did not have a son or daughter apart from her]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 11:35 (#1)

"that he tore his garments"

When Jephthah **tore his garments**, this was a symbolic action that expressed great distress and grief. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [that he tore his garments to show his great distress]

See: Symbolic Action

Judges 11:35 (#2)

"Causing to bow, you have caused me to bow"

Jephthah is repeating forms of the verb **Causing to bow** 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 have certainly caused me to bow]

See: Reduplication

Judges 11:35 (#3)

"Causing to bow, you have caused me to bow"

Jephthah probably does not mean that he is literally bowing down. He is speaking of his grief and distress as if those emotions were so strong that they were keeping him from standing up. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [You have brought me very low] or [You have caused me very great grief]

See: Metaphor

Judges 11:35 (#4)

"and you are among the ones troubling me"

Jephthah may be implicitly comparing his distress at seeing his daughter with the distress that the Ammonites caused the Israelites when they invading their land. (In [11:7](#), Jephthah complained to the elders of Gilead that they were only seeking his help because they were in "trouble." The author speaks similarly in [10:16](#) of the Ammonite invasion as "the trouble of Israel.") You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and my distress at seeing you is as great as the distress that the Ammonites caused us]

See: Assumed Knowledge and Implicit Information

Judges 11:35 (#5)

"For I have opened my mouth to Yahweh"

Jephthah is referring to what he vowed to Yahweh, by association with the way he **opened** his **mouth** in order to speak his vow. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [For I have spoken a vow to Yahweh]

See: Metonymy

Judges 11:35 (#6)

"and I am not able to turn back"

Jephthah is speaking as if he were literally walking somewhere and could not **turn back** to return to where he was before he started walking. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and I am not able to break my vow]

See: Metaphor

Judges 11:36 (#1)

"you have opened your mouth to Yahweh"

See how you translated the same expression in [11:35](#). Alternate translation: [you have spoken a vow to Yahweh]

See: Metonymy

Judges 11:36 (#2)

"according to what came forth from your mouth"

Jephthah's daughter is referring to what he said, by association with the way it **came forth from his mouth** when he said it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [according to what you said]

See: Metonymy

Judges 11:36 (#3)

"vengeances"

Jephthah's daughter is using the plural form **vengeances** in a context where the singular term "vengeance" would suffice. This suggests that she is using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: [great vengeance]

See: Unusual Uses of the Plural

Judges 11:37 (#1)

"May this thing be done for me"

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: [Please do this thing for me]

See: Active or Passive

Judges 11:37 (#2)

"and I will go down upon the hills"

As the Introduction to Judges 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. The town of Mizpah was located at a high elevation, and Jephthah's daughter is indicating that she would like to go down from there and wander the hills in the area. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and I will wander the hills in this area]

See: Assumed Knowledge and Implicit Information

Judges 11:39 (#1)

"and he did to her his vow that he had vowed"

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: [and he did to her what he had vowed to do]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 11:39 (#2)

"And she had not known a man"

The author is using this expression to speak of a private matter in a delicate way. Your language may have a similar expression that you can use in your translation. You could also use plain language. Alternate translation: [And she had never slept with a man] or [And she had never had sexual relations with a man]

See: Euphemism

Judges 11:40 (#1)

"From days to days"

This is a common expression that means "every year." (In this context, **days** in the plural means "year." The usual word for "year" occurs at the end of the verse.) Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Year by year] or [Every year]

See: Idiom

Judges - Chapter 12 Introduction*Structure and Formatting*

12:1-7 Jephthah (conclusion) 12:8-10 Ibzan
12:11-12 Elon 12:13-15 Abdon

This short chapter concludes the story of Jephthah and gives brief accounts of three further judges, Ibzan, Elon, and Abdon.

Judges 12:1 (#1)

"And a man of Ephraim was summoned, and he crossed over"

The phrase **a man of Ephraim** is referring to all the fighting men of the tribe of Ephraim, not just one man. If it would be clearer in your language, you could express this meaning with a plural form. Alternate translation: [The men of Ephraim were summoned, and they crossed over]

See: Collective Nouns

Judges 12:1 (#2)

"And a man of Ephraim was summoned, and he crossed over"

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 the leaders of Ephraim summoned their men, and they crossed over]

See: Active or Passive

Judges 12:1 (#3)

"and he crossed over"

The author assumes that his readers will understand that the Ephraimites **crossed over** the Jordan River. Alternate translation: [and they went across the Jordan River]

See: Assumed Knowledge and Implicit Information

Judges 12:1 (#4)

"northward"

The author is describing the Ephraimites' travel from the perspective of their location. After crossing the Jordan River, they went northeast to Mizpah, where Jephthah was. Alternate translation: [and went to Mizpah]

See: Assumed Knowledge and Implicit Information

Judges 12:1 (#5)

"with the sons of"

See the Notes to this chapter for a discussion of this phrase. Alternate translation: [with the descendants of]

See: Metaphor

Judges 12:1 (#6)

"We will burn your house over you with fire"

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

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 12:2 (#1)

"I was a man of strife, I and my people and the sons of Ammon, exceedingly"

If your language does not use an abstract noun for the idea of **strife**, you could express the same idea in another way. Alternate translation: [I and my people were fighting a great war against the sons of Ammon]

See: Abstract Nouns

Judges 12:2 (#2)

"from their hand"

See the Introduction to Judges for a discussion of this meaning of the word **hand**. Alternate translation: [from them]

See: Metonymy

Judges 12:3 (#1)

"you {were} not a savior"

If your language does not use an abstract noun for the idea of **savior**, you could express the same idea

in another way. Alternate translation: [you were not going to save me]

See: Abstract Nouns

Judges 12:3 (#2)

"and I put my life in my palm"

Gideon is using a common expression to indicate that he risked his life. Alternate translation: [so I risked my life]

See: Idiom

Judges 12:3 (#3)

"and crossed over against"

The author assumes that his readers will understand that Jephthah **crossed over** the Jordan River to fight the Ammonites. Alternate translation: [and crossed the Jordan River to fight]

See: Assumed Knowledge and Implicit Information

Judges 12:3 (#4)

"So why have you come up to me this day to fight with me"

Jephthah is using the question form for emphasis. If it would be clearer in your language, you could translate this as a statement or exclamation. Alternate translation: [So you should not have come to fight with me today!]

See: Rhetorical Question

Judges 12:4 (#1)

"And Jephthah assembled all of the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim because they said, 'You, Gilead, {are} fugitives of Ephraim in the midst of Ephraim, in the midst of Manasseh'"

If it would be more natural in your language, you could put the last clause first in the verse, since it gives the reason for the actions that the other clauses describe. Alternate translation: [Then the men of Ephraim said, "You, Gilead, are fugitives of Ephraim in the midst of Ephraim, in the midst of Manasseh." For that, Jephthah assembled all of the

men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim]

See: Connect — Reason-and-Result Relationship

Judges 12:4 (#2)

"all of the men of Gilead"

The author is making an overstatement for emphasis. Alternate translation: [his entire Gileadite army]

See: Hyperbole

Judges 12:4 (#3)

"And the men of Gilead struck"

See the Introduction to Judges for a discussion of this meaning of the word **struck**. Alternate translation: [And the men of Gilead attacked]

See: Metonymy

Judges 12:4 (#4)

"they said"

Since the referent for **they** might be unclear, you could state it explicitly. Alternate translation: [the Ephraimites had said]

See: Pronouns — When to Use Them

Judges 12:4 (#5)

"in the midst of Ephraim, in the midst of Manasseh"

The people of this culture commonly used the expression **in the midst of ... in the midst of** to mean "in between." The Ephraimites from the west side of the Jordan River are insulting the Gileadites by suggesting they are **fugitives** with no permanent territory. Alternate translation: [who live between Ephraim and Manasseh]

See: Idiom

Judges 12:5 (#1)

"to Ephraim"

The author is using the name **Ephraim** to mean something associated with that tribe. This could mean: (1) Alternate translation: [at the place where people would cross into the territory of the tribe of Ephraim] (2) Alternate translation: [before the soldiers from the tribe of Ephraim could reach them and cross safely back over]

See: Metonymy

Judges 12:5 (#2)

"the fugitives of Ephraim"

The author is using a plural form to refer to individuals. If it would be clearer in your language, you could express this with a singular form. Alternate translation: [a fugitive of Ephraim]

See: Collective Nouns

Judges 12:6 (#1)

"Please say 'Shibboleth'"

The word **Shibboleth** could mean either a stream or an ear of corn, but the meaning of the word was not important. What mattered was its pronunciation. Alternate translation: [Please say 'Shibboleth,'" because they wanted to hear whether he could make the "sh" sound]

See: Assumed Knowledge and Implicit Information

Judges 12:6 (#2)

"And at that time 42,000 from Ephraim fell"

The author is using the action of falling to represent dying in battle, by association with the way soldiers fall down when they die. Alternate translation: [And at that time 42,000 from Ephraim died in battle]

See: Metonymy

Judges 12:7 (#1)

"and was buried"

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 his family buried him]

See: Active or Passive

Judges 12:9 (#1)

"And 30 daughters he sent outside"

The expression **sent outside** is one that people of this culture commonly used to describe marriages outside of one's clan. However, Israelites had to arrange marriages for their children within their own tribe. Alternate translation: [And he arranged marriages for his 30 daughters with families that were from his tribe but not part of his clan]

See: Idiom

Judges 12:9 (#2)

"and 30 daughters he brought in for his sons from outside"

See how you translated the similar expression earlier in the verse. Alternate translation: [and he arranged for his 30 sons to marry women from families that were from his tribe but not part of his clan]

See: Idiom

Judges 12:10 (#1)

"and was buried"

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 his family buried him]

See: Active or Passive

Judges 12:12 (#1)

"and was buried"

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 his family buried him]

See: Active or Passive

Judges 12:13 (#1)**"Abdon" - "Hillel"**

The words **Abdon** and **Hillel** are the names of men.

See: How to Translate Names

Judges 12:13 (#2)**"the Pirathonite"**

The word **Pirathonite** is a name for a person from the town of Pirathon.

See: How to Translate Names

Judges 12:14 (#1)**"sons of sons"**

Your language may have its own term or expression for this relationship. The UST demonstrates how this relationship is expressed in English.

See: Kinship

Judges 12:14 (#2)**"riding on 70 donkeys"**

In this culture at this time, Abdon's sons **riding** on these **donkeys** was a symbolic action that indicated that they were young men of wealth and status. This, in turn, indicated that Abdon himself was wealthy and influential. Alternate translation: [each of whom he could afford to give a donkey to ride]

See: Symbolic Action

Judges 12:15 (#1)**"and was buried"**

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 his family buried him]

See: Active or Passive

Judges 12:15 (#2)**"the Amalekite"**

The author is using a singular noun to refer to a group. If it would be clearer in your language, you could express this with a plural form. Alternate translation: [the Amalekites]

See: Generic Noun Phrases

Judges - Chapter 13 Introduction*Structure and Formatting*

This chapter begins the account of Samson, which continues through Chapter 16.

*Religious and Cultural Concepts in This Chapter***Warning not to cut Samson's hair**

The angel of Yahweh gave Samson's parents special instructions about how they were to raise the boy they would have. They were to make a Nazarite vow, a special type of vow dedicating Samson to Yahweh. Part of this vow prohibited cutting the person's hair. The person also could not drink beer or wine or even eat grapes. Samson's mother was to observe those prohibitions even while she was pregnant, since anything she ate or drank would also nourish the baby in her womb. (See: Nazirite and vow)

*Translation Issues in This Chapter***The angel of Yahweh**

A character whom the author calls "the angel of Yahweh" figures prominently in this chapter. See the discussion of this phrase in the General Introduction to Judges, and see how you translated the phrase "the angel of Yahweh" in Chapters 2, 5, and 6.

Judges 13:1 (#1)**"the sons of"**

See the Notes to this chapter for a discussion of this phrase. Alternate translation: [the descendants of]

See: Metaphor

Judges 13:1 (#2)**"evil in the eyes of Yahweh"**

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. See how you translated the same expression in [2:11](#). Alternate translation: [what Yahweh considered to be evil] or [what was evil in Yahweh's judgment]

See: Abstract Nouns

Judges 13:1 (#3)**"so Yahweh gave them into the hand of the Philistines"**

See the Introduction to Judges for a discussion of the meaning of the phrase **into the hand of**.

See: Metonymy

Judges 13:2 (#1)**"Now there was one man from Zorah"**

The author is introducing a new character to the story. Use a natural way in your language to introduce new characters in a story. Alternate translation: [Now there was a certain man from Zorah]

See: Introduction of New and Old Participants

Judges 13:2 (#2)**"from the clan of the Danite"**

The author assumes that his readers will understand that he is referring to the tribe of Dan as a **clan** because it was a small tribe. He also uses the term **clan** elsewhere in the book, but sometimes he also uses the term "tribe" Alternate translation: [from the tribe of Dan]

See: Assumed Knowledge and Implicit Information

Judges 13:2 (#3)**"the Danite"**

The author is using a singular noun to refer to a group. If it would be clearer in your language, you

could express this with a plural form. Alternate translation: [the Danites]

See: Generic Noun Phrases

Judges 13:2 (#4)**"was} barren and had not given birth"**

These phrases mean similar things. The author is using them together for emphasis. If it would be clearer in your language, you could express the meaning with a single phrase. Alternate translation: [was unable to have children]

See: Doublet

Judges 13:3 (#1)**"the angel of Yahweh"**

See the Notes to this chapter for a discussion of this phrase.

Judges 13:3 (#2)**"Behold"**

See the Introduction to Judges for a discussion of this word. If you have a word you use in your language for the purpose of drawing attention to something consider using it here.

See: Metaphor

Judges 13:3 (#3)**"you {are} barren and have not given birth"**

See how you translated the similar expression in [13:2](#).

See: Doublet

Judges 13:4 (#1)**"And now"**

This is an expression that people of this culture commonly used to mean "Now here is my main point." See how you translated the same expression in [11:23](#).

See: Idiom

Judges 13:5 (#1)

"And a razor will not go up on his head"

This is an expression that people of this culture commonly used to describe cutting the hair on a person's head. Alternate translation: [He must never cut his hair]

See: Idiom

Judges 13:5 (#2)

"And a razor will not go up on his head"

See the discussion in the Notes to this chapter of what Samson's long hair symbolized.

See: Symbolic Action

Judges 13:5 (#3)

"from the womb"

The author is using the term **womb** by association to mean "birth." Alternate translation: [from birth]

See: Metonymy

Judges 13:6 (#1)

"saying"

The author is using the term **saying** to introduce a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [as follows:]

See: Quotations and Quote Margins

Judges 13:7 (#1)

"And he said to me, 'Behold, you will conceive and bear a son. And now, do not drink wine or beer, and do not eat any unclean {thing}, for the boy will be a Nazirite of God from the womb until the day of his death'"

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 he told me

that I would conceive and bear a son, and that I should not drink wine or beer or eat any unclean thing, because the boy would be a Nazirite of God from birth until the day of his death]

See: Quotes within Quotes

Judges 13:8 (#1)

"the one to be born"

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 one whom my wife will bear]

See: Active or Passive

Judges 13:9 (#1)

"And God listened to the voice of Manoah"

The author is using the term **listened** to mean that God answered the prayer, by association with the way that a person must listen to or hear a request in order to grant it. Alternate translation: [And God answered Manoah's prayer]

See: Metonymy

Judges 13:9 (#2)

"And God listened to the voice of Manoah"

The author is using the term **voice** by association to mean the prayer that Manoah used his voice to speak. Alternate translation: [And God listened to Manoah's prayer]

See: Metonymy

Judges 13:10 (#1)

"hurried and ran"

The author is expressing a single idea by using two words connected with **and**. The word **hurried** tells in what way Manoah's wife **ran** as shown by the UST.

See: Hendiadys

Judges 13:10 (#2)**"and declared to her husband and said to him"**

The author is using two phrases to emphasize a single idea. If it would be clearer in your language, you could express the meaning with a single phrase. Alternate translation: [and said excitedly to her husband]

See: Doublet

Judges 13:10 (#3)**"on a day"**

This is an expression that people of this culture commonly used to refer to a day or time that their listener would recognize. Your language may have a comparable expression of its own that you can use in your translation.

See: Idiom

Judges 13:11 (#1)**"this woman"**

This was how a man in this culture would refer to his wife when speaking with another man he did not know well. In your translation, use the term for this kinship relationship that would be appropriate in your culture.

See: Kinship

Judges 13:12 (#1)**"your words"**

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

See: Metonymy

Judges 13:12 (#2)**"may" - "come {to pass}"**

This is an expression that people of this culture commonly used to mean "happen." Alternate translation: [may ... happen]

See: Idiom

Judges 13:13 (#1)**"this woman"**

See how you translated this in [13:11](#). Alternate translation: [your wife]

See: Idiom

Judges 13:14 (#1)**"Of all that comes forth from the vine of wine"**

It might seem that the expression **comes forth from the vine of wine** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [Of all that comes from grapes]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 13:15 (#1)**"Please let us detain you, and we will prepare"**

Manoah is politely inviting the angel to receive his hospitality and asking him to wait while he and his wife prepare a meal. In your translation, use comparable forms for these purposes in your own language. Alternate translation: [Please be so kind as to wait while we prepare]

See: Politeness

Judges 13:15 (#2)**"to your face"**

Here, **face** represents the whole person. Alternate translation: [to set before you] or [to serve you]

See: Synecdoche

Judges 13:15 (#3)**"a kid of goats"**

This is an expression that people of this culture commonly used to mean "a young goat." Alternate translation: [a young goat]

See: Idiom

Judges 13:16 (#1)**"If you detain me"**

The angel is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the angel is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [I will wait while you prepare a meal, but]

See: Connect — Factual Conditions

Judges 13:16 (#2)**"of your bread"**

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

See: Synecdoche

Judges 13:16 (#3)**"For Manoah did not know"**

Here the author is using the word **For** to introduce an explanation of why Manoah invited the **angel of Yahweh** to stay for a meal even though he would not eat it. Alternate translation: [Now Manoah had invited him not knowing]

See: Connecting Words and Phrases

Judges 13:17 (#1)**"that} when your words come {to pass"**

See how you translated the similar expressions in [13:12](#). Alternate translation: [that when what you have said happens]

See: Metonymy

Judges 13:18 (#1)**"Why do you ask this about my name, since it {is} wonderful"**

The angel is using the question form for emphasis. If it would be clearer in your language, you could translate this as a statement. Alternate translation: [You should not ask about my name, because it is too wonderful for you to understand]

See: Rhetorical Question

Judges 13:19 (#1)**"And he was being wonderful in doing"**

The author is introducing a significant development in the story. He gives the details of it in the next verse. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [And then the angel did an amazing thing]

See: Introduction of a New Event

Judges 13:19 (#2)**"And he was being wonderful in doing"**

The author assumes that his readers will understand that **he** refers to the angel. Alternate translation: [And the angel was being wonderful in doing]

See: Pronouns — When to Use Them

Judges 13:19 (#3)**"And he was being wonderful in doing"**

Here, the verb **being wonderful** tells in what way the angel was **doing** something. If it would be clearer in your language, you could express this in a different way. Alternate translation: [And he was doing wondrously]

See: Hendiadys

Judges 13:20 (#1)**"For it happened"**

The author is using this phrase to introduce the details of the significant development he mentioned in the previous verse. Use a word, phrase, or other method in your language that is natural for providing such details.

See: Introduction of a New Event

Judges 13:20 (#2)

"and they fell on their faces to the ground"

The expression **fell on their faces** means that Manoah and his wife intentionally got down on their knees and bowed their faces **to the ground** as a symbolic action. In that culture, this act was an expression of reverence and worship. It 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 purpose of this action. Alternate translation: [and they bowed down to the ground in fear and reverence]

See: Symbolic Action

Judges 13:21 (#1)

"And the angel of Yahweh did not resume again to appear"

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [And the angel of Yahweh did not appear again]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 13:22 (#1)

"Dying, we shall die"

The author is using repetition for emphasis. If your language uses repetition for emphasis, it would be appropriate to use it here. If not, you can use another way of emphasizing the idea. Alternate translation: [We will certainly die]

See: Reduplication

Judges 13:24 (#1)

"and she called his name"

It might seem that the expression **called his name** contains extra information that would be unnatural

to express in your language. If so, you can shorten it. Alternate translation: [and she called him] or [and she gave him the name]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 13:25 (#1)

"And the Spirit of Yahweh began to agitate him"

Here and in the last sentence of the previous verse, the author is saying what happened at the end of the story of Samson's birth. He leads into the stories of Samson's young adulthood in the following chapters by saying that "the boy grew" and "Yahweh blessed him" and noting that the **Spirit of Yahweh** began to **agitate** him, that is, to make him dissatisfied with living under Philistine occupation. Your language may have its own way of bringing one part of a story to a close and introducing the next part.

See: End of Story

Judges - Chapter 14 Introduction

Structure and Formatting

The story of Samson continues in this chapter.

Some translations set each line of poetry farther to the right than the rest of the text. The ULT does this with the poetry in 14:14 and 14:18.

Religious and Cultural Concepts in This Chapter

Why did Samson's parents not want him to marry a Philistine woman?

The law of Moses forbade Israelites to marry a Canaanite or anyone from a different people group. This is why Samson's parents did not want him to marry a Philistine woman.

How could Samson do such great feats of strength?

The author says of Samson in 14:6 and 14:19 that "the Spirit of Yahweh rushed on him." This means that Yahweh gave Samson extraordinary strength. Samson's power was the power of Yahweh himself. He was an agent of Yahweh's judgment against the Philistines.

Judges 14:1 (#1)**"from the daughters of the Philistines"**

This expression is similar to the common use in this culture of the term "sons" to mean the members of a people group, but here it seems to have a more specific meaning. Alternate translation: [among the Philistine young women]

See: Idiom

Judges 14:2 (#1)**"and declared to his father and to his mother and said"**

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [and told his father and mother about this, saying]

See: Quotations and Quote Margins

Judges 14:2 (#2)**"And now"**

As a note to [11:22](#) explains, the phrase **And now** introduces a speaker's main point. See how you translated it there. Alternate translation: [So this is what I want you to do for me:]

See: Connecting Words and Phrases

Judges 14:2 (#3)**"get her for me for a wife"**

Samson assumes that his parents will know that by **get her for me for a wife** he means that he wants them to arrange with this woman's family a marriage between him and this woman. You could say that explicitly if it would be helpful to your readers. Alternate translation: [arrange with her family a marriage between me and her]

See: Assumed Knowledge and Implicit Information

Judges 14:3 (#1)**"Is there} not among the daughters of your brothers and among all of my people a woman, that you {are} going to take a wife from the uncircumcised Philistines"**

Samson's parents 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: [Surely there must be a suitable woman among our own relatives or among all our people. You should not take a wife from the uncircumcised Philistines!]

See: Rhetorical Question

Judges 14:3 (#2)**"among the daughters of your brothers"**

Your language may have its own term or expression for this relationship. Alternate translation: [among the young women of our own tribe]

See: Kinship

Judges 14:3 (#3)**"my people"**

Since Samson and his father belong to the same **people**, it may be more natural in your language to use an inclusive plural pronoun here. Alternate translation: [our people]

See: Pronouns — When to Use Them

Judges 14:3 (#4)**"a woman"**

Samson's parents assume that Samson will know that by **a woman** they mean a woman he could marry. You could say that explicitly if it would be helpful to your readers. Alternate translation: [a woman you could marry]

See: Assumed Knowledge and Implicit Information

Judges 14:3 (#5)**"from the uncircumcised Philistines"**

Samson's father is using the word **uncircumcised** by association to refer to the Philistines as a group that did not worship Yahweh, since they did not practice circumcision, as Yahweh's covenant with the Israelites required. The Philistines did not follow the law of Moses at all, and they worshiped other gods. Alternate translation: [from the Philistines, who do not worship Yahweh]

See: Metonymy

Judges 14:3 (#6)**"for she {is} right in my eyes"**

See the discussion of this phrase in the Introduction to Judges. Alternate translation: [for I think she is the right one for me]

See: Metonymy

Judges 14:4 (#1)

"But his father and his mother did not know that it {was} from Yahweh, for he {was} seeking an occasion against the Philistines. For at that time the Philistines {were} ruling over 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: [Now at that time the Philistines were ruling over Israel, and Yahweh was seeking an occasion against them. That was why this happened. But his father and mother did not realize that]

See: Connect — Reason-and-Result Relationship

Judges 14:4 (#2)

"For at that time the Philistines {were} ruling over Israel"

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

Judges 14:5 (#1)**"and behold"**

See the Introduction to Judges for a discussion of this word. If you have a word you use in your language for the purpose of drawing attention to something consider using it here.

See: Metaphor

Judges 14:5 (#2)**"a young lion of lions"**

This possessive form is similar in meaning to the expression "a kid of goats" in [6:19](#). See how you translated that expression. Alternate translation: [a lion in the prime of its youth]

See: Possession

Judges 14:5 (#3)**"was} roaring to meet him"**

While the author says that both Samson and his parents went to Timnah, he uses the singular pronoun **him** here. The implication is that Samson was walking somewhere alone at this point. You could indicate that explicitly if it would be helpful to your readers. Alternate translation: [roared and attacked Samson as he was walking alone]

See: Assumed Knowledge and Implicit Information

Judges 14:6 (#1)**"Then the Spirit of Yahweh rushed on him"**

This expression indicates that the Spirit of Yahweh empowered Samson. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Then the Spirit of Yahweh filled him] or [Then the Spirit of Yahweh came and empowered him]

See: Idiom

Judges 14:6 (#2)

"and he tore it as the tearing of a kid, and {there was} not anything in his hand"

In the second clause, the author provides background information to help readers appreciate what a feat of strength and courage this was. You may find it more natural to provide the background information first. Alternate translation: [and even though he was bare-handed, he tore it as easily as he could have torn a young goat]

See: Information Structure

Judges 14:7 (#1)

"and she was right in the eyes of Samson"

See how you translated the expression **in the eyes of** in [14:3](#). Alternate translation: [and Samson thought that she was the right one for him]

See: Metonymy

Judges 14:9 (#1)

"and going, he walked, and eating, he walked"

The author is repeating the verb **walked** to indicate that Samson did not stop to eat the honey but instead ate it as he continued on his way. Alternate translation: [and he kept walking, eating as he went]

See: Reduplication

Judges 14:10 (#1)

"to the woman"

When the author says that Samson's father went and met with **the woman**, he means by association that he met with her family. Alternate translation: [to speak with the woman's family]

See: Metonymy

Judges 14:10 (#2)

"and Samson made a feast there, for thus the young men would do"

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 since it was customary for young men who were getting married to host a feast, that is what Samson did]

See: Connect — Reason-and-Result Relationship

Judges 14:11 (#1)

"And it happened"

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

Judges 14:11 (#2)

"in their seeing him"

The phrase **in their seeing him** could mean: (1) that the young Philistine men provided **30 companions** for Samson when they saw that he had not brought any young men to accompany him. Alternate translation: [when they saw that he had not brought any young men to accompany him] (2) that they did this for their own safety when they saw how strong and powerful Samson was. Alternate translation: [when they saw how strong and powerful he was]

See: Assumed Knowledge and Implicit Information

Judges 14:11 (#3)

"that they took 30 companions, and they were with him"

Your language may have its own term or expression for the relationship between a man who is getting married and the other men who accompany him. Alternate translation: [that they provided 30 of their own young men to be his bridegroom's party]

See: Kinship

Judges 14:12 (#1)

"If declaring, you declare it to me {during} the seven days of the feast and you find {it}"

Samson is describing one event before describing another event that would have to precede it. In your translation, you may wish to relate these events in the order in which they happened. Alternate translation: [If you are able to figure it out and tell me the answer during the seven days of the feast]

See: Order of Events

Judges 14:12 (#2)

"If declaring, you declare it"

Samson is repeating forms of the verb **declare** 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 in fact you are able to declare it]

See: Reduplication

Judges 14:14 (#1)

"for} three days"

The implication is that the Philistine young men tried for **three days** to solve the riddle and then gave up and forgot about it until the end of the feast. You could say that explicitly if it would be helpful to your readers. Alternate translation: [for three days, so they gave up and forgot about it until the end of the feast]

See: Assumed Knowledge and Implicit Information

Judges 14:15 (#1)

"And it happened"

The author is using this phrase to introduce a new development 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

Judges 14:15 (#2)

"on the seventh day"

The author assumes that his readers will know that by saying **on the seventh day** he means the last day of the feast, when the Philistine young men would have to give Samson many expensive garments if they could not solve the riddle. You could say that explicitly if it would be helpful to your readers. Alternate translation: [on the last day of the feast, when they would have to give Samson many expensive garments if they could not solve the riddle]

See: Assumed Knowledge and Implicit Information

Judges 14:15 (#3)

"to the wife of Samson" - "your husband"

In this culture, people would speak of a woman who was engaged to a man as his **wife**, and they would speak of a man who was engaged to a woman as her **husband**, even before the two were yet married. Your language may have its own term or expression for this relationship. Alternate translation: [to the fiancée of Samson ... your fiancé]

See: Kinship

Judges 14:15 (#4)

"we burn you and the house of your father with fire"

It might seem that the expression **we burn you and the house of your father with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [we burn you to death you and the house of your father]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 14:15 (#5)

"and the house of your father"

Your language may have its own term or expression for this relationship. Alternate translation: [and your whole extended family]

See: Kinship

Judges 14:15 (#6)

"Did you invite us to dispossess us? {Is it} not {so}"

The Philistine young men 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: [It certainly seems as if you invited us here to rob us!]

See: Rhetorical Question

Judges 14:16 (#1)

"And the wife of Samson wept on him"

While it is likely that Samson's **wife** may have literally **wept on him**, throwing herself on him, sobbing, so that her tears fell on him, this expression is speaking of her weeping as if it had literally been a burden that was heavy and wearying for Samson to carry. Alternate translation: [And Samson's wife wore him out with her weeping]

See: Metaphor

Judges 14:16 (#2)

"to the sons of my people"

See how you translated the similar expression "the daughters of the Philistines" in [14:1](#). The meaning of **sons** here does not seem to be as general as the use of that word to describe the members of a people group. Alternate translation: [to the young Philistine men at our wedding feast]

See: Idiom

Judges 14:16 (#3)

"so will I tell {it} to you"

Samson 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: [so I certainly will not tell it to you!]

See: Rhetorical Question

Judges 14:17 (#1)

"for} the seven days {during} which the feast was to them"

Since the author says in [14:15](#) that it was only on the "seventh day" of the feast that the Philistine young men came to Samson's bride and threatened her, he is apparently using the whole period here, **seven days**, to represent the time that remained in that period. Alternate translation: [for the remainder of the seven days during which they held their feast]

See: Synecdoche

Judges 14:17 (#2)

"And it happened"

The author is using this phrase to introduce a new development 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

Judges 14:17 (#3)

"that he declared {it} to her, for she had pressed him"

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: [that, because she had pressed him, he declared it to her]

See: Connect — Reason-and-Result Relationship

Judges 14:18 (#1)

"came in"

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [went down]

See: Go and Come

Judges 14:18 (#2)

"What {is} sweeter than honey? And what {is} stronger than a lion"

The Philistine young men are using the question form to give the answer to Samson's riddle triumphantly. If a speaker of your language would not use the question form for that purpose, you could translate this as an exclamation. Alternate translation: [Nothing is sweeter than honey, and nothing is stronger than a lion!]

See: Rhetorical Question

Judges 14:18 (#3)

"If you had not plowed with my heifer"

Samson is speaking as if the Philistine young men had literally **plowed** with a **heifer** that he owned. He is using the heifer to represent his wife, with the suggestion that they had no business using her in the way they did. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [If you had not gotten the answer from my wife]

See: Metaphor

Judges 14:19 (#1)

"And the Spirit of Yahweh rushed on him"

See how you translated the same expression in [14:6](#). Alternate translation: [And the Spirit of Yahweh came and empowered him]

See: Idiom

Judges 14:19 (#2)

"and he struck"

See the discussion of the term **struck** in the Introduction to Judges. Alternate translation: [and he killed]

See: Metonymy

Judges 14:19 (#3)

"And his nose burned"

The author is speaking as if Samson's **nose** had literally **burned**. The Introduction to Judges discusses this usage. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And he became extremely angry]

See: Idiom

Judges 14:19 (#4)

"and he went up {to} the house of his father"

The author means implicitly that Samson did not officially marry the Philistine woman, but instead returned to the house of his father. You could say that explicitly if it would be helpful to your readers. Alternate translation: [and he did not officially marry the woman, but instead returned to the house of his father]

See: Assumed Knowledge and Implicit Information

Judges 14:20 (#1)

"And the wife of Samson became to his companion who had accompanied him"

Since the author speaks of this **companion** in the singular and adds a descriptive phrase about him, he must have had a special role in the bridegroom's party. Your language may have its own term or expression for this role. Alternate translation: [And the woman's father gave her to Samson's best man to be his wife instead]

See: Kinship

Judges - Chapter 15 Introduction*Structure and Formatting*

The account of Samson continues in this chapter.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 15:16.

Religious and Cultural Concepts in This Chapter

Samson's strength

The phrase "the Spirit of Yahweh rushed upon Samson" means the same thing in 15:14 as in 14:6 and 14:19. The author is saying once again that Yahweh gave Samson extraordinary strength to be the agent of his judgment against the Philistines.

Judges 15:1 (#1)

"And it happened"

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

Judges 15:1 (#2)

"in the days of"

The author is using the word **days** by association to mean "time." Alternate translation: [at the time of]

See: Metonymy

Judges 15:1 (#3)

"with a kid of goats"

Bringing a **kid of goats** was a symbolic action that showed Samson wanted to reconcile with his wife. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [with a young goat as a gift to show he was no longer angry]

See: Symbolic Action

Judges 15:1 (#4)

"with a kid of goats"

See how you translated the same expression in [6:19](#).

See: Idiom

Judges 15:1 (#5)

"I will go in to my wife, to the chamber"

Samson is speaking in a polite way about a private or uncomfortable matter. Your language may have a similar expression that you can use in your translation. Alternate translation: [I would like to sleep with my bride] or [I would like to make the marriage official by consummating it]

See: Euphemism

Judges 15:1 (#6)

"my wife"

In this culture, people would speak of a woman who was engaged to a man as his **wife**, and they would speak of a man who was engaged to a woman as her **husband**, even before the two were yet married. Your language may have its own term or expression for this relationship. Alternate translation: [my fiancée]

See: Kinship

Judges 15:2 (#1)

"Saying, I said that hating, you hated her"

The father is repeating forms of the verbs **say** and **hate** 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: [I said to myself that you truly hated her]

See: Reduplication

Judges 15:2 (#2)

"Is not her younger sister better than she"

The father 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: [Her younger sister is certainly better than she is!]

See: Rhetorical Question

Judges 15:3 (#1)**"to them"**

The pronoun **them** refers to the extended family present. It may be helpful to clarify this for your readers. Alternate translation: [to his wife's family]

See: Pronouns — When to Use Them

Judges 15:3 (#2)**"regarding the Philistines when I do harm to them"**

Samson is speaking about the Philistines in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [regarding you Philistines when I do harm to you]

See: First, Second or Third Person

Judges 15:3 (#3)**"when I do harm to them"**

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

See: Abstract Nouns

Judges 15:4 (#1)**"foxes"**

A **fox** is a small wild dog. If your readers would not be familiar with what a fox is, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: [coyotes] or [wild dogs]

See: Translate Unknowns

Judges 15:4 (#2)**"and he turned tail to tail, and he put one torch between two of the tails, in the middle"**

The author assumes that the reader will know that Samson tied the foxes' tails together in pairs. You

could say that explicitly if it would be helpful to your readers. Alternate translation: [and he tied the foxes' tails together in pairs, and he put one torch between each pair of tails]

See: Assumed Knowledge and Implicit Information

Judges 15:5 (#1)**"and sent {them}"**

The pronoun **them** refers to the foxes with torches tied to their tails. It may be helpful to clarify this for your readers. Alternate translation: [and sent the foxes with burning torches]

See: Pronouns — When to Use Them

Judges 15:6 (#1)**"the Philistines"**

The author assumes that the reader will know that by **the Philistines**, he means the leaders of the Philistines. You could say that explicitly if it would be helpful to your readers. Alternate translation: [the leaders of the Philistines]

See: Assumed Knowledge and Implicit Information

Judges 15:6 (#2)**"And they said"**

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [And people told them] or [And they were told]

See: Pronouns — When to Use Them

Judges 15:6 (#3)**"the son-in-law of the Timnite, because he took his wife"**

Your language may have its own term or expression for this relationship. Alternate translation: [who was engaged to marry the daughter of the Timnite, because her father took her]

See: Kinship

Judges 15:6 (#4)**"the Timnite"**

The word **Timnite** is the name for a person from the town of Timnah. Alternate translation: [that man from Timnah]

See: How to Translate Names

Judges 15:6 (#5)**"and burned her and her father 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. Alternate translation: [and burned her and her father to death] or [and killed her and her father by setting them on fire]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 15:7 (#1)**"If you have done like this, then if I avenge"**

Samson is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, then you could translate this as a confident statement. Alternate translation: [Since you have done such a thing, I am entitled to avenge myself]

See: Connect — Factual Conditions

Judges 15:7 (#2)**"then afterward I will stop"**

Samson assumes that the Philistines will understand that he means he will stop fighting once he has avenged himself because he feels that will make them even. You could say that explicitly if it would be helpful to your readers. Alternate translation: [then that will make us even, so I will stop fighting]

See: Assumed Knowledge and Implicit Information

Judges 15:8 (#1)**"Then he struck them leg on thigh"**

This is an expression that people of this culture commonly used to mean to kill opponents violently. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Then he tore them limb from limb]

See: Idiom

Judges 15:8 (#2)**"Etam"**

The word **Etam** is the name of a place.

See: How to Translate Names

Judges 15:9 (#1)**"in Lehi"**

The word **Lehi** is the name of a place. It is a shortened form of **Ramath Lehi**. The author explains the origin of this name in [15:17](#).

See: How to Translate Names

Judges 15:11 (#1)**"Do you not know that the Philistines are ruling over us? So what is this you have done to us"**

The men of Judah 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 know that the Philistines are ruling over us! What you have done to us is terrible!]

See: Rhetorical Question

Judges 15:12 (#1)**"into the hand of the Philistines"**

See the Introduction to Judges for a discussion of the meaning of the phrase **into the hand of**.

See: Metonymy

Judges 15:12 (#2)**"that you will not strike me"**

Samson is implicitly seeking assurance that the men of Judah will not **strike** him in such a way as to kill him. You could indicate this explicitly in your translation, as the UST does, if that would be helpful to your readers.

See: Metonymy

Judges 15:13 (#1)**"but binding, we will bind you" - "but putting to death, we will not put you to death"**

The men of Judah are repeating forms of the verbs **bind** and **put to death** in order to intensify the ideas that they express. 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: [we will definitely bind you ... but we will certainly not put you to death]

See: Reduplication

Judges 15:13 (#2)**"Then they bound him with two new ropes"**

The author assumes that readers will know that the men of Judah used **new ropes** because they were strong and not worn out. The next verse indicates that they used one rope for Samson's hands and another for his arms. Alternate translation: [Then they tied his hands together with one new, strong rope and they tied his arms together with another new, strong rope]

See: Assumed Knowledge and Implicit Information

Judges 15:14 (#1)**"Then the Spirit of Yahweh rushed on him"**

See how you translated the same expression in [14:6](#).

See: Idiom

Judges 15:14 (#2)**"and the ropes that {were} on his arms became like flax that they burn with fire"**

The point of this comparison is that just as **flax** breaks easily when people **burn** it with **fire**, so the ropes on Samson's arms broke easily. That was because the Spirit of Yahweh made him very strong. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and he became so strong that he was able to break the ropes that were on his arms as easily as flax breaks when people burn it]

See: Simile

Judges 15:14 (#3)**"that they burn with fire"**

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

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 15:14 (#4)**"that they burn"**

Here the author is using **they** to refer to people in general. Use an expression for this that would be natural in your language. Alternate translation: [that people burn]

See: Pronouns — When to Use Them

Judges 15:14 (#5)**"and his bonds melted from on his hands"**

The author is speaking as if these **bonds** literally **melted**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and he was able to break the rope that bound his hands so easily that it seemed to melt away]

See: Metaphor

Judges 15:15 (#1)**"and he stretched out his hand and took it"**

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: [and he took it]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 15:16 (#1)**"With the jawbone of a donkey, a heap, two heaps"**

Samson is using words with similar sounds for poetic effect. In Hebrew, the word for **donkey** sounds similar to the word for **heap**. You may be able to reproduce this effect in your language. Alternate translation: [With the jawbone of an ass, a mass, two masses]

See: Poetry

Judges 15:16 (#2)**"a heap, two heaps"**

In order to make an emphatic statement, Samson is naming a number that should be sufficient to illustrate his point and then increasing that number by one. This was a common device in Hebrew poetry. If a speaker of your language would not do this, in your translation you could express the emphasis in another way. Alternate translation: [I have killed enough men to make an enormous heap]

See: Poetry

Judges 15:17 (#1)**"Ramath Lehi"**

Ramath Lehi is the name of a place. It is the full name of the place that is called "Lehi" in [15:9](#). The ULT has spelled out this name using English letters so that readers will know how it sounds. However, it means "The Throwing of the Jawbone"; the author is explaining how the place got its name. In your translation, you could spell this name the way it sounds in your language but then add an explanation of its meaning. Alternate translation:

[Ramath Lehi, which means "The Throwing of the Jawbone"]

See: Copy or Borrow Words

Judges 15:18 (#1)**"You have given this great salvation by the hand of your servant"**

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [You have enabled your servant to do this great deed to help save your people]

See: Abstract Nouns

Judges 15:18 (#2)**"by the hand of your servant"**

Samson is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [by my hand]

See: First, Second or Third Person

Judges 15:18 (#3)**"and now shall I die of thirst and fall into the hand of the uncircumcised"**

Samson is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [and now I do not want to die of thirst and fall into the hand of the uncircumcised!]

See: Rhetorical Question

Judges 15:18 (#4)**"into the hand of the uncircumcised"**

Samson is using the word **uncircumcised** by association to mean the Philistines, who did not practice circumcision. Alternate translation: [into the hand of the Philistines]

See: Metonymy

Judges 15:19 (#1)**"and his spirit returned"**

The author is speaking as if Samson's spirit had literally left his body and then **returned**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and his energy returned]

See: Metaphor

Judges 15:19 (#2)**"he called its name"**

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

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 15:19 (#3)**"En-Hakkore"**

The word **En-Hakkore** is the name of a place. It means "The Spring of the Caller." Samson gave it this name because Yahweh provided this spring when he called out to him. In your translation, you could spell this name the way it sounds in your language but then add an explanation of its meaning. Alternate translation: [En-Hakkore, which means "The Spring of the Caller"]

See: Copy or Borrow Words

Judges 15:19 (#4)**"to this day"**

The author assumes that the reader will understand that by **day**, he means the time at which he is writing. You could say that explicitly if it would be helpful to your readers. Alternate translation: [at the present time]

See: Assumed Knowledge and Implicit Information

Judges 15:20 (#1)**"in the days of the Philistines"**

The author is using the term **days** to refer by association to the time period when the Philistines ruled over Israel. If it would be clearer in your language, you could express this meaning in another way. Alternate translation: [during the time when the Philistines ruled over Israel]

See: Metonymy

Judges - Chapter 16 Introduction*Structure and Formatting*

The account of Samson concludes in this chapter.

*Religious and Cultural Concepts in This Chapter***Why did Samson wear his hair long in seven locks?**

In 16:13, Samson speaks of the "seven locks of my head," meaning the seven braids of his long hair. In Numbers 6:5, the law of Moses forbade Nazirites to cut their hair. Samson kept his hair long because he was a Nazirite. The law of Moses did not specify that Nazirites needed to wear their hair in seven locks or braids. But Samson was doing that as a symbolic action that represented his dedication to God. The number seven symbolized completeness, so the seven braids could have represented the perfection of God or the complete devotion that the Nazirite vow entailed. However, it would not be appropriate to explain the significance of this action in your translation by having Samson say something such as "the seven braids that show I am dedicated to God." That is the secret that Samson is trying to keep from Delilah. Though he eventually divulges it, he does not do so when he first mentions the seven braids of his hair. But you might put something about this in a footnote if that would be helpful for your readers.

Judges 16:1 (#1)**"and he went in to her"**

The author is speaking in a polite way about a private matter. Your language may have a similar expression that you can use in your translation or you could express the meaning plainly as in the UST. Alternate translation: [and he had sexual relations with her]

See: Euphemism

Judges 16:2 (#1)

"And it was told} to the Gazites, saying"

Ancient translations of the book of Judges all have the words **And it was told**. The text does not make sense without them. So it appears that these words dropped out of the Hebrew text during the process of copying and transmission. Modern versions of the Bible include them or the equivalent, and we recommend that you do the same in your translation. If your language does not use passive verbal forms, you could express this idea in active form or in another way that is natural in your language. Alternate translation: [And the Gazites learned]

See: Textual Variants

Judges 16:2 (#2)

"So they encircled"

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: [So they encircled the house that Samson was in]

See: Ellipsis

Judges 16:3 (#1)

"to the head of the hill"

The author is speaking of the **hill** as if it were a living thing that could have a **head**. If it would be helpful in your language, you could state the meaning plainly as in the UST.

See: Personification

Judges 16:4 (#1)

"Now it happened"

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

Judges 16:4 (#2)

"he loved a woman in the Valley of Sorek, and her name {was} Delilah"

The author is using this phrase to introduce Delilah 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

Judges 16:5 (#1)

"And the lords of the Philistines came up to her"

See the discussion in the Introduction to this chapter for an explanation of the author's use of the words **up** and "down" with descriptions of travel. Alternate translation: [And the lords of the Philistines came to her]

See: Assumed Knowledge and Implicit Information

Judges 16:5 (#2)

"And we ourselves will give to you, a man"

The Philistine lords are using a common expression to mean that each one of them will give Delilah the amount specified. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And each one of us will give you]

See: Idiom

Judges 16:5 (#3)

"1,100 silver"

The lords 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, as in the UST, if that would be clearer in your language.

See: Ellipsis

Judges 16:5 (#4)**"1,100 silver"**

It is not clear why the Philistine lords offer to give Delilah 1,100 silver pieces each. Usually people offer a large, round number such as 1,000. Some interpreters suggest that in this culture, adding 100 to a number was a way of specifying exactly that amount and no less. See the similar instance in [20:35](#). Alternate translation: [no less than 1,000 pieces of silver]

See: Numbers

Judges 16:7 (#1)**"If they bind me"**

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [If anyone binds me] or [If I am bound]

See: Pronouns — When to Use Them

Judges 16:7 (#2)**"that have not been dried"**

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 no one has dried]

See: Active or Passive

Judges 16:7 (#3)**"and I will be like one of man"**

Samson is using a common expression to mean he would become as weak as an ordinary person. If it would be helpful in your language, you could state the meaning plainly, here and in the rest of the chapter. Alternate translation: [and I will have no more strength than anyone else]

See: Idiom

Judges 16:8 (#1)**"that had not been dried"**

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 no one had dried]

See: Active or Passive

Judges 16:9 (#1)**"The Philistines {are} upon you, Samson"**

Delilah is using a common expression to mean that the Philistines are approaching to attack. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The Philistines are coming to attack you, Samson]

See: Idiom

Judges 16:9 (#2)**"just as a string of flax is broken in its touching fire"**

The point of this comparison is that just as **fire** has no difficulty causing a string made of flax to break, so Samson remained strong enough to break the cords very easily. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as easily as a string of flax breaks when it touches fire]

See: Simile

Judges 16:9 (#3)**"So his strength was not known"**

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: [So no one discovered the source of his strength]

See: Active or Passive

Judges 16:10 (#1)**"Behold"**

See the Introduction to Judges for a discussion of the term **Behold**.

See: Metaphor

Judges 16:11 (#1)**"If binding, they bind me"**

Samson is repeating forms of the verb **bind** in order to intensify the idea that he is expressing. 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 in fact they bind me]

See: Reduplication

Judges 16:11 (#2)**"work has not been done"**

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: [no one has done work]

See: Active or Passive

Judges 16:12 (#1)**"like thread"**

The point of this comparison is that just as **thread** breaks easily, so Samson broke these ropes very easily. If it would be helpful in your language, you could make this point explicitly as in the UST.

See: Simile

Judges 16:13 (#1)**"If you weave the seven locks of my head with the warp"**

Samson 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. It is likely that Samson used the same expression as on the previous two occasions. Alternate translation: [If you weave the seven locks of my head with the warp, then I will weaken and I will be like one of man]

See: Ellipsis

Judges 16:13 (#2)**"the seven locks of my head"**

Samson is using the word **head** by association to mean the hair on his head. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the seven locks of my hair]

See: Metonymy

Judges 16:13 (#3)**"the seven locks of my head"**

See the discussion in the Notes to this chapter of the reason why Samson kept his hair long and wore it in **seven locks** or braids.

See: Symbolic Action

Judges 16:13 (#4)**"with the warp"**

A **warp** is a set of threads running lengthwise on a loom for weaving cloth. If your readers would not be familiar with what a warp is, in your translation you could use a general expression. Alternate translation: [the threads on your loom]

See: Translate Unknowns

Judges 16:15 (#1)**"How do you say, 'I love you,' yet your heart {is} not with me"**

Delilah 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 say, 'I love you,' but your heart is not with me!]

See: Rhetorical Question

Judges 16:15 (#2)**"How do you say, 'I love you,' yet your heart {is} not with me"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [How can you say that you love me when your heart is not with me] or [You say that you love me, but your heart is not with me!]

See: Quotes within Quotes

Judges 16:15 (#3)

"yet your heart {is} not with me"

Here the **heart** represents a person's inner thoughts and emotions. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [yet you have not shared your innermost secrets with me]

See: Metaphor

Judges 16:16 (#1)

"she pressed him with her words all of the days and she urged him"

The terms **pressed** and **urged** 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: [she pressed him continually with her words all of the days]

See: Doublet

Judges 16:16 (#2)

"she pressed him with her words"

The author is speaking as if Delilah could have physically **pressed** against Samson with her **words**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [she kept asking him persistently]

See: Metaphor

Judges 16:16 (#3)

"with her words"

The author is using the term **words** by association to mean what Delilah said by using words. If it would be helpful in your language, you could use an

equivalent expression or plain language. Alternate translation: [by what she said]

See: Metonymy

Judges 16:16 (#4)

"and his soul wore out to death"

The author is using one part of Samson, his **soul**, to mean all of him in the act of wearing out from continual pestering. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he wore out to death]

See: Synecdoche

Judges 16:16 (#5)

"and his soul wore out to death"

The author 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: [and he became so worn out that he could not stand it any longer]

See: Hyperbole

Judges 16:17 (#1)

"all of his heart"

See how you translated the similar expression in [16:15](#). Alternate translation: [everything about his innermost secret, the source of his strength]

See: Metaphor

Judges 16:17 (#2)

"A razor has not gone up on my head"

See how you translated the similar expression in [13:5](#). Alternate translation: [I have never cut my hair]

See: Idiom

Judges 16:17 (#3)

"from the womb of my mother"

Samson is using the term **womb** by association to mean birth. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [since I was born]

See: Metonymy

Judges 16:17 (#4)

"I were shaved"

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: [If someone shaved off my hair]

See: Active or Passive

Judges 16:17 (#5)

"then my strength would turn from me"

Samson is speaking of his **strength** as if it were a living thing that could **turn** away and leave him. If it would be helpful in your language, you could state the meaning plainly as in the UST.

See: Personification

Judges 16:19 (#1)

"and she shaved"

Since the author says that Delilah **called to a man**, it appears that he was the one who **shaved** Samson's hair while she held him quietly on her knees. So the author is using one person who was involved in the process of shaving Samson's hair, Delilah, to represent everyone who was involved. But since the man himself apparently did the shaving, it may be more natural in your language to use a pronoun here that represents him. Alternate translation: [and he shaved]

See: Synecdoche

Judges 16:20 (#1)

"I will go out like time upon time, and I will shake myself"

Samson 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 happened. Alternate translation: [I will shake myself and go out like time upon time]

See: Order of Events

Judges 16:20 (#2)

"like time upon time"

Samson is using a common expression to mean that he would do what he had done previously. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [like all the other times] or [as I did before]

See: Idiom

Judges 16:20 (#3)

"and I will shake myself"

Samson seems to be saying that he will **shake** himself free from bonds of some kind. This suggests implicitly that Delilah or the man who shaved Samson also bound him in some way while he was still sleeping. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and I will shake myself free of these bonds that someone has put on me]

See: Assumed Knowledge and Implicit Information

Judges 16:20 (#4)

"Yahweh had turned from upon him"

The author is speaking as if Yahweh had physically **turned** away from Samson. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Yahweh was no longer giving him great strength]

See: Metaphor

Judges 16:21 (#1)

"with bronze fetters"

The Hebrew text uses a dual form to describe these **fetters**. If your language does not use that form, you can use an equivalent expression that conveys

the same meaning. Alternate translation: [with a pair of bronze fetters]

See: Forms of 'You' — Dual/Plural

Judges 16:23 (#1)

"to sacrifice a great sacrifice to Dagon their god and for celebration"

It may be more natural in your language to put the information about the **celebration** before the information about the **sacrifice**, since celebrating the capture of Samson provided the occasion for the sacrifice. Alternate translation: [to celebrate by sacrificing a great sacrifice to Dagon their god]

See: Information Structure

Judges 16:23 (#2)

"to sacrifice a great sacrifice"

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: [to offer a great sacrifice]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 16:23 (#3)

"and for celebration"

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

See: Abstract Nouns

Judges 16:23 (#4)

"Our god has given into our hand Samson, our enemies"

It may be more natural in your language to put your translation of the phrase **our enemies** with the information about **Samson**. Alternate translation: [Our god has given our enemy Samson into our hand]

See: Information Structure

Judges 16:23 (#5)

"Our god has given into our hand"

See the Introduction to Judges for a discussion of this phrase.

See: Metonymy

Judges 16:23 (#6)

"our enemies"

The Philistines are using the plural form **enemies** in a context where one enemy, Samson, seems to be in view. This suggests that they are using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: [our great enemy]

See: Unusual Uses of the Plural

Judges 16:24 (#1)

"and they praised their god, for they said, 'Our god has given into our hand our enemy and the devastator of our land, and who multiplied our slain'"

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 they said, "Our god has given into our hand our enemy and the devastator of our land, who multiplied our slain," so they praised their god]

See: Connect — Reason-and-Result Relationship

Judges 16:24 (#2)

"our enemy and the devastator of our land"

The people are expressing a single idea by using two phrases connected with **and**. The phrase about Samson being a **devastator** tells in what way he was their **enemy**. Alternate translation: [our enemy who devastated our land]

See: Hendiadys

Judges 16:24 (#3)**"and who multiplied our slain"**

The Philistines are using the adjective **slain** as a noun to mean people who have been killed. Your language may use adjectives in the same way. If not, you can use a different form of the same root. Alternate translation: [who slew so many of our people]

See: Nominal Adjectives

Judges 16:25 (#1)**"And it happened"**

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

Judges 16:25 (#2)**"when their heart {was} good"**

The author is using a common expression to mean that the Philistines were beginning to become drunk from drinking wine. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when they were feeling giddy from the wine they were drinking]

See: Idiom

Judges 16:25 (#3)

"So they called for Samson from the house of prisoners, and he caused laughter to their faces. And they made him stand between the columns"

The author 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: [So they called for Samson from the house of prisoners and made him stand between the columns, and he caused laughter to their faces]

See: Order of Events

Judges 16:26 (#1)**"upon which the house is set"**

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 support the house]

See: Active or Passive

Judges 16:26 (#2)**"the house"**

Samson is speaking as if the temple of Dagon were actually a **house** in which he lived. If it would be clearer in your language, you could state the meaning plainly, here and in the rest of the chapter. Alternate translation: [this temple]

See: Metaphor

Judges 16:27 (#1)**"Now the house was full {of} men and women"**

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

Judges 16:27 (#2)**"watching to laughing of Samson"**

The author is using the possessive expression **laughing of Samson** not to describe Samson himself laughing, but the Philistines **laughing** as they were **watching** him. It may be helpful to clarify this for your readers. Alternate translation: [who laughed at Samson when they saw him]

See: Possession

Judges 16:28 (#1)**"remember me"**

Samson is using a common expression to mean that he wants Yahweh to help him. If it would be helpful

in your language, you could state the meaning plainly. Alternate translation: [help me]

See: Idiom

Judges 16:28 (#2)

"so I may avenge myself {with} one vengeance against the Philistines for my two eyes"

Samson is contrasting **one** act of vengeance with his **two** eyes, but it might seem that the expression **avenge ... with one vengeance** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [so I may avenge myself against the Philistines for both of my eyes at once]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 16:29 (#1)

"upon which the house was set"

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 supported the house]

See: Active or Passive

Judges 16:30 (#1)

"My soul shall die with the Philistines"

Samson is using one part of himself, his **soul**, to mean all of himself in the act of dying. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I shall die with the Philistines]

See: Synecdoche

Judges 16:31 (#1)

"Then his brothers and all of the house of his father went down"

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: [Then his brothers and all of

the house of his father went down to Gaza to retrieve Samson's body]

See: Ellipsis

Judges 16:31 (#2)

"between Zorah and between Eshtaol"

See how you translated the names **Zorah** and **Eshtaol** in [13:25](#) and translate them that way here and in Chapter 18, where they occur several times.

See: How to Translate Names

Judges - Chapter 17 Introduction

Structure and Formatting

This chapter begins the final section of the book of Judges. In this section, the author describes the atrocities and chaos that characterized the nation in the absence of a godly leader. Many of the judges had been godly leaders who made sure that the people of Israel obeyed Yahweh. But since they were all individuals whom God raised up at specific times, there was not a continuity of godly leadership. As the author says earlier in the book, "when Yahweh raised up for them judges, then Yahweh was with the judge and he saved them from the hand of their enemies all of the days of the judge. ... But it happened, at the death of the judge, they turned and acted corruptly more than their fathers, to walk after other gods, to serve them, and to bow down to them. They did not drop {any} of their deeds or {any} of their stubborn ways" (2:18–19). So in this section, the author is showing how important and helpful it would have been to have a continuity of godly leadership such as a line of good kings would provide. A godly leader would guide the people in the true worship of Yahweh and ensure justice and righteousness. This was fulfilled partially by David, and it has now been fulfilled definitively by God's Messianic king, Jesus.

In this chapter and the next one, the author describes how idolatry took root in Israel, in the additional territory that the tribe of Dan conquered for itself.

Religious and Cultural Concepts in This Chapter

Idols and figures

The law of Moses forbade the Israelites to make any idols. While the instructions Yahweh gave Moses for the tabernacle included making metal figures, the Israelites were not to make any figures that represented gods that they would worship. This practice was common in Canaan, and it shows the influence the Israelites allowed these people to have on them. Micah's mother should not have had an image made out of silver, and Micah should not have set it up as an idol and gotten a priest to serve at the shrine where he put it. (See: idol)

Translation Issues in This Chapter

"an idol and a cast image"

The author speaks of what Micah's mother had a refiner make from her silver as "an idol and a cast image." Some interpreters understand this to be two things, while other interpreters understand it to be one thing. Like many languages, Hebrew sometimes expresses a single idea by using two words connected with "and." If that is what the author is doing here, he means that this was a cast image that served as an idol. In 18:20, he speaks simply of "the idol" apparently to mean the same thing as "an idol and a molded image" in 18:14. That suggests that the phrase "an idol and a cast image" does mean a cast image that served as an idol or an idol that was made by casting an image. In your translation, you may wish to use a phrase such as "a molded idol" as the UST does. (See: Hendiadys)

Judges 17:1 (#1)

"Now there was a man from the hill country of Ephraim, and his name {was} Micah"

The author is using this sentence to introduce Micah 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

Judges 17:2 (#1)

"The 1,100 silver"

See how you translated the same number in [16:5](#).

See: Numbers

Judges 17:2 (#2)

"was taken from you"

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: [someone took from you]

See: Active or Passive

Judges 17:2 (#3)

"and you swore"

Micah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and you swore a curse on whoever took it]

See: Ellipsis

Judges 17:2 (#4)

"and also you spoke in my ears"

Micah is using the term **ears** by association to mean that he heard what his mother said. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and I also heard what you said]

See: Metonymy

Judges 17:2 (#5)

"behold"

As the Introduction to Judges discusses, Micah is using the word **Behold** to call attention to what he is about to say. Alternate translation: [Listen]

See: Metaphor

Judges 17:2 (#6)

"Blessed {be} my son by Yahweh"

The mother is speaking a blessing. She is saying something that she hopes will cause good and beneficial things to happen to her son. In your translation, use a form that people would recognize as a blessing in your language. You might express this as a prayer, if that would be more natural in your language. Alternate translation: [May Yahweh bless my son]

See: Blessings

Judges 17:2 (#7)

"Blessed {be} my son by Yahweh"

The mother is speaking about her son in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [May Yahweh bless you, my son]

See: First, Second or Third Person

Judges 17:3 (#1)

"Consecrating, I consecrate the silver to Yahweh"

The mother is repeating forms of the verb **consecrate** in order to intensify her expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [I sincerely consecrate the silver to Yahweh]

See: Reduplication

Judges 17:3 (#2)

"from my hand to my son"

The mother is using one part of herself, her **hand**, to mean all of herself in the act of giving. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I hereby give it to my son]

See: Synecdoche

Judges 17:3 (#3)

"an idol and a molded image"

See the discussion of this phrase in the Notes to this chapter. Alternate translation: [a cast metal idol]

See: Hendiadys

Judges 17:3 (#4)

"I return it to you"

The pronoun **it** refers to the silver from which the idol would be made. It may be helpful to clarify this for your readers. Alternate translation: [I return that much of the silver to you]

See: Pronouns — When to Use Them

Judges 17:4 (#1)

"200 silver"

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: [200 pieces of silver]

See: Ellipsis

Judges 17:4 (#2)

"and she gave it"

The pronoun **it** refers to the 200 pieces of silver. It may be helpful to clarify this for your readers. Alternate translation: [and she gave that silver]

See: Pronouns — When to Use Them

Judges 17:4 (#3)

"into} an idol and a molded image"

See how you translated the same expression in [17:3](#).

See: Hendiadys

Judges 17:5 (#1)

"And the man Micah"

The author is using this phrase to reintroduce Micah as the leading participant in the next part of

this 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

Judges 17:5 (#2)

"was} a house of gods"

The author is speaking about the shrine where Micah kept his idols as if it were a **house** in which the gods lived whom these idols represented. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [was a shrine where he kept idols]

See: Metaphor

Judges 17:5 (#3)

"and teraphim"

The term **teraphim** describes small idols that people kept in their homes. If your readers would not be familiar with what these were, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: [domestic deities]

See: Translate Unknowns

Judges 17:5 (#4)

"and he filled the hand of one of his sons"

The author is using a common expression of his culture to mean that Micah appointed his son as a priest. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he chose one of his sons to serve at the shrine]

See: Idiom

Judges 17:6 (#1)

"In those days"

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: [At that time]

See: Metonymy

Judges 17:6 (#2)

"A man"

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]

See: When Masculine Words Include Women

Judges 17:6 (#3)

"the right in his eyes"

The author is using the adjective **right** as a noun to mean what a person considers to be right. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [what he thought was right]

See: Nominal Adjectives

Judges 17:6 (#4)

"the right in his eyes"

As the Introduction to Judges discusses, here the author is using the term **eyes** by association to mean what a person thinks or believes. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [what he thought was right]

See: Metonymy

Judges 17:7 (#1)

"Now there was a young man from Bethlehem {in} Judah, from the clan of Judah. Now he was a Levite, and he was sojourning there"

The author is using this sentence to introduce a young Levite 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

Judges 17:7 (#2)**"from the clan of Judah"**

The author is using the term **clan** by association to mean the territory assigned to the clans of Judah. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the land assigned to the clans of Judah]

See: Metonymy

Judges 17:8 (#1)**"to sojourn in where he might find"**

The author is using a common expression of his culture to mean that the Levite was trying to find a place to live and work. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to find a place to live and work]

See: Idiom

Judges 17:10 (#1)**"for a father"**

Micah is speaking as if the Levite would become his actual father. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [as my spiritual advisor]

See: Metaphor

Judges 17:10 (#2)**"ten silver"**

Micah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context, as the UST does, if that would be clearer in your language.

See: Ellipsis

Judges 17:10 (#3)**"for the days"**

In Hebrew, the plural of **days** can mean a year. That is the meaning in this context. Alternate translation: [each year]

See: Unusual Uses of the Plural

Judges 17:11 (#1)**"and the young man became to him like one from his sons"**

The point of this comparison is that just as a father feels great affection toward his **sons**, so this Levite became very dear to Micah. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and the young man became very dear to him, as if he were one of his sons]

See: Simile

Judges 17:12 (#1)**"And Micah filled the hand of the Levite"**

See how you translated the same expression in [17:5](#).

See: Idiom

Judges 17:13 (#1)**"Now I know that Yahweh will be good to me, because the Levite is to me for a priest"**

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 Levite has become my priest, now I know that Yahweh will be good to me]

See: Connect — Reason-and-Result Relationship

Judges - Chapter 18 Introduction*Structure and Formatting*

In this chapter, the author continues to describe how idolatry took root in Israel, in the additional territory that the tribe of Dan conquered for itself.

Religious and Cultural Concepts in This Chapter

The conquest of Laish by soldiers from the tribe of Dan

While the author does not say specifically that it was not right for the tribe of Dan to kill all the inhabitants of the city of Laish and take their territory, he indicates this implicitly. He notes that they were Sidonians, not Canaanites such as Yahweh had told the Israelites to drive out, and that they were living peacefully, not posing any threat. The Israelites had been given exceptional instructions to kill all of the Canaanites. Most interpreters believe that this was so that the Canaanites would not influence the Israelites to follow their practices, which were very wicked and destructive. But Yahweh did not tell the Israelites to kill all the people from other groups. So readers are meant to understand implicitly that the soldiers from Dan committed an atrocity against the people of Laish. The author is presenting this as evidence that if Israel had a godly king, he would maintain order and justice throughout the land, protect vulnerable people, and lead Israel away from idolatry and toward proper worship and obedience of Yahweh.

Translation Issues in This Chapter

"an idol and a cast image"

See the discussion of this phrase, which occurs several times in this chapter, in the General Notes to Chapter 17.

Judges 18:1 (#1)

"In those days"

The author is using the term **days** by association to mean a particular time. If it would be helpful in your language, you could use an equivalent expression or plain language as in the UST.

See: Metonymy

Judges 18:1 (#2)

"Now in those days"

The author is using this phrase to introduce 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

Judges 18:1 (#3)

"the tribe of the Danite {was} seeking for itself an inheritance to dwell, for one had not fallen to it up to that day in the midst of the tribes of Israel for an inheritance"

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 tribe of the Danite had not received an inheritance among the tribes of Israel, it was seeking for itself an inheritance to dwell]

See: Connect — Reason-and-Result Relationship

Judges 18:1 (#4)

"the Danite"

The author is not referring to a specific **Danite**. He means the people of the tribe of Dan in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Danites]

See: Generic Noun Phrases

Judges 18:1 (#5)

"an inheritance to dwell"

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: [a lasting possession of territory in which they could live]

See: Metonymy

Judges 18:1 (#6)

"one had not fallen to it"

The author is using a common expression of his culture to mean that no territory had been assigned to the tribe. The word **fallen** suggests assignment by lot. In actuality, the Danites had failed to conquer enough of the territory that had been assigned to them. If it would be helpful in your language, you could state the meaning plainly in light of the historical context. Alternate translation: [they had not secured a sufficient one]

See: Idiom

Judges 18:1 (#7)

"for an inheritance"

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can leave it out, since the word **inheritance** already occurs earlier in the verse.

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 18:2 (#1)

"men from their borders"

The author is using one part of their territory, its **borders**, to mean their whole territory. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [men from their territory]

See: Synecdoche

Judges 18:2 (#2)

"sons of valor"

As the Introduction to Judges discusses, in certain contexts, the biblical text uses the expression **sons of** to mean that people are characterized by a particular quality. That is the case here. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [valiant warriors]

See: Idiom

Judges 18:2 (#3)

"to spy on the land and to examine it"

The terms **spy on** and **examine** 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: [to explore the land thoroughly]

See: Doublet

Judges 18:2 (#4)

"And they said to them"

The pronoun **they** refers to the leaders of the tribe of Dan, and the pronoun **them** refers to the five men. It may be helpful to clarify this for your readers. Alternate translation: [And the leaders of Dan said to these five men]

See: Pronouns — When to Use Them

Judges 18:2 (#5)

"there"

The pronoun **there** refers to the **hill country of Ephraim**. The next verse shows that the men were near but not in the **house of Micah**. It may be helpful to clarify this for your readers. Alternate translation: [in that area]

See: Pronouns — When to Use Them

Judges 18:3 (#1)

"and they recognized the voice of the young man, the Levite"

The author assumes that readers will know that by **voice** he does not mean that the men knew who the Levite was from his individual voice. Rather, he is referring to the accent with which the Levite spoke. They recognized that he was from their area in Israel, since Zorah and Eshtaol were near Bethlehem. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and they recognized from the Levite's accent that this young man was from their area of the country] or [and they recognized from the Levite's accent, that this young man, was from]

See: Assumed Knowledge and Implicit Information

Judges 18:3 (#2)

"And what {is} to you here"

The men are using a common expression of their culture to ask what means and possessions the young man has. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And how are you making your living]

See: Idiom

Judges 18:4 (#1)

"Like this and like this"

The Levite is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [This is exactly what]

See: Idiom

Judges 18:5 (#1)

"Please inquire of God that we may know, will our way prosper, upon which we {are} going"

The men word their inquiry as if they were asking their question directly of God. It may be natural in your language to make this a direct quotation here. Alternate translation: [Please ask God for us something that we would like to know: 'Will our way prosper, upon which we are going']

See: Direct and Indirect Quotations

Judges 18:5 (#2)

"will our way prosper, upon which we {are} going"

In some languages, this may appear to be a quotation within a quotation, which the language would not use. If that is the case for your language, you could express this more indirectly. Alternate translation: [whether the way upon which we are going will prosper]

See: Quotes within Quotes

Judges 18:5 (#3)

"will our way prosper, upon which we {are} going"

The men are speaking of their **way** as if it were a living thing that could **prosper**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will we succeed in what we are trying to do]

See: Personification

Judges 18:6 (#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: [confidently]

See: Abstract Nouns

Judges 18:6 (#2)

"your way upon which you are going is before Yahweh"

The Levite is using the term **before** by association to mean that Yahweh would watch over them, since they would be in front of him where he could see them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Yahweh will watch over you on your way]

See: Metonymy

Judges 18:7 (#1)

"in security"

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

See: Abstract Nouns

Judges 18:7 (#2)

"according to the manner of the Sidonians"

The author assumes that readers will know that the Sidonians were merchants who made their living peacefully through commerce. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [making their living peacefully through commerce as the Sidonians do]

See: Assumed Knowledge and Implicit Information

Judges 18:7 (#3)

"reposing and being secure"

This phrase expresses a single idea by using two words connected with **and**. The word **secure** tells in what way they were **reposing**. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [securely reposing]

See: Hendiadys

Judges 18:7 (#4)

"And no one possessing restraint {was} humiliating {for} a thing in the land"

The author assumes that readers will know that the expression **possessing restraint** refers to a leader who would control what people could do and that the word **humiliating** means that such a leader would oppress the people so that they had a poor quality of life. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And no tyrant was oppressing them in any way]

See: Assumed Knowledge and Implicit Information

Judges 18:7 (#5)

"and no thing {was} to them with man"

The author is using a common expression of his culture to mean that the people of Laish had no alliances with nearby cities or people groups. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they did not interact with others] or [and they had no alliances with nearby cities or people groups]

See: Idiom

Judges 18:8 (#1)

"their brothers"

The author is speaking as if these fellow members of the tribe of Dan were actual **brothers** of the men who had spied on the land. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their fellow tribesmen]

See: Metaphor

Judges 18:8 (#2)

"What you"

The men 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: [What did you find]

See: Ellipsis

Judges 18:9 (#1)

"Arise"

See the Introduction to Judges for a discussion of this word.

See: Idiom

Judges 18:9 (#2)

"and behold"

The five men are using the word **behold** to call attention to and emphasize what they are about to say. See the Introduction to Judges for a discussion of this word. Alternate translation: [and indeed]

See: Metaphor

Judges 18:9 (#3)

"And {are} you being silent"

The men are speaking as if **being silent** were the same thing as not taking action. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And are you not taking action?]

See: Metaphor

Judges 18:9 (#4)**"And {are} you being silent"**

The men 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 be silent!] or [You should really take action!]

See: Rhetorical Question

Judges 18:10 (#1)**"at} two hands"**

The author is using the term **hands** to mean the sides or extent of the land, by association with the way that people's hands are at their sides. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from one side to the other]

See: Metonymy

Judges 18:10 (#2)**"God has given it into your hand"**

The men are using the past tense to describe something that they believe will happen in the future in order to show that they are confident the event will happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [God will give it into your hand] or [God clearly intends to give it into your hand]

See: Predictive Past

Judges 18:10 (#3)**"God has given it into your hand"**

See the Introduction to Judges for a discussion of the phrase **into your hand**.

See: Metonymy

Judges 18:10 (#4)**"no lack {is} there of any thing that {is} on the earth"**

The men are making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [there is abundant provision for human needs]

See: Hyperbole

Judges 18:11 (#1)**"from the clan of the Danite"**

The author is using the term **clan** by association to mean the territory assigned to the clans of Dan. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the territory assigned to the tribe of Dan]

See: Metonymy

Judges 18:11 (#2)**"girded {with} weapons of war"**

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: [carrying weapons to use in battle]

See: Active or Passive

Judges 18:12 (#1)**"Mahaneh Dan"**

The word **Mahaneh Dan** is the name of a place. As the context suggests, it means "Camp of Dan." You may wish to indicate that in a footnote.

See: How to Translate Names

Judges 18:14 (#1)**"answered and said"**

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells in what regard they **said** this. They were not

answering a question but speaking in light of the situation. Alternate translation: [remarked]

See: Hendiadys

Judges 18:14 (#2)

"their brothers"

The author is speaking as if these fellow members of the tribe of Dan were the actual **brothers** of the five men. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their kinsmen]

See: Metaphor

Judges 18:14 (#3)

"Do you know that in these houses {are} an ephod and teraphim and an idol and a molded image"

The men 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 know that these houses contain an ephod and teraphim and an idol and a molded image!]

See: Rhetorical Question

Judges 18:14 (#4)

"in these houses"

The plural term **houses** suggests that the phrase "the house of Micah," which the author uses several times in this chapter and the previous one, actually refers to a compound on which there were several houses. The reference to "the house of the young man" in the next verse supports this understanding. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in this compound] or [in this complex of houses]

See: Assumed Knowledge and Implicit Information

Judges 18:14 (#5)

"and an idol and a molded image"

See how you translated the same expression in [17:3](#). Alternate translation: [and a cast metal idol]

See: Hendiadys

Judges 18:15 (#1)

"and they asked of him concerning peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Since the word **peace** was a greeting in this culture, that could be the meaning here. Alternate translation: [and they asked about his welfare] or [and they greeted him]

See: Abstract Nouns

Judges 18:16 (#1)

"girded with weapons of war"

See how you translated the same expression in [18:11](#).

See: Active or Passive

Judges 18:17 (#1)

"the idol and the ephod and the teraphim and the molded image"

While in this instance the terms **idol** and **molded image** do not occur together, the author nevertheless seems to be using them together to mean one thing, as in [17:3](#) and several other places. See the discussion in the General Notes to this chapter. Alternate translation: [the cast metal idol and the ephod and the teraphim]

See: Hendiadys

Judges 18:17 (#2)

"girded {with} weapons of war"

See how you translated the same expression in [18:11](#).

See: Active or Passive

Judges 18:18 (#1)**"And these entered"**

The pronoun **these** refers to the five men who had previously spied on the land. It may be helpful to clarify this for your readers. Alternate translation: [And the five spies entered]

See: Pronouns — When to Use Them

Judges 18:18 (#2)**"the idol, the ephod and the teraphim and the molded image"**

See how you translated the similar expression in [18:17](#). Alternate translation: [the cast metal idol and the ephod and the teraphim]

See: Hendiadys

Judges 18:18 (#3)**"What {are} you doing"**

The priest is using the question form to rebuke the five men. 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 be doing that!]

See: Rhetorical Question

Judges 18:19 (#1)**"Be quiet! Put your hand over your mouth"**

The terms **Be quiet** and **Put your hand over your mouth** mean similar things. The men are using the two terms together for emphasis. They are emphasizing specifically that the Levite should not express any objections to what they are doing. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Keep completely silent!]

See: Doublet

Judges 18:19 (#2)**"Put your hand over your mouth"**

The men are speaking as if the priest would actually cover his mouth to keep from speaking. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Do not say anything]

See: Metaphor

Judges 18:19 (#3)**"for a father"**

The men are speaking as if the priest would become their actual **father**. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar expression in [17:10](#). Alternate translation: [as our spiritual advisor]

See: Metaphor

Judges 18:19 (#4)**"Is} the good your being a priest for the house of one man or your being a priest for a tribe and for a clan in Israel"**

The men 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: [Surely it would be better for you to be a priest for a tribe and clan in Israel than for the house of one man!]

See: Rhetorical Question

Judges 18:19 (#5)**"Is} the good"**

The men are using the adjective **good** as a noun to mean what would be better. Your language may use adjectives in the same way. If not, you can use this adjective in such a way that it is not a noun. It may be natural in some languages to use the comparative form where Hebrew uses the positive form. Alternate translation: [What would be good for you] or [What would be better for you]

See: Nominal Adjectives

Judges 18:19 (#6)**"for the house of one man"**

The men are using the term **house** by association to mean household. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [one man's household]

See: Metonymy

Judges 18:19 (#7)**"for a tribe and for a clan in Israel"**

The terms **tribe** and **clan** mean similar things. The men 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: [for an entire Israelite tribe]

See: Doublet

Judges 18:20 (#1)**"And the heart of the priest was good"**

The author is using a common expression of his culture to mean that the priest was pleased to accept this offer. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the priest was pleased to accept this offer]

See: Idiom

Judges 18:20 (#2)**"and he went in the midst of the people"**

The author assumes that readers will know that by **the people**, he implicitly means the group of Danites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he joined the group of Danites]

See: Assumed Knowledge and Implicit Information

Judges 18:21 (#1)**"And they put the children and the livestock and the wealth to their faces"**

The author assumes that readers will understand that the Danites put these vulnerable people and valuable possessions in front of them because they expected Micah and his neighbors to pursue them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And they put their children, cattle, and valuable possessions in front of their soldiers, expecting that Micah and his neighbors would pursue them from behind]

See: Assumed Knowledge and Implicit Information

Judges 18:23 (#1)**"And they called to the sons of Dan, and they turned their faces and they said"**

The pronoun **they** in the first instance refers to Micah and his neighbors, and it refers in the second two instances to the Danites. It may be helpful to clarify this for your readers. Alternate translation: [And Micah and his neighbors called to the Danites, and the Danites turned their faces and said]

See: Pronouns — When to Use Them

Judges 18:23 (#2)**"What to you, that you have assembled yourself"**

The Danites are using a common expression of their culture to ask Micah what reason he has for assembling a group of men to pursue them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [For what reason have you assembled yourself]

See: Idiom

Judges 18:23 (#3)**"What to you, that you have assembled yourself"**

Since the Danites are asking about a group of people, it might be more natural in your language to use the plural form of **yourself**. Alternate translation: [For what reason have you assembled yourselves]

See: Collective Nouns

Judges 18:24 (#1)**"is} still to me? So what"**

Micah is using a common expression of his culture to suggest that nothing of value remains to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And what do I have left]

See: Idiom

Judges 18:24 (#2)**"is} still to me? So what"**

Micah is using the question form to express his distress. 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 I have absolutely nothing left!] or [And you have left me with nothing!]

See: Rhetorical Question

Judges 18:24 (#3)**"is} still to me? So what"**

Micah 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: [And compared with what you took, what I have left is of little value]

See: Hyperbole

Judges 18:24 (#4)**"So what is this, you say to me, 'What 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: [So what is this, that you ask me why these men and I have assembled ourselves]

See: Quotes within Quotes

Judges 18:24 (#5)**"So what is this, you say to me, 'What to you'"**

Micah is using a common expression of his culture, **what is this**, to protest that the Danites' question is unfair and has an obvious answer. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [So how dare you ask me, 'What to you?']

See: Idiom

Judges 18:24 (#6)**"So what is this, you say to me, 'What to you'"**

Micah is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [So it is very inappropriate for you to ask me, 'What to you?!']

See: Rhetorical Question

Judges 18:24 (#7)**"What to you"**

Micah is repeating part of the question that the Danites asked him in the previous verse. See how you translated the expression "What to you" there. Alternate translation: [For what reason?]

See: Idiom

Judges 18:25 (#1)**"You should not make your voice heard among us"**

The Danites are using the term **voice** by association to mean speaking. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [You should not say anything more to us]

See: Metonymy

Judges 18:25 (#2)**"men bitter of soul"**

The Danites are speaking as if these men actually had souls that were **bitter**. They mean that these men were easily provoked to violence. If it would be clearer in your language, you could state the

meaning plainly. Alternate translation: [violent men]

See: Metaphor

Judges 18:25 (#3)

"and you gather your soul and the soul of your house"

The Danites are using a common expression of their culture to mean that Micah and the people of his household would lose their lives. (While the first instance of **soul** in this verse refers to the character of the Danite men, in these further instances **soul** means "life.") If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and you lose your life and the life of your house]

See: Idiom

Judges 18:25 (#4)

"and the soul of your house"

The Danites are using the singular term **soul** to mean the lives of all the members of Micah's household. If it would be clearer in your language, you could use a plural form. Alternate translation: [and the lives of your household members who are here]

See: Collective Nouns

Judges 18:25 (#5)

"and the soul of your house"

The Danites are using the term **house** by association to mean household. The context suggests that many of Micah's household members, both family and servants, were among the men he gathered to pursue the Danites. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the life of your household]

See: Metonymy

Judges 18:26 (#1)

"And the sons of Dan went on their way, for Micah perceived that they were stronger than him"

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 Micah realized that the Danites were stronger than he was, they were able to go on their way]

See: Connect — Reason-and-Result Relationship

Judges 18:27 (#1)

"reposing and being secure"

See how you translated the same expression in [18:7](#).

See: Hendiadys

Judges 18:27 (#2)

"to the mouth of the sword"

See how you translated the same expression in [1:8](#).

See: Idiom

Judges 18:28 (#1)

"And there was not a deliverer, for it was far from Sidon and no thing {was} to them with man"

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 city was far from Sidon and it had no alliances with nearby cities or people groups, there was no one to rescue them]

See: Connect — Reason-and-Result Relationship

Judges 18:28 (#2)

"and no thing {was} to them with man"

See how you translated the same expression in [18:7](#).

See: Idiom

Judges 18:28 (#3)

"Now it {was} in the valley that {is} to Beth Rehob"

The author is providing background information to help readers recognize where Laish was located. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Judges 18:29 (#1)

"And they called the name of the city Dan"

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: [And they named the city Dan]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 18:29 (#2)

"their father Dan"

The author is speaking as if Dan were the actual **father** of these people. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their ancestor Dan]

See: Metaphor

Judges 18:29 (#3)

"who was born to Israel"

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: [whom Israel fathered]

See: Active or Passive

Judges 18:29 (#4)

"at the first"

The author is using the adjective **first** as a noun to mean the earlier time. Your language may use adjectives in the same way. If not, you can translate this so that this adjective is not a noun or use an equivalent phrase. Alternate translation: [in the first place] or [originally]

See: Nominal Adjectives

Judges 18:30 (#1)

"And the sons of Dan raised up the idol for themselves"

The author is using a common expression of his culture to mean that the Danites set up the idol for worship. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the Danites set up the idol as an object of worship]

See: Idiom

Judges 18:30 (#2)

"the Danite"

The author is not referring to a specific **Danite**. He means the tribe of Dan in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Danites]

See: Generic Noun Phrases

Judges 18:30 (#3)

"the exile of the land"

The author is using the term **land** by association to mean the people who lived in the land. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the exile of the people who lived in that land]

See: Metonymy

Judges 18:31 (#1)

"the house of God"

The author is speaking of the tabernacle as if it were a **house** in which God lived. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the tabernacle]

See: Metaphor

Judges - Chapter 19 Introduction

Structure and formatting

In this chapter, the author begins to tell a story that provides further evidence of the benefits of Israel having a godly king. He describes an outrageous crime that Israelite men in the city of Gibeah in the territory of Benjamin committed against a helpless person.

Religious and Cultural Concepts in This Chapter

Why did the Levite push his concubine out to the mob?

This chapter describes how a mob of men in the city of Gibeah wanted to rape a Levite man who was staying in the city overnight. While the men were going to use sex as a weapon, what they intended was ultimately a crime of power and violence. The Levite believed they were going to kill him (see 20:5). So to save his own life, he pushed his concubine out to the mob, and they raped and killed her. The author describes this crime as further evidence that Israel needed a godly king who would maintain order and justice and protect vulnerable people. The author is not presenting what the Levite did, or what his host offered to do (surrendering his daughter and the Levite's concubine to the mob), as exemplary. The Bible is not saying through this story that a sexual crime against a woman is not as bad as a sexual crime against a man. It is not saying that men may or should sacrifice family members in order to save their own lives. The example that the Bible presents for us to imitate is that of Jesus, who sacrificed himself in order to save others.

Why did the Levite cut up the dead body of his concubine?

The author describes in 19:29 how the Levite brought the body of his murdered concubine home and cut it into twelve pieces and sent the pieces throughout the land of Israel. He probably had messengers carry pieces through the territory of each of the twelve tribes and explain what had happened. Cutting the woman's body into twelve pieces was a symbolic action that called for collective vengeance by all twelve tribes of Israel. The implicit message was that this outrageous crime had defiled the entire land and that the Israelites corporately had a responsibility to cleanse the land by executing justice on the perpetrators. If it would be helpful to your readers, you could explain the significance of this action in your translation. You might say, for example, "and he cut her body into twelve pieces, one to send to each tribe of Israel to call for collective vengeance."

Judges 19:1 (#1)

"Now it happened"

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

Judges 19:1 (#2)

"a man, a Levite"

The author is using this phrase to introduce the Levite 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: [there was a certain Levite]

See: Introduction of New and Old Participants

Judges 19:1 (#3)

"in the flanks of the hill country of Ephraim"

The author is speaking as if the hill country were a living creature with **flanks**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [in the remote parts of the hill country of Ephraim]

See: Metaphor

Judges 19:1 (#4)

"a woman, a concubine"

The author is using this phrase to introduce the concubine 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 woman to be his concubine]

See: Introduction of New and Old Participants

Judges 19:2 (#1)

"But" - "whored against him"

The expression that the ULT translates as **whored against him** could also mean that the man's concubine became angry with him because of something that he did. Many versions translate it that way. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. Alternate translation: [became angry with him]

See: Assumed Knowledge and Implicit Information

Judges 19:2 (#2)

"days"

The author is using the term **days** by association to mean a period of time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for some time]

See: Metonymy

Judges 19:3 (#1)

"to speak to her heart"

The author is using a common expression of his culture to mean that the Levite wanted to speak tenderly to his concubine to persuade her to return. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to speak tenderly to her]

See: Idiom

Judges 19:4 (#1)

"his father-in-law"

Your language may have its own term or expression for this relationship. If so, use the term your language uses to express this relationship. The UST and ULT demonstrate different ways this relationship is expressed in English.

See: Kinship

Judges 19:4 (#2)

"And they ate and they drank and they lodged there"

While the pronoun **they** probably refers in its first two instances to the Levite, his concubine, his servant, and his father-in-law, in the third instance, it may not include the father-in-law. Since he already lived in the house, the author may not be saying that he was among those who **lodged** or stayed overnight there. Your language might naturally indicate this distinction in some way.

See: Pronouns — When to Use Them

Judges 19:5 (#1)

"on the fourth day"

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day four]

See: Ordinal Numbers

Judges 19:5 (#2)

"his son-in-law"

Your language may have its own term or expression for this relationship. Alternate translation: [the husband of his daughter]

See: Kinship

Judges 19:5 (#3)**"Strengthen your heart"**

The father is using one part of his son-in-law, his **heart**, to mean all of him. The suggestion is that he would not only be strengthened physically by the food, he would also be cheered up. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Refresh yourself]

See: Synecdoche

Judges 19:5 (#4)**"with} a piece of bread"**

The father is using the courteous language of hospitality. He is intentionally understating what he has to offer and what would be involved in entertaining his guests. You may be able to express this in terms of the hospitality conventions of your own language and culture. Alternate translation: [with a bite to eat]

See: Politeness

Judges 19:6 (#1)**"and may your heart be good"**

The father is using a common expression of his culture to mean that he wanted the Levite to enjoy himself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and enjoy yourself]

See: Idiom

Judges 19:8 (#1)**"on the fifth day"**

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day five]

See: Ordinal Numbers

Judges 19:8 (#2)**"Please strengthen your heart"**

See how you translated the same expression in [19:5](#).

See: Idiom

Judges 19:8 (#3)**"So they lingered until the declining of the day, and the two of them ate"**

The author 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: [So the two of them ate, and they lingered until the declining of the day]

See: Order of Events

Judges 19:8 (#4)**"the declining of the day"**

The author says that the **day** was **declining** by association to mean that the sun was going down. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the sun began to go down]

See: Metonymy

Judges 19:8 (#5)**"and the two of them ate"**

The author assumes that readers will know that this means the Levite and his father-in-law ate together. He does not mean that the concubine and the servant went without food, but he is focusing on the hospitality that the father-in-law extended and the Levite accepted. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the Levite and his father-in-law ate together]

See: Assumed Knowledge and Implicit Information

Judges 19:9 (#1)**"Behold"**

See the Introduction to Judges for a discussion of this word.

See: Metaphor

Judges 19:9 (#2)

"the day has subsided toward evening"

The father-in-law says that the **day** has **subsided** by association to mean that the sun has gone down. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the sun has gone down]

See: Metonymy

Judges 19:9 (#3)

"the declining of the day"

See how you translated the same expression in [19:8](#).

See: Metonymy

Judges 19:9 (#4)

"and may your heart be good"

See how you translated the same expression in [19:6](#).

See: Idiom

Judges 19:9 (#5)

"Then you shall get up early tomorrow to your road, and you shall go to your tent"

The word **you** is plural in **you shall get up** and **your road** because the father is speaking to the whole group, and it is singular in **you shall go** and **your tent** because he is speaking just to the Levite. Use the appropriate forms in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Judges 19:10 (#1)

"it {is} Jerusalem"

The author is providing background information to help readers recognize that the city he calls **Jebus** is the one they know as **Jerusalem**. In your

translation, present this background information in a way that would be natural in your own language and culture.

See: Background Information

Judges 19:11 (#1)

"and the day had gone down greatly"

The author is using the term **day** 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: [and the sun had nearly set]

See: Metonymy

Judges 19:11 (#2)

"the Jebusite"

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

See: Generic Noun Phrases

Judges 19:12 (#1)

"a city of a foreigner"

The Levite is not referring to a specific **foreigner**. He means foreigners in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [a city of foreigners]

See: Generic Noun Phrases

Judges 19:12 (#2)

"from the sons of Israel"

See the Introduction to Judges for a discussion of the phrase **sons of**. Alternate translation: [from the descendants of Israel]

See: Metaphor

Judges 19:14 (#1)**"And the sun went down on them near Gibeah"**

The author is using a common expression of his culture to mean that the sun set while they were traveling near Gibeah. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they were near Gibeah when the sun set]

See: Idiom

Judges 19:15 (#1)**"and they sat down in the open area of the city"**

Sitting in the open area was a symbolic action that showed they were looking for lodging. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and they sat down in the city square to show that they needed a place to stay]

See: Symbolic Action

Judges 19:17 (#1)**"And he lifted his eyes"**

The author is using a common expression of his culture to mean that the old man looked at something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he looked up]

See: Idiom

Judges 19:17 (#2)**"Where are you going and from where are you coming"**

The author 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 as in the UST.

See: Order of Events

Judges 19:18 (#1)**"to the flanks of the hill country of Ephraim"**

See how you translated the same expression in [19:1](#).

See: Metaphor

Judges 19:18 (#2)**"and I {am} going {to} the house of Yahweh"**

The author assumes that readers will infer that the Levite had made a vow to offer a sacrifice of thanksgiving to Yahweh at the tabernacle if he was successful in bringing back his concubine. So while the Levite says that ultimately he is heading back home to the **hill country of Ephraim**, he is indicating that he will be going to Shiloh first. (He may be saying this in case the old man is God-fearing and this would be an additional incentive for him to provide hospitality.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and before returning home I will be going to the tabernacle to offer a thanksgiving sacrifice]

See: Assumed Knowledge and Implicit Information

Judges 19:18 (#3)**"and I {am} going {to} the house of Yahweh"**

The Levite is speaking of the tabernacle as if it were a **house** in which Yahweh lived. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and I am going to the tabernacle]

See: Metaphor

Judges 19:19 (#1)**"But there is even straw and even fodder for our donkeys, and there is even bread and wine for me and for your maidservant and for the young man with your servants. {There is} no need of anything"**

The Levite is using the courteous language of hospitality. Although he has sat in the open square to show that he needs lodging, he is intentionally understating his needs in order to show that he does not wish to impose too much on this potential host. You may be able to express this in terms of the hospitality conventions of your own language and culture.

See: Politeness

Judges 19:19 (#2)

"and for your maidservant" - "with your servants"

The Levite is humbly and politely speaking about himself and his concubine in the third person as the **servants** of their potential host. If it would be clearer in your language, you could translate this in the first person. Alternate translation: [and for my concubine ... who is with us]

See: First, Second or Third Person

Judges 19:20 (#1)

"Peace to you"

The old man is using a common expression of his culture to mean that he will attend to the welfare of the Levite. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will attend to your welfare]

See: Idiom

Judges 19:20 (#2)

"to you" - "your need" - "you must not lodge"

The words **you** and **your** are singular in all instances because the old man is speaking directly to the Levite. So use singular forms in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Judges 19:20 (#3)

"all of your need {is} upon me"

The old man is using a common expression of his culture to mean that he will provide everything that the Levite needs. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will provide everything that you need]

See: Idiom

Judges 19:21 (#1)

"So he brought him into his house"

The author is using one part of the group, the Levite (**him**), to mean all of them. Your language might naturally convey this meaning with a plural pronoun. Alternate translation: [So he brought them into his house]

See: Synecdoche

Judges 19:21 (#2)

"and he mixed for the donkeys"

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 mixed fodder for the donkeys and gave it to them]

See: Ellipsis

Judges 19:21 (#3)

"and they washed their feet"

The author is using one thing that guests in this culture did to settle in for the night at the old man's house, washing the dust of travel off their **feet**, to mean everything they did for that purpose. Your language may have an expression for this that you can use in your translation. Alternate translation: [and they made themselves at home]

See: Synecdoche

Judges 19:22 (#1)

"They were making their heart good"

The author is using a common expression of his culture to mean that the old man and his guests were enjoying themselves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [They were enjoying themselves]

See: Idiom

Judges 19:22 (#2)**"men of sons of wickedness"**

As the Introduction to Judges explains, the phrase **sons of** can be used to refer to people who have a particular characteristic. Here the phrase **men of sons of wickedness** refers to men who were wicked. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [men who were very wicked]

See: Idiom

Judges 19:22 (#3)**"the master of the house"**

The author is using a common expression of his culture to mean that this man owned the house. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the owner of the house]

See: Idiom

Judges 19:22 (#4)**"that we may know him"**

The men are using a common expression of their culture to mean that they want to have sexual relations with this man. The context indicates that this would be forcible and without consent. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so we can rape him]

See: Idiom

Judges 19:23 (#1)**"my brothers"**

The old man is speaking to these men as if they were his **brothers**. He is appealing to them as fellow members of the community. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [my fellow townsmen]

See: Metaphor

Judges 19:23 (#2)**"After that this man has come into my house"**

The old man assumes that the men of Gibeah will understand from this phrase that the old man considers the Levite, as a guest in his home, to be under his protection. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Since this man is a guest under my protection]

See: Assumed Knowledge and Implicit Information

Judges 19:24 (#1)**"and you may humble them"**

The old man is describing sexual assault, but he does not wish to speak about it directly. Your language may have a similar indirect expression that you can use in your translation. Alternate translation: [and you may have your way with them]

See: Euphemism

Judges 19:24 (#2)**"the good in your eyes"**

See how you translated the same expression in [17:6](#).

See: Metonymy

Judges 19:25 (#1)**"And they knew her and they abused her"**

This phrase expresses a single idea by using two words connected with **and**. The word **knew**, referring to sexual relations, tells in what way they **abused** her. Alternate translation: [And they sexually abused her]

See: Hendiadys

Judges 19:25 (#2)**"at the rising of the dawn"**

The author is using the term **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 was rising]

See: Metonymy

Judges 19:26 (#1)

"And the woman came"

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 woman came back to the house]

See: Ellipsis

Judges 19:26 (#2)

"at the turning of the morning"

The author is using a common expression of his culture to describe **morning** as the time when this night was **turning** into day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at daybreak]

See: Idiom

Judges 19:26 (#3)

"until the light"

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 she lay there until it became light]

See: Ellipsis

Judges 19:28 (#1)

"But {there was} no answering"

The author assumes that readers will know that this means the woman was dead. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But she did not answer, because she had died]

See: Assumed Knowledge and Implicit Information

Judges 19:28 (#2)

"Arise"

See the Introduction to Judges for a discussion of this word under the heading "arose." See how you translated this word in [Joshua 1:02](#).

See: Idiom

Judges 19:29 (#1)

"and he cut her to her bones, into 12 pieces"

See the Notes to this chapter for a discussion of why the Levite cut up the body of his murdered concubine and for a suggestion of what you might say here in your translation.

See: Symbolic Action

Judges 19:29 (#2)

"and he sent her"

The pronoun **her** refers to the pieces of the woman's body. It may be helpful to clarify this for your readers. Alternate translation: [and he sent the pieces of her body]

See: Pronouns — When to Use Them

Judges 19:29 (#3)

"into all of the border of Israel"

The author is using the term **border** by association to mean the territory of Israel. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [throughout the territory of Israel]

See: Metonymy

Judges 19:30 (#1)

"everyone was seeing, and he said"

The pronoun **he** refers to each person who saw the pieces of the woman's body. It may be helpful to

clarify this for your readers. Alternate translation: [everyone who saw this said]

See: Pronouns — When to Use Them

Judges 19:30 (#2)

"Like this has not been done and has not been seen"

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: [No one has ever done or seen anything like this]

See: Active or Passive

Judges 19:30 (#3)

"from the day of the coming up of the sons of Israel from the land of Egypt"

The author is using the term **day** by association to mean the time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [since the time when the sons of Israel came up from the land of Egypt]

See: Metonymy

Judges 19:30 (#4)

"Set for yourselves upon it"

The author is using a common expression of his culture to mean that the people should think carefully about what had happened. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Think carefully about what has happened]

See: Idiom

Judges - Chapter 20 Introduction

Structure and Formatting

In this chapter, the author continues the story he began in Chapter 19 which provides evidence of the benefits of Israel having a godly king in the future. He tells how the Benjaminites refused to

surrender the men who had committed the outrageous crime and how the Israelites fought a very destructive war against them to purge Israel from the guilt and defilement of this crime.

Religious and Cultural Concepts in This Chapter

Why does the Levite say that the "lords of Gibeah" encircled the house?

As the Levite is giving an account of the crime to the Israelite assembly, he says that "the lords of Gibeah arose against me, and they encircled the house at night against me" (20:5). He probably does not mean that the legal rulers of the city of Gibeah did this, even though he is using the same term that the author uses for such rulers several times in Chapter 9 when he speaks of the "lords of Shechem." (The phrase "the lords of the Philistines," which occurs several times in Chapter 16, uses a different term for "lords," but it has the same meaning.) Rather, the Levite probably means that the wicked men who surrounded the house where he was staying could do whatever they wanted in the city and no one could stop them. It was as if they actually were the "lords" of the city. The UST models one way to convey this meaning.

Why does the Levite say that the men of Gibeah intended to "kill" him?

The wicked men in Gibeah shout in 19:22 to those inside the house that they want to "know" the Levite, that is, to assault him sexually. When the Levite gives an account of their crime in 20:5, he says that they intended to kill him. He probably says this because he recognizes that while the men were going to use sex as a weapon, they intended to commit a crime of power and violence that would likely have involved killing him in the end. That is what they did to his concubine. The UST models one way to convey this meaning.

Translation Issues in This Chapter

"drawing a sword"

Several times in this chapter, the author describes men as "drawing a sword." He is using one thing that a skilled fighter would learn to do to represent all the things that such a fighter would do. The meaning is that such men were experienced soldiers. Use a word or phrase in your translation that would convey that meaning. (See: Synecdoche)

Judges 20:1 (#1)

"Then all of the sons of Israel came forth, and the congregation was assembled as one man, from Dan and unto Beersheba and the land of Gilead, to Yahweh at Mizpah"

It may be more natural in your language to put the information about where the Israelites came from with the statement that they **came forth**. Alternate translation: [Then all of the sons of Israel came forth, from Dan and unto Beersheba and the land of Gilead, and the congregation was assembled as one man to Yahweh at Mizpah]

See: Information Structure

Judges 20:1 (#2)

"Then all of the sons of Israel came forth"

The author 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: [Then a great number of Israelites gathered]

See: Hyperbole

Judges 20:1 (#3)

"the sons of Israel"

See the Introduction to Judges for a discussion of the phrase **sons of**. Alternate translation: [the descendants of Israel]

See: Metaphor

Judges 20:1 (#4)

"and the congregation was assembled"

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 the congregation assembled]

See: Active or Passive

Judges 20:1 (#5)

"as one man"

The point of this comparison is that just as one person acts with single intention, so the Israelites who gathered all had the same intention, to punish the outrageous act that they had heard about. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [with the same intention]

See: Simile

Judges 20:2 (#1)

"drawing a sword"

See the discussion of this phrase in the Notes to this chapter. Alternate translation: [skilled in warfare]

See: Synecdoche

Judges 20:2 (#2)

"the cornerstones of"

The author is speaking of the leaders of the people as if they were **cornerstones**. If it would be helpful in your language, you could express the meaning using an equivalent expression or you could state the meaning plainly as in the UST.

See: Metaphor

Judges 20:3 (#1)

"Now the sons of Benjamin heard that the sons of Israel had gone up {to} Mizpah"

The author assumes that readers will recognize that he means the Benjaminites **heard** about this assembly but did not join it. This indicates that they were going to defend the men of Gibeah rather than join in punishing them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Now the sons of Benjamin heard that the sons of Israel had gone up to Mizpah, but they did not join the assembly, because they were going to defend rather than punish men from their own tribe]

See: Assumed Knowledge and Implicit Information

Judges 20:3 (#2)**"And the sons of Israel said"**

The author assumes that readers will know that the Israelites were speaking to the Levite. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the sons of Israel said to the Levite]

See: Assumed Knowledge and Implicit Information

Judges 20:4 (#1)**"So the man, the Levite, the husband of the murdered woman, answered"**

The author is using this phrase to remind readers who this person is. If your language has its own way of reminding readers about participants, you can use it here in your translation.

See: Introduction of New and Old Participants

Judges 20:4 (#2)**"answered and said"**

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells in what way the Levite **said** this. Alternate translation: [replied]

See: Hendiadys

Judges 20:5 (#1)**"the lords of Gibeah"**

The author says in [19:22](#) that "men of the city" who were "sons of wickedness" were the ones who **encircled the house**. See the discussion in the Notes to this chapter for an explanation of why the Levite says that it was the **lords of Gibeah** who did this.

See: Assumed Knowledge and Implicit Information

Judges 20:5 (#2)**"Me, they intended to kill"**

See the discussion in the Notes to this chapter of why the Levite says that the men of Gibeah intended to **kill** him rather than that they intended to assault him sexually.

See: Assumed Knowledge and Implicit Information

Judges 20:5 (#3)**"they humbled"**

See how you translated the same expression in [19:24](#).

See: Euphemism

Judges 20:6 (#1)**"into every field of the inheritance of Israel"**

The author is using one kind of the land, a **field**, to mean land of all kinds. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [into every part of the inheritance of Israel]

See: Synecdoche

Judges 20:6 (#2)**"the inheritance of Israel"**

See how you translated the term "inheritance" in [18:1](#). Alternate translation: [the territory of Israel]

See: Metaphor

Judges 20:6 (#3)**"lewdness and outrage"**

The terms **lewdness** and **outrage** mean similar things. The Levite 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 terrible outrage]

See: Doublet

Judges 20:7 (#1)**"Behold"**

See the Introduction to Judges for a discussion of this word.

See: Metaphor

Judges 20:7 (#2)

"a word and advice"

This phrase expresses a single idea by using two words connected with **and**. The word **advice** tells what kind of **word** is needed. Alternate translation: [a word of advice]

See: Hendiadys

Judges 20:7 (#3)

"a word and advice"

The Levite is using the term **word** to represent counsel that the assembled Israelites would give by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [some wise counsel]

See: Metonymy

Judges 20:8 (#1)

"as one man"

See how you translated the same expression in [20:1](#).

See: Simile

Judges 20:8 (#2)

"We will not go back, a man to his tent, and we will not return, a man to his house"

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [None of us will return home]

See: Parallelism

Judges 20:8 (#3)

"We will not go back, a man to his tent, and we will not return, a man to his house"

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: [None of us will return home until we have dealt with this matter]

See: Ellipsis

Judges 20:9 (#1)

"against it by lot"

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: [we should choose an army of soldiers by lot to attack it]

See: Ellipsis

Judges 20:10 (#1)

"ten men of a hundred from all of the tribes of Israel, and a hundred from a thousand, and a thousand from a myriad"

These three phrases mean similar things. The people are using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [one tenth of all of our men]

See: Doublet

Judges 20:10 (#2)

"for the people"

The author assumes that readers will know that in this context, the term **people** refers to the army that would attack Gibeah. The author uses the term in this way frequently in the rest of the chapter. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [for the army]

See: Assumed Knowledge and Implicit Information

Judges 20:10 (#3)

"to do at their coming to Gibeah in Benjamin according to all of the outrage that it did in Israel"

It may be more natural in your language to put the information about what the army would do with the information about when they would do it. Alternate translation: [so that when they come to Gibeah in Benjamin, they can do to it what it deserves for all of the outrage that it did in Israel]

See: Information Structure

Judges 20:11 (#1)

"So every man of Israel was gathered"

The author is using an overstatement to emphasize how many Israelite men came. Not literally **every man** came, but a very large number did. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [So a great number of Israelite men were gathered]

See: Hyperbole

Judges 20:11 (#2)

"So every man of Israel was gathered"

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: [So every man of Israel gathered]

See: Active or Passive

Judges 20:11 (#3)

"as one man, associates"

The terms **as one man** and **associates** 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: [in complete unity of purpose]

See: Doublet

Judges 20:11 (#4)

"as one man"

See how you translated the same expression in [20:1](#).

See: Simile

Judges 20:12 (#1)

"of the tribes of Benjamin"

The author assumes that readers will know that he is using the word **tribes** to mean the different clans within the tribe of Benjamin. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the clans of Benjamin]

See: Assumed Knowledge and Implicit Information

Judges 20:12 (#2)

"What is this evil that has been done among you"

The Israelites 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: [A terrible evil has been done among you!]

See: Rhetorical Question

Judges 20:13 (#1)

"the men, the sons of wickedness"

See how you translated a similar expression in [19:22](#).

See: Idiom

Judges 20:13 (#2)

"so that we may burn up evil from Israel"

The Israelites are speaking of purging their land from the defilement that this **evil** had caused as if they were going to **burn up** the evil. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [so that we

may purge the land of Israel from the defilement of this evil]

See: Metaphor

Judges 20:13 (#3)

"to listen to the voice of their brothers, the sons of Israel"

The author is using the term **voice** by association to mean what the Israelites were saying. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to do what their brothers, the sons of Israel, were telling them to do]

See: Metonymy

Judges 20:13 (#4)

"their brothers, the sons of Israel"

The author is speaking of the other Israelites as if they were the actual **brothers** of the Benjaminites. He is using the term to mean descendants of the same ancestor. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their fellow Israelites]

See: Metaphor

Judges 20:14 (#1)

"from the 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: [from the other cities in their tribal territory]

See: Ellipsis

Judges 20:15 (#1)

"on that day"

This probably took more than a single **day**. The author seems to be using the term **day** by association to mean a particular time. If it would be helpful in your language, you could use an

equivalent expression or plain language. Alternate translation: [at that time]

See: Metonymy

Judges 20:15 (#2)

"chosen men"

The author assumes that readers will know that these men were specially selected because they were the best soldiers. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [elite troops]

See: Assumed Knowledge and Implicit Information

Judges 20:16 (#1)

"impeded in his right hand"

See how you translated the similar expression in [3:15](#). Alternate translation: [who were left-handed]

See: Metaphor

Judges 20:16 (#2)

"each of them slinging with a stone at a hair and he would not miss"

The author is using an overstatement to emphasize how accurate these soldiers were with their slings. In your translation, you could keep the image but show that it is a comparison. Alternate translation: [who were so accurate with a sling that it seemed they could even aim at a hair and not miss]

See: Hyperbole

Judges 20:18 (#1)

"Judah at the start"

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 soldiers from the tribe of Judah should go up at the start]

See: Ellipsis

Judges 20:18 (#2)**"Judah"**

See the section titled "name of tribe, city, or kingdom representing its people" in the Introduction to Judges for a discussion of how the word **Judah** is being used here. The UST expresses how the word **Judah** is being used here.

See: Metonymy

Judges 20:21 (#1)**"and they destroyed down to the ground 22,000 men from Israel"**

The author is using a common expression of his culture to mean that they killed all of these men. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they killed a full 22,000 Israelite men]

See: Idiom

Judges 20:22 (#1)**"at the place where they had arrayed there"**

It might seem that the expression **where they had arrayed there** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [where they had arrayed]

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 20:22 (#2)**"on the first day"**

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day one] or [the day before]

See: Ordinal Numbers

Judges 20:23 (#1)**"For the sons of Israel had gone up and wept to the face of Yahweh"**

The author is providing background information to help readers understand the reasons for what he said in the previous verse. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Judges 20:23 (#2)**"For the sons of Israel had gone up"**

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. The meaning is clarified in [20:26-27](#). Alternate translation: [For the sons of Israel had gone up to Bethel]

See: Ellipsis

Judges 20:23 (#3)**"to the face of Yahweh"**

As the Introduction to Judges discusses, here the author is using the term **face** to mean "presence," by association with the way people can see the face of someone who is present. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of Yahweh]

See: Metonymy

Judges 20:23 (#4)**"Shall I resume to approach to battle with the sons of Benjamin, my brother"**

The Israelites are speaking as if they and the Benjaminites were individuals who were brothers. It may be more natural in your language to use plural forms here. Alternate translation: [Should we resume to approach to battle with the sons of Benjamin, our brothers]

See: Personification

Judges 20:23 (#5)**"my brother"**

The Israelites are speaking of the tribe of Benjamin as if it were their actual **brother**. They mean it is descended from the same ancestor as their tribes. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [our fellow Israelites]

See: Metaphor

Judges 20:24 (#1)

"on the second day"

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day two]

See: Ordinal Numbers

Judges 20:25 (#1)

"on the second day"

See how you translated this expression in [20:24](#).

See: Ordinal Numbers

Judges 20:25 (#2)

"and they destroyed to the ground"

See how you translated this expression in [20:21](#).

See: Idiom

Judges 20:26 (#1)

"Then all of the sons of Israel went up, and all of the people"

The author assumes that readers will know that by **all of the sons of Israel**, in this context, he means the army, and that by **all of the people** he means the other Israelites who were there. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Then the whole army and all of the other Israelites who were there went up]

See: Assumed Knowledge and Implicit Information

Judges 20:27 (#1)

"Then the sons of Israel inquired of Yahweh, for the Box of the Covenant of God {was} there in those days"

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: [Then, because the Box of the Covenant of God was there in those days, the sons of Israel inquired of Yahweh]

See: Connect — Reason-and-Result Relationship

Judges 20:27 (#2)

"in those days"

The author is using the term **days** by association to mean a particular 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 as in the UST.

See: Metonymy

Judges 20:28 (#1)

"was} standing to the face of it"

The author is using a common expression of his culture to mean that Phinehas was serving as priest at the tabernacle where the Box of the Covenant was. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [was serving as a priest at the tabernacle where it was]

See: Idiom

Judges 20:28 (#2)

"in those days"

See how you translated the same expression in [20:27](#).

See: Metonymy

Judges 20:28 (#3)

"Shall I resume again to go out to battle with the sons of Benjamin, my brother, or shall I stop"

See how you translated the similar expression in [20:23](#). Alternate translation: [Should we resume again to go out to battle with the sons of Benjamin, our fellow Israelites, or should we stop]

See: Personification

Judges 20:28 (#4)

"I will give him into your hand"

Yahweh is using the pronoun **him** to refer to **the sons of Benjamin**, about whom the Israelites are asking. It may be more natural in your language to use a plural pronoun. Alternate translation: [I will give them into your hand]

See: Pronouns — When to Use Them

Judges 20:28 (#5)

"I will give him into your hand"

See the Introduction to Judges for a discussion of the phrase **into your hand**.

See: Metonymy

Judges 20:30 (#1)

"on the third day"

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day three] or [for yet another day]

See: Ordinal Numbers

Judges 20:30 (#2)

"as time upon time"

The author is using a common expression of his culture to mean that they did this the same way they had done it the previous times. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as they had done the previous times]

See: Idiom

Judges 20:31 (#1)

"They were drawn from the city"

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 Israelites drew them away from the city]

See: Active or Passive

Judges 20:31 (#2)

"slain"

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: [whom they killed]

See: Ellipsis

Judges 20:31 (#3)

"as time upon time"

See how you translated this expression in [20:30](#).

See: Idiom

Judges 20:31 (#4)

"about 30 men of Israel"

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. It may be helpful to begin a new sentence here. Alternate translation: [They killed about 30 men of Israel]

See: Ellipsis

Judges 20:32 (#1)

"They {are} being beaten"

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 are beating them]

See: Active or Passive

Judges 20:32 (#2)

"as at the first"

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

See: Nominal Adjectives

Judges 20:32 (#3)

"and let us draw him"

The pronoun **him** refers to the army of Benjamin. It may be helpful to clarify this for your readers. Alternate translation: [and let us draw their army]

See: Pronouns — When to Use Them

Judges 20:33 (#1)

"And the ambush of Israel gushed from his place"

The author is speaking of the Israelite soldiers who were hiding in ambush as if they had been water that **gushed** out. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And the ambush of Israel rushed out of its place] or [And the Israelite soldiers rushed out from their hiding place]

See: Metaphor

Judges 20:33 (#2)

"from Maareh Gibeah"

The words **Maareh Gibeah** could be a description rather than a name. Alternate translation: [from the fields around Gibeah]

See: How to Translate Names

Judges 20:34 (#1)

"chosen from all of Israel"

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: [whom the Israelites had chosen as the best of all their soldiers]

See: Active or Passive

Judges 20:34 (#2)

"and the battle {was} heavy"

The author is speaking of the battle as if it were a **heavy** physical thing that was weighing down the soldiers or that was hard for them to carry. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and the fighting was intense]

See: Metaphor

Judges 20:34 (#3)

"But they did not know"

The pronoun **they** refers to the Benjaminites. It may be helpful to clarify this for your readers. Alternate translation: [But the Benjaminites did not know]

See: Pronouns — When to Use Them

Judges 20:34 (#4)

"that harm {was} touching upon them"

The author is using a common expression of his culture to mean that the Benjaminites were just about to experience great **harm**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that they were about to be destroyed]

See: Idiom

Judges 20:35 (#1)

"25,100 men"

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. It may be helpful to begin a new sentence here. Alternate translation: [They killed 25,100 men]

See: Ellipsis

Judges 20:35 (#2)

"25,100 men"

See how you translated the similar instances in [16:5](#) and [17:2](#) of large numbers with 100 added. Alternate translation: [no less than 25,000 men]

See: Numbers

Judges 20:36 (#1)

"they were defeated"

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 other Israelites had defeated them]

See: Active or Passive

Judges 20:36 (#2)

"For the men of Israel had given place to Benjamin because they were confident in the ambush that they had set against Gibeah"

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 were confident in the ambush that they had set against Gibeah, the men of Israel had given place to Benjamin]

See: Connect — Reason-and-Result Relationship

Judges 20:36 (#3)

"For the men of Israel had given place to Benjamin"

The author is using a common expression of his culture to mean that the Israelites deliberately

retreated in order to draw the Benjaminites away from Gibeah. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [For the men of Israel had deliberately retreated before Benjamin]

See: Idiom

Judges 20:37 (#1)

"hurried and spread out"

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

See: Hendiadys

Judges 20:37 (#2)

"and struck all of the city to the mouth of the sword"

See the Introduction to Judges for a discussion of the phrase **struck ... to the mouth of the sword**. Alternate translation: [and killed all the people who lived in the city]

See: Idiom

Judges 20:38 (#1)

"Now a sign was to the men of Israel with the ambush"

The author is introducing background information that will help readers understand in more detail what happens in this battle. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

Judges 20:38 (#2)

"Now a sign was to the men of Israel with the ambush, "Make great" for them sending up a signal of smoke from the city"

The author is presenting as a direct quotation what the main body of the army told the ambush to do as a **sign**. It may be more natural in your language to have an indirect quotation here. Alternate

translation: [Now the men of Israel and the ambush had agreed on a sign: the ambush would send up a great column of smoke from the city]

See: Direct and Indirect Quotations

Judges 20:38 (#3)

"Make great" for them sending up a signal of smoke from the city"

This phrase expresses a single idea by using two expressions. The words **Make great** tell in what way they should be **sending up** the **signal of smoke**. If you combine these expressions, you could present all of this as a direct quotation. Alternate translation: ["Send up a great column of smoke from the city"]

See: Hendiadys

Judges 20:38 (#4)

"for them sending up a signal of smoke from the city"

The author means that the men of Israel had agreed with the ambush that they should do this once they had captured the city. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [for them sending up a signal of smoke from the city once they had captured it]

See: Assumed Knowledge and Implicit Information

Judges 20:39 (#1)

"when the men of Israel retreated from the battle"

If you retained the direct quotation in the previous verse, you could continue it here. Alternate translation: [once we have drawn the Benjaminites soldiers away from the city and you have entered it and captured it.]"

See: Direct and Indirect Quotations

Judges 20:39 (#2)

"when the men of Israel retreated from the battle"

If you changed the quotation in the previous verse to an indirect quotation, you can supply some further words here from the context if that would be clearer in your language. It may be helpful to begin a new sentence here. Alternate translation: [The ambush was to do that once they had captured the city after the men of Israel had retreated from the battle and drawn the Benjaminites soldiers away]

See: Ellipsis

Judges 20:39 (#3)

"they said"

The pronoun **they** refers to the Benjaminites. It may be helpful to clarify this for your readers. Alternate translation: [the Benjaminites said]

See: Pronouns — When to Use Them

Judges 20:39 (#4)

"being beaten, he {is} being beaten"

The Benjaminites are repeating the verb **beaten** in order to intensify their expression of the idea that it conveys. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [they are being completely beaten]

See: Reduplication

Judges 20:39 (#5)

"being beaten, he {is} being beaten"

The pronoun **he** refers to **the men of Israel**. It may be helpful to clarify this for your readers. Alternate translation: [the men of Israel are being completely beaten]

See: Pronouns — When to Use Them

Judges 20:39 (#6)

"being beaten, he {is} being beaten"

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 are completely beating the men of Israel]

See: Active or Passive

Judges 20:39 (#7)

"as {in} the first battle"

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [as in battle one] or [as in the earlier battle]

See: Ordinal Numbers

Judges 20:40 (#1)

"the whole of the city"

The author is using the term **city** by association to mean the smoke from the burning city. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [smoke from the whole of the city]

See: Metonymy

Judges 20:40 (#2)

"the whole of the city"

The author 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: [smoke from many parts of the city]

See: Hyperbole

Judges 20:41 (#1)

"And a man of Israel turned"

The author is not referring to a specific **man**. He means the Israelite men in general. It may be more natural in your language to express this meaning by using a plural form. [And the Israelite soldiers turned around]

See: Generic Noun Phrases

Judges 20:41 (#2)

"And a man of Israel turned"

By **turned**, the author is implying that the soldiers turned around to attack the Benjaminites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the Israelite soldiers turned around to attack the Benjaminites]

See: Assumed Knowledge and Implicit Information

Judges 20:41 (#3)

"and a man of Benjamin was alarmed"

The author is not referring to a specific **man**. He means the Benjamite men in general. It may be more natural in your language to express this meaning by using a plural form. [and the men of Benjamin were alarmed]

See: Generic Noun Phrases

Judges 20:41 (#4)

"and a man of Benjamin was alarmed, for he saw that harm had touched upon him"

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 he saw that harm had touched upon him, a man of Benjamin was alarmed]

See: Connect — Reason-and-Result Relationship

Judges 20:41 (#5)

"and a man of Benjamin was alarmed"

The author is using a common expression of his culture to mean that each of the Benjamite soldiers was alarmed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and each the Benjamite soldiers was alarmed] or [and all of the Benjamite soldiers were alarmed]

See: Idiom

Judges 20:41 (#6)**"and a man of Benjamin was alarmed"**

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 alarmed each of the Benjaminite soldiers] or [and this alarmed all of the Benjaminite soldiers]

See: Active or Passive

Judges 20:41 (#7)**"he saw that harm had touched upon him"**

See how you translated this expression in [20:34](#). Alternate translation: [each one realized that he was about to be destroyed] or [they realized that they were about to be destroyed]

See: Idiom

Judges 20:42 (#1)**"overtook him"**

The pronoun **him** refers to the army of Benjamin. It may be helpful to clarify this for your readers. Alternate translation: [overtook the Benjaminite army]

See: Pronouns — When to Use Them

Judges 20:42 (#2)**"and {those} who {were} from the cities"**

The author is using the plural form **cities** in a context where the singular term "city" would suffice. This suggests that he may be using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the emphasis in another way. Alternate translation: [and those who were coming out of the city, where the Benjaminites could no longer find refuge]

See: Unusual Uses of the Plural

Judges 20:42 (#3)**"were} destroying him in the midst of him"**

The pronoun **him** refers in the first instance to the Benjaminite army, and it refers in the second instance to the Israelite army. It may be helpful to clarify this for your readers and to express the meaning more naturally. Alternate translation: [were destroying the Benjaminites, who were now in the midst of the Israelite army]

See: Pronouns — When to Use Them

Judges 20:43 (#1)**"They surrounded Benjamin"**

The pronoun **They** refers to the Israelite soldiers. It may be helpful to clarify this for your readers. Alternate translation: [The Israelite soldiers surrounded the Benjaminites]

See: Pronouns — When to Use Them

Judges 20:43 (#2)**"they caused to pursue"**

The author seems to mean implicitly that the Israelite soldiers encouraged one another to **pursue** the Benjaminites who were trying to escape. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [they encouraged one another to pursue the fleeing Benjaminites]

See: Assumed Knowledge and Implicit Information

Judges 20:43 (#3)**"from the rising of the sun"**

The author is using the term **rising of the sun** by association to mean the east, since that is where the sun rises. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [east of the city]

See: Metonymy

Judges 20:44 (#1)**"And they fell from Benjamin, 18,000 men"**

The author is using the term **fell** to mean that these men were killed in the battle, by association with the way they fell to the ground when they died. If it

would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And 18,000 Benjaminite men were killed in the battle]

See: Metonymy

Judges 20:45 (#1)

"And they turned and fled" - "And they gleaned"

The first **they** refers to the remaining Benjaminite soldiers, while the second **they** refers to the Israelite soldiers. It may be helpful to clarify this for your readers. Alternate translation: [And the remaining Benjaminite soldiers turned and fled ... And the Israelite soldiers gleaned]

See: Pronouns — When to Use Them

Judges 20:45 (#2)

"And they gleaned along the pathways 5,000 men"

The author is speaking as if these **men** were leftover crops that the Israelite soldiers **gleaned**. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [And they picked off another 5,000 men along the pathways] or [And they killed another 5,000 men along the pathways as they were trying to flee]

See: Metaphor

Judges 20:45 (#3)

"And they pursued closely after him unto Gidom, and they struck from him 2,000 men"

The pronoun **they** refers in both instances to the Israelite soldiers, and the pronoun **him** refers in both instances to the remaining Benjaminite soldiers. It may be helpful to clarify this for your readers. Alternate translation: [And the Israelite soldiers pursued closely after the remaining Benjaminites unto Gidom, and the Israelites killed 2,000 more of the Benjaminites]

See: Pronouns — When to Use Them

Judges 20:45 (#4)

"and they struck"

Here, the word **struck** means "killed" as expressed in the UST. See the Introduction to Judges for a discussion of this word.

See: Metonymy

Judges 20:46 (#1)

"all of the fallen ones from Benjamin"

The author is using the term **fallen ones** by association to mean those who were killed in battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all of the Benjaminites who were killed]

See: Metonymy

Judges 20:48 (#1)

"returned to the sons of Benjamin"

The author means implicitly that the Israelite soldiers turned from pursuing the Benjaminite soldiers to attacking all the other people of the tribe of Benjamin. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [attacked all the other people of the tribe of Benjamin]

See: Assumed Knowledge and Implicit Information

Judges 20:48 (#2)

"from a city of entirety to cattle to everything found"

The author is using the possessive form **a city of entirety** to mean "an entire city." It may be helpful to clarify this for your readers. Alternate translation: [destroying entire cities, including the animals and everything else in them]

See: Possession

Judges 20:48 (#3)

"from a city of entirety to cattle to everything found"

The phrase translated as **from a city of entirety** could also be translated as “from the city of man.” If that is the translation, then the author would be using the masculine term “man” in a generic sense that would include both men and women. Alternate translation: [destroying all of the people and animals and everything else in the city]

See: When Masculine Words Include Women

Judges 20:48 (#4)

"everything found" - "all of the cities 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: [everything that they found ... all of the cities that they found]

See: Active or Passive

Judges 20:48 (#5)

"to everything found" - "all of the cities found"

The author is using the term **found** in a way characteristic of his language and culture to mean that these things and cities could be found, that is, that they were there. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and everything else that was there ... all of the cities that were there]

See: Idiom

Judges 20:48 (#6)

"they sent into fire"

The author is speaking as if the Israelites had actually **sent** these cities **into fire**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they set on fire] or [they burned down]

See: Metaphor

Judges - Chapter 21 Introduction

Structure and Formatting

In this chapter, the author concludes the story he began in Chapter 19 by showing the benefits of Israel having a godly king. He tells how the Israelites realized that they had gone too far in destroying the Benjaminites and how they resorted to further violence and deceit in order to provide wives for the surviving Benjaminites so that they could continue their family lines. The implied information in 21:5 is that the Israelites thought that if they killed all the people of that city except its young women, they could give them as wives to the surviving men from the tribe of Benjamin.

Religious and Cultural Concepts in This Chapter

Sin and immorality

At the end of Judges, there is much sin and immorality. The people are doing wrong and are trying to fix their wrongs by doing more evil things. The period of the Judges is typified by this final account and summarized by the author's closing statement, “A man did the right in his eyes” (ULT), which means that “everyone did what they thought they should do” (UST). The book of Judges ends this way in order to lead into the following part of the biblical narrative, which describes how God chose David to be a godly king of the Israelite people. (See: Sin and Evil and Righteous)

Judges 21:1 (#1)

"Now a man of Israel had sworn at Mizpah, saying, “A man from us shall not give his daughter to Benjamin for a wife”"

The author provides this background information about to help readers understand what happens next. The UST shows that this verse is background information by putting parenthesis around this verse. Use the natural form in your language for expressing background information.

See: Background Information

Judges 21:1 (#2)

"Now a man of Israel"

The author is not referring to a specific **man**. He means the Israelite men in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [Now the Israelite men]

See: Generic Noun Phrases

Judges 21:1 (#3)

"to Benjamin"

The author is using the term **Benjamin** by association to mean the men of that tribe. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to any man from the tribe of Benjamin]

See: Metonymy

Judges 21:2 (#1)

"And they lifted their voice"

The author is speaking as if a **voice** were something that could be physically **lifted**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And they cried out loudly]

See: Metaphor

Judges 21:2 (#2)

"to the face of God"

See the Introduction to Judges for a discussion of the meaning of the phrase **to the face of**. Alternate translation: [before God] or [before God's sacred tent]

See: Metonymy

Judges 21:2 (#3)

"And they lifted their voice and wept"

This phrase expresses a single idea by using two words connected with "and." The phrase **lifted their voice** tells in what way they **wept**. Alternate translation: [And they wept loudly]

See: Hendiadys

Judges 21:2 (#4)

"and wept a great weeping"

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 wept very greatly]

See: Poetry

Judges 21:3 (#1)

"Why, Yahweh, God of Israel, should this be in Israel, to be missing today one tribe from Israel"

The Israelites 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: [Yahweh, God of Israel, this should not be in Israel, to be missing today one tribe from Israel!]

See: Rhetorical Question

Judges 21:3 (#2)

"to be missing"

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 we should have lost]

See: Active or Passive

Judges 21:5 (#1)

"the sons of Israel"

See the Introduction to Judges for a discussion of the phrase **sons of**. Alternate translation: [the descendants of Israel]

See: Metaphor

Judges 21:5 (#2)**"Dying, he shall be caused to die"**

The oath repeats forms of the verb **die** in order to intensify the expression of that idea. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [He shall certainly be caused to die]

See: Reduplication

Judges 21:5 (#3)**"Dying, he shall be caused to die"**

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 shall certainly put him to death]

See: Active or Passive

Judges 21:6 (#1)**"Benjamin, his brother"**

The author is speaking of the tribe of **Benjamin** as if it were the actual **brother** of the **sons of Israel**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the men of the tribe of Benjamin, their fellow Israelites]

See: Metaphor

Judges 21:6 (#2)**"has been hewn"**

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 hewn]

See: Active or Passive

Judges 21:6 (#3)**"has been hewn"**

The Israelites are speaking as if their people group were a forest and the tribe of Benjamin were a tree that had been **hewn** or cut down and removed from it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [is missing]

See: Metaphor

Judges 21:7 (#1)**"for the remaining ones"**

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: [for the remaining men of the tribe of Benjamin]

See: Ellipsis

Judges 21:8 (#1)**"And behold"**

See the Introduction to Judges for a discussion of the word **behold**.

See: Metaphor

Judges 21:8 (#2)**"a man had not come to the camp"**

Alternate translation: [no man had come to the camp]

Judges 21:10 (#1)**"to the mouth of the sword"**

See the Introduction to Judges for a discussion of the phrase **mouth of the sword**.

See: Idiom

Judges 21:11 (#1)

"and every woman having known the lying of a male"

The author is using a common expression of his culture to mean a woman who had had sexual relations with a man. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and every woman who has had sexual relations with a man]

See: Idiom

Judges 21:11 (#2)

"you shall devote"

See how you translated the similar expression in [1:17](#). Alternate translation: [you shall destroy completely]

See: Assumed Knowledge and Implicit Information

Judges 21:12 (#1)

"a virgin"

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: [each of whom was a virgin]

See: Ellipsis

Judges 21:12 (#2)

"who had not known a man by the lying of a male"

The author is using a common expression of his culture to mean women who had never had sexual relations with men. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who had never had sexual relations with a man]

See: Idiom

Judges 21:12 (#3)

"to the camp {at} Shiloh, which was in the land of Canaan"

The author is using the term **land of Canaan** by association to mean the west side of the Jordan River. If it would be helpful in your language, you could use an equivalent expression or plain

language. Alternate translation: [across the Jordan River to the camp at Shiloh]

See: Metonymy

Judges 21:13 (#1)

"and they called out peace to them"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [and they called out to them that they wanted to have peaceful relations with them]

See: Abstract Nouns

Judges 21:15 (#1)

"And the people repented itself for Benjamin, for Yahweh had made a breach in the tribes 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: [And because Yahweh had made a breach in the tribes of Israel, the people repented itself for Benjamin]

See: Connect — Reason-and-Result Relationship

Judges 21:15 (#2)

"for Yahweh had made a breach in the tribes of Israel"

The author is speaking as if the tribes of Israel were a wall and Yahweh had made a **breach** or hole in it by removing the tribe of Benjamin. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [for Yahweh had removed one of the tribes from Israel]

See: Metaphor

Judges 21:16 (#1)

"a woman has been destroyed from Benjamin"

The author is not referring to a specific **woman**. He means women in general. It may be more natural in your language to express this meaning by using a

plural form. Alternate translation: [the women have been destroyed from Benjamin]

See: Generic Noun Phrases

Judges 21:16 (#2)

"since a woman has been destroyed from Benjamin"

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: [since we have destroyed all the women of the tribe of Benjamin]

See: Active or Passive

Judges 21:17 (#1)

"A possession of the escapee of Benjamin, so a tribe will not be wiped out from 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: [So a tribe will not be wiped out from Israel, a possession for the escapee of Benjamin]

See: Connect — Reason-and-Result Relationship

Judges 21:17 (#2)

"A possession of the escapee of Benjamin"

The elders 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 must provide a possession for the escapee of Benjamin]

See: Ellipsis

Judges 21:17 (#3)

"A possession of the escapee of Benjamin"

The elders are not referring to a specific **escapee**. They mean all of the men from the tribe of Benjamin who have escaped slaughter. It may be more natural in your language to express this meaning by using a plural form or an equivalent

phrase. Alternate translation: [We must provide a possession for the escapees of Benjamin] or [We must provide a possession for the men of the tribe of Benjamin who have escaped]

See: Generic Noun Phrases

Judges 21:17 (#4)

"A possession of the escapee of Benjamin"

If your language does not use an abstract noun for the idea of **possession**, you could express the same idea in another way. Alternate translation: [We must provide wives for the remaining Benjaminites to possess]

See: Abstract Nouns

Judges 21:17 (#5)

"so a tribe will not be wiped out from Israel"

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: [so that we will not have wiped out a tribe from Israel]

See: Active or Passive

Judges 21:17 (#6)

"so a tribe will not be wiped out from Israel"

The elders are speaking as if the tribe were something that could be **wiped out** or erased. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [so that one of the Israelite tribes does not cease to exist]

See: Metaphor

Judges 21:18 (#1)

"Cursed {is} the one giving"

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. If you need to specify an agent, the context suggests that this would be Yahweh. Alternate translation: [May Yahweh curse the one giving]

See: Active or Passive

Judges 21:19 (#1)

"from days to days"

In Hebrew, the plural of **days** can mean a year. That is the meaning in this context. Alternate translation: [from year to year] or [each year]

See: Unusual Uses of the Plural

Judges 21:19 (#2)

"That {is} from the north to Bethel, from the rising of the sun to the road going up from Bethel {to} Shechem and from the south to Lebonah"

In order to his readers understand the background, the author is informing his readers of the location of **Shiloh**. In your translation, present this background information in a way that would be natural in your own language and culture.

See: Background Information

Judges 21:19 (#3)

"is} from the north to Bethel"

The author is speaking of the location of one place relative to another in the way that is characteristic of his culture. In your translation, indicate this relative location in the way that is characteristic of your culture. Alternate translation: [is to the north of Bethel]

See: Idiom

Judges 21:19 (#4)

"from the rising of the sun to the road"

The author is using the phrase **the rising of the sun** by association to mean the east, since the sun rises in the east. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the east of the road]

See: Metonymy

Judges 21:19 (#5)

"and from the south to Lebonah"

The author is speaking of the location of one place relative to another in the way that is characteristic of his culture. In your translation, indicate this relative location in the way that is characteristic of your culture. Alternate translation: [and to the south of Lebonah]

See: Idiom

Judges 21:21 (#1)

"if the daughters of Shiloh come out to dance in the dances"

The elders are speaking as if this were a hypothetical possibility, but they know that this is going to happen. If your language does not state something as a condition if it is certain or true, then you could translate this as a confident statement. Alternate translation: [when the daughters of Shiloh come out to dance in the dances]

See: Connect — Factual Conditions

Judges 21:21 (#2)

"the daughters of Shiloh"

The elders are speaking of these young women as if they were the **daughters** of the city itself. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the young women who live in Shiloh]

See: Metaphor

Judges 21:21 (#3)

"to dance in the dances"

It might seem that the expression **to dance in the dances** contains extra information that would be unnatural to express in your language. If so, you can shorten it as in the UST.

See: Making Assumed Knowledge and Implicit Information Explicit

Judges 21:22 (#1)

"that we will say to them, 'Grant us them, for we did not take, a man his wife, in the battle. For you have not given to them at {this} time, {that} you should be guilty"

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 we will ask them to grant them to us since we did not take, a man his wife, in the battle. We will tell them that they will not be guilty, since they have not given to them at this time]

See: Quotes within Quotes

Judges 21:22 (#2)

"Grant us them, for we did not take, a man his wife, in the battle"

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 we did not take, a man his wife, in the battle, grant us them]

See: Connect — Reason-and-Result Relationship

Judges 21:22 (#3)

"we did not take, a man his wife, in the battle"

The elders assume that the men of Shiloh will understand that they mean that when they fought against the tribe of Benjamin, they did not take any Benjaminite women as captives (with a view towards them eventually becoming their wives). The implication is that as a result, there are no women left from that tribe to become wives of the surviving Benjaminites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [when we fought against the tribe of Benjamin, we did not take any women from that tribe as captives whom we might now give to the Benjaminites, so there will not be enough wives for the surviving Benjaminites without your daughters and sisters]

See: Assumed Knowledge and Implicit Information

Judges 21:23 (#1)

"to their inheritance"

See how you translated the term **inheritance** in [18:1](#). Alternate translation: [to their territory]

See: Metaphor

Judges 21:24 (#1)

"Then the sons of Israel disbursed themselves from there at that time, a man to his tribe and to his clan, and they went away from there, a man to his inheritance"

Here the author is saying what happened at the end of the story of the civil war between Benjamin and the other Israelite tribes. Your language may have its own way of presenting information to bring a story to a close.

See: End of Story

Judges 21:24 (#2)

"Then the sons of Israel disbursed themselves from there at that time, a man to his tribe and to his clan, and they went away from there, a man to his inheritance"

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [Then all the Israelites left and went back to their tribal territories]

See: Parallelism

Judges 21:24 (#3)

"from there"

The author assumes that readers will understand that **there** means the place where they had gathered to discuss what to do about wives for Benjamin. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [from the place where they had gathered]

See: Assumed Knowledge and Implicit Information

Judges 21:24 (#4)

"to his tribe and to his clan"

The author is using the terms **tribe** and **clan** by association to mean the territory where each tribe and clan lived. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the territory of his tribe and of his clan]

See: Metonymy

Judges 21:24 (#5)

"to his tribe and to his clan"

The terms **tribe** and **clan** 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: [to his tribal territory]

See: Doublet

Judges 21:24 (#6)

"to his inheritance"

See how you translated the term **inheritance** in [18:1](#). Alternate translation: [to his territory]

See: Metaphor

Judges 21:25 (#1)

"A man did the right in his eyes"

See how you translated this sentence in [17:6](#).

See: Metonymy