unfoldingWord® Translation Notes © 2022 unfoldingWord. Released under CC BY-SA 4.0 license.
unfoldingWord® Translation Notes has been adapted in the following languages: Tok Pisin, Arabic (عربي), French (Français), Hindi (हिंदी), Indonesian (Bahasa Indonesia), Portuguese (Português), Russian (Русский), Spanish (Español), Swahili (Kiswahili), and Simplified Chinese (简体中文) from unfoldingWord® Translation Notes © 2022 unfoldingWord. Released under CC BY-SA 4.0 license by Mission Mutual

Exodus

Exodus - Introduction

Part 1: General Introduction

Outline of Exodus

1. Israel in Egypt; preparing to depart from slavery (1–11)

- First genealogy (1:1–6)
- Israel as slaves in Egypt (1:7–22)
- Moses' history to the time of the Exodus (2:1–4:26)
- Israel suffers in Egypt (4:27–6:13)
- Second genealogy (6:14–27)
- Moses and Aaron go to Pharaoh (6:28–7:25)
- The plagues (8:1–11:10)

1. Instructions for celebrating the Passover (12:1–30)
2. From Egypt to Mount Sinai (12:31–18:27)

- The Passover; preparing to leave Egypt; leaving Egypt (12:31–50, 13:1–22)
- Journey from Egypt to Mount Sinai (14:1–18:27)

1. Mount Sinai and the Law (19–40)

- Preparing for the covenant (19:1–25)
- The Ten Commandments (20:1–17)
- The covenant described (20:18–23:33)
- The people agree to the covenant; Moses returns to Mount Sinai (24:1–18)
- Design of the Dwelling and its furnishings; what was required of those who serve in it; dwelling functions (25:1–31:18)
- The golden calf; Moses prays for the people (32:1–33:22)
- The covenant described again (34:1–35)
- Making of the ark and its furnishings (35:1–38:31) and priestly garments (39:1–43, 40:1–33)
- The cloud (40:34–38)

What is the book of Exodus about?

Exodus continues the story of the previous book, Genesis. The first half of Exodus is about how Yahweh made Abraham's descendants into a nation. This nation, which would be called "Israel," was meant to belong to Yahweh and worship him. The second half of Exodus describes how God gave the Israelites his law through Moses. The law of Moses told the Israelites how to obey and worship Yahweh properly.

The book of Exodus tells how the Israelites were to build the Dwelling. The Dwelling was a tent where Yahweh would be among his people. The Israelites worshiped and sacrificed animals to Yahweh at the Dwelling. (See: Law of Moses and Tabernacle)

How should the title of this book be translated?

"Exodus" means "exit" or "departure." Translators may translate this title in a way that can communicate its subject clearly, for example, "About the Israelites Leaving Egypt" or "How the Israelites Left the Land of Egypt." (See: How to Translate Names)

Who wrote the book of Exodus?

The writers of both the Old and New Testaments present Moses as being very involved with writing the book of Exodus. Since ancient times, both Jews and Christians have thought that Moses wrote Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Why did Moses write so much about God delivering or rescuing the people of Israel?

Moses wrote much about God rescuing his people from the Egyptians to show that Yahweh is very powerful. Egypt was a very powerful nation in the region at that time, but Yahweh was still able to free the Israelites from the Egyptians. Also, by rescuing the Israelites, Yahweh showed that he had chosen them as his people and that they should worship him.

How does the book of Exodus show the fulfillment of the promises given to Abraham?

The book of Exodus shows God beginning to fulfill his promise to Abraham. In Genesis, God promised Abraham that he would have many descendants and that they would become a large nation. When God rescued the Israelites from the Egyptians, he took them to Mount Sinai. There he made a covenant with them, and they became the nation that belonged to Yahweh.

Part 2: Important Religious and Cultural Concepts

What was the Jewish Passover?

The Jewish Passover was a religious festival. Yahweh commanded the Israelites to celebrate it every year. Passover was a time to remember how God rescued Israel from the Egyptians. The first Passover meal was eaten in the evening just before they left Egypt. (See: Passover)

What was the law of Moses to the people of Israel?

The law of Moses instructed the people of Israel about what Yahweh required them to do as his people. In the law, God told the people how they should live so that they would honor him. He also instructed them about their need to offer animal sacrifices. God required these sacrifices so that he could forgive their sins and continue living among them. The law also described the duties of the priests and told how to build the Dwelling.

What did it mean that Israel was to be a "kingdom of priests and a holy nation" (19:6 ULT)?

Israel was a holy nation because Yahweh separated them from all other nations to belong to him. They were to honor

and worship him only. This made them different from all the other nations of the world; the other nations worshiped many false gods.

Part 3: Important Translation Issues

Thus says Yahweh
This phrase is used many times in the Old Testament to introduce Yahweh's speech. Your team should pick a standard translation. See chapter 4 Intro for more.

Pharaoh's stubborn heart
Between chapters 4 and 14, there are 18 cases where Pharaoh's heart is described as strong (11x), heavy (6x), or hard (1x), and one case where the Egyptians' hearts are described as strong. These are metaphors for being stubborn, that is, being unwilling to obey Yahweh or even to do what is clearly in his own and Egypt's best interest. Many cultures have similar metaphors, but not all will use the same body part. Within these cases, six times there is a neutral description that Pharaoh was stubborn, without saying anyone made him so (7:13, 7:14, 7:22, 8:19, 9:7, 9:35); three times Pharaoh makes himself stubborn (8:15, 8:32, 9:34); and ten times Yahweh makes Pharaoh/the Egyptians stubborn (4:21, 7:3, 9:12, 10:1, 10:20, 10:27, 11:10, 14:4, 14:8, 14:17).

Why are the details of the construction of the Dwelling in Exodus 25–32 repeated in Exodus 35–40?
In Exodus 25–32, God describes exactly how the Dwelling was to be built. The details were repeated in Exodus 35–40 in the description of the actual construction. This showed that the people were careful to do exactly as God commanded.

Are the events in the order that they actually happened?
Most, but not all, of the events in the book of Exodus are told in the order that they actually happened. Translators may need to make it clear when the events are in an unusual order.

What does it mean that God "lived" among his people?
The book of Exodus presents God as living in the Dwelling among the nation of Israel. God is everywhere, but he lived among the Israelites in a special way. God dwelled with the Israelites because they belonged to him. He promised to lead them and bless them. In return, the people were to worship him and honor him.

Exodus 1:1 (#1)

“”

Verses 1–7 are background information for the story. Use the natural form in your language for expressing background information.

See: Background Information

Exodus 1:1 (#2)

הַבָּאִים & בָּאוּ

“the ones who came” - “They came in”

The words translated as **came in** could also be translated as “went in.” Use whichever form is most natural in your language.

See: Go and Come

Exodus 1:1 (#3)

יִשְׂרָאֵל & יַעֲקֹב

“Israel,” - “Jacob”

Jacob and **Israel** are two names for the same man.

See: How to Translate Names

Exodus 1:1 (#4)

וּבֵיתוֹ

“and his house”

Here, **house** refers to all of the people who live together, usually a large family with servants. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “and his household”

See: Metonymy

Exodus 1:5 (#1)

וַיְהִי כָל־נֶפֶשׁ יֹצְאֵי יֶרֶךְ־יַעֲקֹב שִׁבְעִים נָפֶשׁ

“And all the lives going out of the loins of Jacob, were 70 lives”

Here, **lives** refers to people (specifically, men); **going out of the loins of Jacob** is a reference to these people as being in his seed or semen and produced through his sexual acts–therefore meaning they are his descendants. See also Hebrews 7:9–10. Alternate translation: “And all the male descendants of Jacob numbered 70.”

See: Metonymy

Exodus 1:6 (#1)

וַיָּמָת

“And” - “died”

They did not die immediately. Jacob and his sons spent the rest of their lives in Egypt and died there. If necessary, use a transition word that conveys that some time passed.

See: Connect — Sequential Time Relationship

Exodus 1:6 (#2)

וְכָל־אֶחָ֖יו

“and all his brothers”

All his brothers includes ten older brothers and one younger brother. If your language has different words for those, you can say, “his ten older brothers and his younger brother”

See: Kinship

Exodus 1:7 (#1)

וּבְנֵ֖י יִשְׂרָאֵ֑ל

“And the sons of Israel”

This is the first of many times in this book that **sons of Israel** refers to the Israelite nation or people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “And the people of Israel” or “And the Israelites”

See: Metonymy

Exodus 1:7 (#2)

פָּר֥וּ וְיִשְׁרְצ֛וּ וַיִּרְב֖וּ וַיַּעַצְמ֥וּ

“were fruitful and propagated and multiplied and were mighty”

All of these verbs mean similar things; they are used together to emphasize that the Israelites became very numerous. If your language doesn’t have as many words that mean the same thing, you can use fewer words and express the emphasis in another way. Alternate translation: “had many children and became strong”

See: Doublet

Exodus 1:7 (#3)

“were fruitful” - “and multiplied” - “and the land was filled”

Compare your translation of **fruitful … and multiplied … and the land was filled** here to Genesis 1:28, 9:1, 9:7, and especially Genesis 35:11 where God renamed Jacob to be called Israel.

Exodus 1:7 (#4)

פָּר֥וּ וְיִשְׁרְצ֛וּ

“were fruitful and propagated”

The birth of children to the Israelites is spoken of as if they were plants that were producing fruit and causing new plants to grow around them. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “had many children” or “gave birth to many children”

See: Metaphor

Exodus 1:7 (#5)

בִּמְאֹ֖ד מְאֹ֑ד

“with great greatness”

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **greatness** in another way. Alternate translation: “and were very great”

See: Abstract Nouns

Exodus 1:7 (#6)

וַתִּמָּלֵ֥א הָאָ֖רֶץ אֹתָֽם

“and the land was filled with them”

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language Alternate translation: “and they filled the land”

See: Active or Passive

Exodus 1:7 (#7)

בִּמְאֹ֖ד מְאֹ֑ד

“with great greatness”

Here the same word is used twice to emphasize how many the Israelite people had become. If your language does not repeat words like this, express the emphasis in another way. Alternate translation: “with much power”

See: Idiom

Exodus 1:7 (#8)

אֹתָֽם

“with them”

Here, **them** refers to the Israelites.

See: Pronouns — When to Use Them

Exodus 1:8 (#1)

וַיָּ֖קָם

“And” - “arose”

This introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use

the natural form in your language for introducing a new event.

See: Introduction of a New Event

Exodus 1:8 (#2)

מֶ֣לֶךְ־חָדָ֗שׁ

“a new king”

The story begins with the new king. Use the natural form in your language for introducing a new character.

See: Introduction of New and Old Participants

Exodus 1:8 (#3)

וַיָּ֤קָם מֶ֙לֶךְ־חָדָ֔שׁ עַ֖ל־מִצְרָ֑יִם

“And a new king arose over Egypt”

Here, **Egypt** refers to the place and the people of Egypt. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “And a new king began to rule over the Egyptians and the country of Egypt”

See: Metonymy

Exodus 1:8 (#4)

לֹֽא־יָדַ֥ע אֶת־יוֹסֵֽף

“did not know Joseph”

Here, **Joseph** refers to both the person Joseph and to all of the good things that he did for Egypt. If it would be helpful in your language, you could use an equivalent expression or plain language. See the UST.

See: Metonymy

Exodus 1:9 (#1)

הִנֵּ֣ה

“Behold”

Behold draws special attention to what is about to be said. Use a way of drawing people’s attention that is natural in your language. Alternate translation: “Listen”

See: Exclamations

Exodus 1:9 (#2)

עַמּ֔וֹ

“his people”

The people whom the king rules over and who are also part of his group (probably shared ethnicity, tribe, or clan) rather than the Israelite group are spoken of as if they belonged to the king. This is an instance of the possessive of social relationship.

See: Possession

Exodus 1:9 (#3)

עַמּ֔וֹ

“his people”

There is some ambiguity as to whom exactly Pharaoh was addressing. It could have been: (1) the people who lived in Egypt, the Egyptians or (2) some group of “his people” like his advisors, generals, nobles, or friends and family. Even if option 1 is meant, it is quite possible that he actually spoke to some smaller group of representatives, as in option 2.

Exodus 1:9 (#4)

מִמֶּ֑נּוּ

“compared to us”

Use a way that is natural in your language to compare non-specific sizes of groups of people. Alternate translation: “and much greater than us”

Exodus 1:9 (#5)

הִנֵּ֣ה

“Behold”

Beginning from **behold** and extending to the end of 1:10 is a direct quotation of what the king said. It may be helpful to your readers to indicate this with an opening first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes.

See: Quote Markings

Exodus 1:10 (#1)

נִתְחַכְּמָ֥ה & שֹׂנְאֵינוּ & בָּנוּ

“let us act wisely” - “the ones hating us,” - “with us”

The word **us** is inclusive and refers to the king and his people, the Egyptians. Your language may require you to mark these forms.

See: Exclusive and Inclusive ‘We’

Exodus 1:10 (#2)

לוֹ & יִרְבֶּ֥ה & וְנוֹסַ֖ף & הוּא & וְנִלְחַ֣ם & וְעָלָ֔ה

“toward him,” - “he multiplies,” - “and he” - “adds himself” - “and he fights” - “and he leaves”

Here, **him, he**, and **himself** refer to the Israelite people. The pronouns agree grammatically with the singular "people" in the original. This occurs in many places in Exodus. If this is confusing in your language, you can use the plural, as in the UST.

See: Collective Nouns

Exodus 1:10 (#3)

פֶּן־יִרְבֶּה וְהָיָה כִּי־תִקְרֶאנָה מִלְחָמָה

"lest he multiplies, and it happens that a battle occurs"

The king suggests a combination of two hypothetical events: 1. There are even more Israelites, 2. There is a battle. These are followed by a series of undesirable consequences: 3. The Israelites join an enemy, 4. The Israelites attack the Egyptians, 5. The Israelites leave Egypt. While the series of consequences is also technically hypothetical, the king's language indicates that if 1–2 happen, then 3–5 are certain. Use language that makes it clear that the first two events are hypothetical and that the next three are consequences that could be expected if the first two events happen.

See: Connect — Hypothetical Conditions

Exodus 1:10 (#4)

וְעָלָה מִן־הָאָרֶץ

"and he leaves from the land"

Alternate translation: "and he leaves Egypt"

Exodus 1:11 (#1)

שָׂרֵי

"overseers of"

Overseers were Egyptians whose job it was to force the Israelites to do hard work.

Exodus 1:11 (#2)

מִסִּים

"labor gangs"

Here the plural means groups. Alternative translation: "work crews"

Exodus 1:11 (#3)

לְמַעַן עַנֹּתוֹ בְּסִבְלֹתָם

"in order to afflict him by their burdens"

Alternate translation: "to force the Israelites to do hard work for the Egyptians"

Exodus 1:11 (#4)

עָרֵי מִסְכְּנוֹת

"cities of storage"

These were places where the leaders put away food and other important things to keep them safe. Alternative translation: "cities in which to put away things to keep them safe"

Exodus 1:11 (#5)

עָרֵי מִסְכְּנוֹת

"cities of storage"

The possessive is objective; storage of goods is what occurs in the cities. Alternate translation: "cities for storing things"

See: Possession

Exodus 1:12 (#1)

וְכַאֲשֶׁר יְעַנּוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ

"And insofar as they afflicted him, thus he multiplied and thus he spread out"

This sentence expresses a result that is the opposite of what the king expected. Use a natural way in your language for introducing a contrast.

See: Connect — Contrast Relationship

Exodus 1:12 (#2)

וַיָּקֻצוּ מִפְּנֵי

"And they felt a sickening dread from the face of"

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **dread** in another way. Alternate translation: "And they were very afraid of the face of"

See: Abstract Nouns

Exodus 1:12 (#3)

מִפְּנֵי בְּנֵי יִשְׂרָאֵל

"from the face of the sons of Israel"

Here, **face** means the presence of a person. The phrase means that the Egyptians were afraid of the Israelites' existence in their country. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "of the growing Israelite population"

See: Metonymy

Exodus 1:13 (#1)

וַיַּעֲבִדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ

“And the Egyptians enslaved the sons of Israel with rigor”

Here, **rigor** is a noun used to modify the verb **enslaved**. **Rigor** could refer either to how hard the work was or how unkindly the Egyptians treated the Israelites. If your language does not use an abstract noun for this idea, you can express the idea behind it in another way. Alternate translation: “And the Egyptians made the sons of Israel work very hard” or “And harshly, the Egyptians made the sons of Israel work”

See: Abstract Nouns

Exodus 1:14 (#1)

וַיְמָרֵר֨וּ אֶת־חַיֵּיהֶ֜ם

“And they embittered their lives”

The difficult lives of the Israelites are spoken of as if their daily lives were bitter food that was difficult to eat. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “And they made their lives very difficult”

See: Metaphor

Exodus 1:14 (#2)

בַּעֲבֹדָ֣ה קָשָׁ֗ה

“by hard slavery”

If your language does not use an abstract noun for this idea, you can express the idea behind **slavery** in another way. Alternative translation: “by making them work hard as slaves”

See: Abstract Nouns

Exodus 1:14 (#3)

בְּחֹמֶ֤ר

“by mortar”

Mortar is a mixture of lime with cement, sand, and water, used in building to bond bricks or stones.

See: Translate Unknowns

Exodus 1:14 (#4)

וּבִלְבֵנִ֔ים

“and by bricks”

Bricks are blocks made of clay or mud with straw in them. They are hardened in the sun or in another manner before they are used for building.

See: Translate Unknowns

Exodus 1:14 (#5)

אֵ֚ת כָּל־עֲבֹדָתָ֔ם אֲשֶׁר־עָבְדוּ־בָהֶ֖ם בְּפָ֑רֶךְ

“all their work with which they worked for them was with rigor”

See how you translated this in 1:13. Alternate translation: “the Egyptians made them work very hard” or “the Egyptians forced them to work very hard”

Exodus 1:14 (#6)

וַיְמָרֵר֨וּ & בָהֶ֜ם

“And they embittered” - “for them”

Here, **they** and **them** refer to the Egyptians.

See: Pronouns — When to Use Them

Exodus 1:14 (#7)

אֶת־חַיֵּיהֶ֜ם & עֲבֹדָתָ֔ם & עָבְדוּ־

“their lives” - “their work” - “they worked”

Here, **their** and **they** refer to the Israelites.

See: Pronouns — When to Use Them

Exodus 1:14 (#8)

בְּפָ֑רֶךְ

“was with rigor”

See how you translated **rigor** in the previous verse.

See: Abstract Nouns

Exodus 1:15 (#1)

“”

This sentence introduces a new event in the story. Use the natural form in your language for introducing a new event.

See: Introduction of a New Event

Exodus 1:15 (#2)

לַ֣מְיַלְּדֹ֣ת

“to the” - “midwives”

Midwives were women who helped a pregnant woman give birth to a baby.

Exodus 1:15 (#3)

שִׁפְרָ֣ה & פּוּעָ֑ה

“was Shiphrah,” - “was Puah”

Shiphrah and **Puah** are women's names.

See: How to Translate Names

Exodus 1:15 (#4)

שִׁפְרָה & פּוּעָה

"was Shiphrah," - "was Puah"

The midwives are introduced here as new participants in the story. Use the natural form in your language for introducing a new character.

See: Introduction of New and Old Participants

Exodus 1:16 (#1)

וַיֹּאמֶר

"And he said"

In the UST, the phrase and **the king said**, is combined with "spoke" from 1:15 (ULT) because the verb for "say" is used twice before he speaks. Having two speech verbs may be strange in some languages. If it would be unnatural to say that the king spoke or said words twice, you may leave one off.

Exodus 1:16 (#2)

בְּיַלֶּדְכֶן & וּרְאִיתֶן & וַהֲמִתֶּן

"When you assist" - "as midwives and you see" - "then you shall cause" - "to die"

The king is speaking to the two midwives, so the form of **you** is plural. If your language uses different forms of "you" depending on the number of people addressed, use a dual or plural form here.

See: Forms of 'You' — Dual/Plural

Exodus 1:16 (#3)

עַל־הָאָבְנָיִם

"on the birth stool"

Women sat on this short stool as they gave birth. Therefore, it was associated with birth. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "in the birthing process"

See: Metonymy

Exodus 1:16 (#4)

אִם־בֵּן הוּא וַהֲמִתֶּן אֹתוֹ וְאִם־בַּת הִיא וָחָיָה

"if he is a son, then you shall cause him to die, but if she is a daughter, then she shall live"

These two statements are hypothetical conditions (starting at **if**) with instructions for what the midwives should do in each situation (starting at **then**). Use a natural form in your language for hypothetical situations connected to instructions.

See: Connect — Hypothetical Conditions

Exodus 1:17 (#1)

וַתִּירֶאן

"But" - "feared"

But introduces a contrast to what was expected. Use a natural way in your language for introducing a contrast.

See: Connect — Contrast Relationship

Exodus 1:18 (#1)

לַמְיַלְּדֹת

"to the midwives"

Women whose work is to help other woman give birth to a baby are called **midwives**. See how you translated this in Exodus 1:15.

Exodus 1:18 (#2)

וַיֹּאמֶר לָהֶן מַדּוּעַ עֲשִׂיתֶן הַדָּבָר הַזֶּה וַתְּחַיֶּין אֶת־הַיְלָדִים

"and he said to them, "Why have you done this thing, and let the sons live"

If it would be more natural in your language, you could translate this quotation as an indirect quotation. Alternate translation: "and he asked them why they were letting the sons live."

See: Direct and Indirect Quotations

Exodus 1:18 (#3)

מַדּוּעַ עֲשִׂיתֶן הַדָּבָר הַזֶּה וַתְּחַיֶּין אֶת־הַיְלָדִים

"Why have you done this thing, and let the sons live"

Alternate translation: "Why have you not killed the baby boys?"

Exodus 1:18 (#4)

עֲשִׂיתֶן

"have you done"

This **you** is plural. The king is speaking to the two midwives. If your language uses different forms of "you" depending on the number of people addressed, use a dual or plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 1:19 (#1)

כִּי־לֹא כַנָּשִׁים הַמִּצְרִיּוֹת הָעִבְרִיּוֹת כִּי־חָיוֹת הֵנָּה בְּטֶרֶם תָּבוֹא אֲלֵהֶן הַמְיַלֶּדֶת וְיָלָדוּ

“Because the Hebrew women are not like the Egyptian women: for they are lively, and, before the midwife comes to them, they have given birth”

The midwives give a reason, **the Hebrew women are not like the Egyptian women**, and then they expand on that reason, **for they are lively** (or energetic), with the result that **before the midwife comes to them, they have given birth.**

See: Connect — Reason-and-Result Relationship

Exodus 1:19 (#2)

וַתֹּאמַרְנָ הַמְיַלְּדֹת

“And the midwives said”

Here, **midwives said** means that a midwife spoke representing the thoughts of the group. It may not make sense in your language to say that multiple people said something, so you may need to translate it in the singular (See: UST).

See: Synecdoche

Exodus 1:19 (#3)

הַמְיַלְּדֹת

“the midwives”

These were women who helped a woman give birth to a baby. See how you translated this in Exodus 1:15.

Exodus 1:20 (#1)

לַמְיַלְּדֹת

“to the midwives”

These were women who helped a woman give birth to a baby. See how you translated this in Exodus 1:15.

Exodus 1:20 (#2)

וַיִּרֶב הָעָם וַיַּעַצְמוּ מְאֹד

“And the people multiplied and became very mighty”

This sentence gives background information about the events at the time. Use the natural form in your language for expressing background information.

See: Background Information

Exodus 1:20 (#3)

וַיִּרֶב & וַיַּעַצְמוּ מְאֹד

“And” - “multiplied and became very mighty”

These words mean similar things and are used together to emphasize their numeric growth. If your language doesn’t have as many words that mean the same thing, you can use fewer words and express the emphasis in another way.

See: Doublet

Exodus 1:20 (#4)

וַיֵּיטֶב אֱלֹהִים לַמְיַלְּדֹת

“And God caused good to the midwives”

This phrase is more logically connected to the statements in verse 21. It describes the result of the midwives fearing God with a general statement. If it would be more natural in your language, you could rearrange verses 20–21 so that the reason (verses 21) comes before both the general and specific results.

See: Connect — Reason-and-Result Relationship

Exodus 1:21 (#1)

כִּי־יָרְאוּ הַמְיַלְּדֹת אֶת־הָאֱלֹהִים

“since the midwives feared God”

This is the reason for what God did. If it would be more natural in your language, you could rearrange verses 20–21 so that the reason (verses 21) comes before both the general and specific results.

See: Connect — Reason-and-Result Relationship

Exodus 1:21 (#2)

וַיַּעַשׂ לָהֶם בָּתִּים

“that he made houses for them”

This describes the result of the midwives fearing God with a specific statement. If it would be more natural in your language, you could rearrange verses 20–21 so that the reason (verses 21) comes before both the general and specific results.

See: Connect — Reason-and-Result Relationship

Exodus 1:21 (#3)

בָּתִּים

“houses”

Alternate translation: “households”

Exodus 1:22 (#1)

כָּל־הַבֵּן הַיִּלּוֹד הַיְאֹרָה תַּשְׁלִיכֻהוּ

“You shall throw every newborn son into the river”

This order was given in order to drown the male Hebrew children. The full meaning of this may be made explicit. Alternate translation: “You must dispose of each new baby boy in the river so he will drown” or “Drown each baby boy in the river when he is born”

See: Assumed Knowledge and Implicit Information

Exodus 1:22 (#2)

וַיְצַו פַּרְעֹה לְכָל־עַמּוֹ לֵאמֹר כָּל־הַבֵּן הַיִּלּוֹד הַיְאֹרָה תַּשְׁלִיכֻהוּ וְכָל־הַבַּת תְּחַיּוּן

“And Pharaoh commanded to all of his people, saying, “You shall throw every newborn son into the river, but every daughter you shall let live”

From **You shall** to the end of the verse is a direct quote of Pharaoh’s speech. It may be helpful to your readers to indicate this with first-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. However, it could be translated as an indirect quotation. Alternate translation: “And Pharaoh commanded all of his people to throw every baby boy into the river, but to let every girl live.”

See: Direct and Indirect Quotations

Exodus 1:22 (#3)

תַּשְׁלִיכֻהוּ & תְּחַיּוּן

“You shall throw” - “you shall let live”

The uses of the word **you** here refer to all the Egyptians. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 2:1 (#1)

וַיֵּלֶךְ

“And” - “went”

A new scene begins here. Use the natural form in your language for introducing a new event.

See: Introduction of a New Event

Exodus 2:1 (#2)

אִישׁ & אֶת־בַּת

“a man” - “a daughter of”

These are new participants. They remain unnamed until Exodus 6:20 where they are identified as Amram and Jochebed. For now it is best to leave them unnamed in your language, if possible.

See: Introduction of New and Old Participants

Exodus 2:1 (#3)

וַיִּקַּח אֶת־בַּת־לֵוִי

“and took a daughter of Levi”

Here, **took a daughter** is an idiom for marrying. If it would be helpful in your language, you could use an equivalent expression from your language.

See: Idiom

Exodus 2:2 (#1)

טוֹב

“good”

Alternative translations: “pleasing” or “fine”

Exodus 2:2 (#2)

וַתֵּרֶא & וַתִּצְפְּנֵהוּ

“And she saw” - “and she hid him”

Hiding the boy was a result of seeing that he was good. Alternative translation: “Since she saw … she hid him”

See: Connect — Reason-and-Result Relationship

Exodus 2:2 (#3)

שְׁלֹשָׁה

“three”

3

See: Numbers

Exodus 2:3 (#1)

תֵּבַת גֹּמֶא

“an ark of papyrus reeds”

The **ark** is a basket made from a tall grass (**papyrus reeds**) that grows by the Nile River in Egypt.

See: Translate Unknowns

Exodus 2:3 (#2)

וַתַּחְמְרָה בַחֵמָר וּבַזָּפֶת

“and she daubed it with bitumen and with pitch”

You could explicitly state that this was to keep out water. Alternate translation: “and she daubed it with bitumen and with pitch to keep water from getting into it”

See: Assumed Knowledge and Implicit Information

Exodus 2:3 (#3)

וַתַּחְמְרָ□□□ה

“and she daubed it”

This means that she applied a waterproof coating.

See: Translate Unknowns

Exodus 2:3 (#4)

בַּחֵמָ□□□ר

“with bitumen”

This is a sticky black substance made from oil. It can be used to keep out water. Alternate translation: “with tar”

See: Translate Unknowns

Exodus 2:3 (#5)

וּבַזָּ□□□□□פֶת

“and with pitch”

This is a sticky brown or black substance that can be made from tree sap. It too can be used to keep out water. Alternate translation: “and with tar” or “and with resin”

See: Translate Unknowns

Exodus 2:3 (#6)

בַּסּ□□□□וּף

“in the reeds”

These **reeds** were a type of tall grass with wide blades that formed a flat surface when woven together. They grew in flat, wet areas.

See: Translate Unknowns

Exodus 2:4 (#1)

וַתֵּתַצַּ□□□□ב אֲחֹתוֹ מֵרָחֹ□□□ק

“And his sister stationed herself at a distance”

This means she stood far enough away so that she would not be noticed, but close enough to see the ark. Use a word that expresses this sort of distance in your language.

Exodus 2:4 (#2)

מֵרָחֹ□□□ק

“at a distance”

This probably means somewhere in the reeds where she could see the basket, but no one would see her. If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **distance** in another way. Alternate translation: “not far away”

See: Abstract Nouns

Exodus 2:4 (#3)

אֲחֹת□□□ו

“his sister”

Here, the actions of **his sister** show that she was older. If your language uses a different term for siblings based on their relative ages or the gender of the siblings or both, use one that means “a boy’s older sister.”

See: Kinship

Exodus 2:4 (#4)

לְדֵעָ□□□ה מַה־יֵּעָשֶׂ□□□□ה לוֹ

“to know what would be done to him”

This is her purpose in being close by. Use a natural way in your language for indicating purpose. Alternative translation: “in order to learn what would happen to him”

See: Connect — Goal (Purpose) Relationship

Exodus 2:5 (#1)

וַתֵּ□□□□□רֶד

“And” - “came down”

Came down may be literal or figurative, as important places are often considered to be in a higher place. This means she came from her home, probably Pharaoh’s palace. If a perspective is required for Pharaoh’s daughter, you may choose go or come as works best in your language. “Come” is better as the scene is at the river and she comes to the scene location. However, you also need to consider your language’s way of introducing new participants.

See: Go and Come

Exodus 2:5 (#2)

וַתֵּ□□□□□רֶד בַּת־פַּרְעֹ□□□ה

“And a daughter of Pharaoh came down”

The **daughter of Pharaoh** is introduced here as a new participant. Use the natural form in your language for introducing a new character.

See: Introduction of New and Old Participants

Exodus 2:5 (#3)

וְנַעֲרֹתֶ֖יהָ

“and her young women”

These women are introduced here as new participants; however, they are not mentioned again after this verse.

See: Introduction of New and Old Participants

Exodus 2:5 (#4)

עַל־יַ֣ד הַיְא֑וֹר

“along the hand of the river”

Here, **hand** is a metaphor for side or, as relating to a river, shore. If your readers would not understand what this image means in this context, you could simply translate the meaning.

See: Metaphor

Exodus 2:5 (#5)

וְנַעֲרֹתֶ֖יהָ

“and her young women”

These were the young women whose job it was to be with her and make sure nothing bad happened to her.

Exodus 2:5 (#6)

וַתִּקָּחֶהָ

“and she took it”

It is not clear who is meant by **she** here, either Pharaoh’s daughter or the servant. It is likely that Pharaoh’s daughter remains the subject. Alternative translation: “and she took the ark from her slave”

See: Pronouns — When to Use Them

Exodus 2:6 (#1)

וְהִנֵּה

“and behold”

The word **behold** signals the surprising information that follows.

See: Exclamations

Exodus 2:6 (#2)

וַתַּחְמֹל עָלָ֖יו

“And she had compassion on him”

The text does not state exactly what caused her to have compassion on the baby. If a reason must be provided in your language, it should be connected to either his crying (this is the better option) or that he was a “good” baby (2:2).

See: Connect — Reason-and-Result Relationship

Exodus 2:6 (#3)

מִיַּלְדֵ֥י הָעִבְרִ֖ים זֶה

“This one is from the children of the Hebrews”

This is a direct quotation. It may be helpful to your readers to indicate this with first-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. It seems to have been said loud enough for the baby’s sister to hear. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes.

See: Quote Markings

Exodus 2:7 (#1)

וְקָרָ֣אתִי לָךְ֮ אִשָּׁה֒ מֵינֶ֣קֶת מִן־הָעִבְרִיֹּ֔ת

“and call for you a nursing woman from the Hebrews”

This is a suggestive question. The child’s sister is hopeful that Pharaoh’s daughter does not yet have a plan for the baby beyond saving his life. However, it is still a true question, for without Pharaoh’s daughter’s permission, the child’s sister will not be able to fetch the woman. If your language has a way of forming questions that are also suggestions, use it here.

Exodus 2:7 (#2)

מֵינֶ֣קֶת & וְתֵינִ֣ק

“nursing” - “And she could cause” - “to nurse”

Here, **nursing** or **to nurse** means to feed with milk from the breast.

Exodus 2:7 (#3)

וְתֵינִ֣ק לָךְ֮ אֶת־הַיָּלֶד

“And she could cause the child to nurse for you”

This is the purpose of the sister’s proposal. Use a natural way in your language for indicating purpose. Alternative translation: “And she could nurse the infant for you”

See: Connect — Goal (Purpose) Relationship

Exodus 2:8 (#1)

לֵכִ֑י וַתֵּלֶךְ֙

“Go.” And” - “went”

The girl left Pharaoh's daughter to go to the child's mother. The girl was almost certainly on foot. Use verbs of motion that express this.

See: Go and Come

Exodus 2:9 (#1)

לָ֑הּ

"to her"

The child's mother is reintroduced as a participant. Use the natural form in your language for reintroducing a character. Alternative translation: "to the baby's mother"

See: Introduction of New and Old Participants

Exodus 2:9 (#2)

אֶת־שְׂכָרֵ֖ךְ

"your wages"

This refers to payment that Pharaoh's daughter would give to the mother in exchange for her service of nursing the baby.

Exodus 2:9 (#3)

וַתִּקַּ֣ח & וַתְּנִיקֵ֔הוּ

"And" - "took" - "and caused him to nurse"

The mother's acceptance of the deal is implied. You could make it explicit, as in the UST.

See: Assumed Knowledge and Implicit Information

Exodus 2:10 (#1)

וַיִּגְדַּ֣ל הַיֶּ֗לֶד וַתְּבִאֵ֤הוּ

"And the child grew older, and she brought him"

And the child grew older marks an unspecified amount of time. He would have stayed with his mother at least until he was weaned (no longer feeding on his mother's milk).

See: Connect — Sequential Time Relationship

Exodus 2:10 (#2)

וַיְהִי־לָ֥הּ לְבֵֽן

"and he became as a son to her"

Alternate translation: "and he became the adopted son of Pharaoh's daughter"

Exodus 2:10 (#3)

וַיְהִי־לָ֥הּ לְבֵֽן וַתִּקְרָ֥א שְׁמוֹ֖ מֹשֶׁ֑ה

"and he became as a son to her. And she called his name Moses"

These events were likely simultaneous, because her act of naming him may have been what made him become **as a son to her**. Consider using a conjunction that does not make a great separation between these events.

See: Connect — Simultaneous Time Relationship

Exodus 2:10 (#4)

מֹשֶׁ֑ה וַתֹּ֣אמֶר כִּֽי־מִן־הַמַּ֖יִם מְשִׁיתִֽהוּ

"Moses, and she said, "For out of the water I drew him"

Translators may add a footnote that says, "The name Moses sounds like the Hebrew word that means 'draw out.'"

Exodus 2:10 (#5)

וַתֹּ֣אמֶר כִּֽי־מִן־הַמַּ֖יִם מְשִׁיתִֽהוּ

"and she said, "For out of the water I drew him"

For begins a direct quotation. It may be helpful to your readers to indicate this with first-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "because she said she drew him out of the water"

See: Direct and Indirect Quotations

Exodus 2:11 (#1)

וַיְהִ֣י | בַיָּמִ֗ים הָהֵ֤מָּה וַיִּגְדַּל֙ מֹשֶׁ֔ה וַיֵּצֵ֥א

"And it happened in those days that Moses had grown up. And he went out"

A significant amount of time has passed; later texts state that Moses was 40 years old at this point. Alternative translation: "Many years later, once Moses was grown, he went out"

See: Connect — Sequential Time Relationship

Exodus 2:11 (#2)

וַיְהִ֣י | בַיָּמִ֗ים הָהֵ֤מָּה

""

This introduces a new event in the story. In your language, use a phrase that indicates a new event occurring after significant time has passed.

See: Introduction of a New Event

Exodus 2:11 (#3)

וַיֵּצֵ֥א

“And he went out”

The UST supplies a probable location that he **went out** from; it could also have been simply out from the Egyptian area or out to the work area or cities. Use go or come as appropriate in your language.

See: Go and Come

Exodus 2:11 (#4)

מַכֶּה אִישׁ־עִבְרִי

“striking a Hebrew man”

Alternate translation: “hitting a Hebrew” or “beating a Hebrew”

Exodus 2:12 (#1)

וַיִּפֶן כֹּה וָכֹה

“And he turned this way and that way”

These two opposite directions have the combined meaning of “everywhere.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “He looked all around”

See: Merism

Exodus 2:12 (#2)

וַיַּךְ

“and he struck”

The context makes clear that Moses struck the Egyptian hard enough or repeatedly until Moses killed him. Consider using a word that indicates a deadly blow.

See: Assumed Knowledge and Implicit Information

Exodus 2:13 (#1)

“And he went out”

See how you translated this in Exodus 2:11.

See: Go and Come

Exodus 2:13 (#2)

הַשֵּׁנִי

“second”

The ordinal number here could mean “the next day” (UST) or simply on some day following the events of the previous verse.

See: Ordinal Numbers

Exodus 2:13 (#3)

וְהִנֵּה

“and behold”

Here, **behold** shows that Moses was surprised by what he saw. You can use a word in your language that will give this meaning.

See: Exclamations

Exodus 2:13 (#4)

לָרָשָׁע

“to the guilty one”

Based on Moses’ question, this means the aggressor or the man wrongfully attacking his neighbor. Alternate translation: “the man who was guilty of starting the fight”

Exodus 2:14 (#1)

מִי שָׂמְךָ לְאִישׁ שַׂר וְשֹׁפֵט עָלֵינוּ

“Who set you as the ruler man and judge over us”

The man is not asking a question, he is using this question to rebuke Moses for intervening in the fight. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You are not our leader and have no right to judge us!”

See: Rhetorical Question

Exodus 2:14 (#2)

הַלְהָרְגֵנִי אַתָּה אֹמֵר כַּאֲשֶׁר הָרַגְתָּ אֶת־הַמִּצְרִי

“Are you saying to kill me like you killed the Egyptian”

The man used a question here to be sarcastic. Alternate translation: “We know that you killed an Egyptian yesterday. You had better not kill me!”

See: Irony

Exodus 2:14 (#3)

הַלְהָרְגֵנִי אַתָּה אֹמֵר כַּאֲשֶׁר הָרַגְתָּ אֶת־הַמִּצְרִי

“Are you saying to kill me like you killed the Egyptian”

Again, the man asks a question that is intended to make a statement. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis

in another way. Alternate translation: “Do you think you could kill me without anyone finding out? We know what you did to the Egyptian”

See: Rhetorical Question

Exodus 2:14 (#4)

הַלְהָרְגֶנִי אַתָּה אֹמֵר

“Are you saying to kill me”

Alternate translation: “Are you planning to kill me” or “Are you threatening to kill me”

Exodus 2:14 (#5)

וַיֹּאמֶר

“and said”

Certainly the thing is known was likely something Moses said to himself, that is, he thought it to himself rather than speaking to the men in front of him. If this would be confusing in your language, you might introduce it as a thought. Alternate translation: “and thought”

See: Aside

Exodus 2:14 (#6)

וַיֹּאמֶר אָכֵן נוֹדַע הַדָּבָר

“and said, “Certainly the thing is known”

It may be clearer to present what was likely a thought Moses had as an indirect quotation. Alternative translation (as indirect quotation): “because he thought that everyone knew what he had done”

See: Direct and Indirect Quotations

Exodus 2:15 (#1)

וַיְבַקֵּשׁ לַהֲרֹג אֶת־מֹשֶׁה

“and he sought to kill Moses”

Pharaoh most likely delegated this task. Alternative translation: “and he sought to have Moses killed” (note that the passive form will not work in every language)

Exodus 2:15 (#2)

מִפְּנֵי

“from the face of”

His **face** means his presence. Alternate translation: “from”

See: Metonymy

Exodus 2:15 (#3)

וַיֵּשֶׁב & וַיֵּשֶׁב

“And he dwelt” - “and he sat down”

In Hebrew, these are the same verb. In English, they could be translated as “settle,” which can mean to dwell in a certain place, but it can also mean to lower one’s body into a seated position. This could mean: (1) Moses lived in Midian. He sat by this well one day. This may have been the well for the town he lived in. (2) Moses lived in Midian. His home was by this well. (3) Moses was a wanderer. He was in Midian and sat by this well when the next event occurred.

Exodus 2:16 (#1)

וּלְכֹהֵן מִדְיָן שֶׁבַע בָּנוֹת

“And the priest of Midian had seven daughters”

This sentence is background information. Use the natural form in your language for expressing background information.

See: Background Information

Exodus 2:16 (#2)

וּלְכֹהֵן מִדְיָן שֶׁבַע בָּנוֹת

“And the priest of Midian had seven daughters”

This sentence marks a scene transition. However, the last clause of the previous verse (“and he sat down by a well”) seems to be related to this new scene, so you may want to make your transition before that, as is done in the UST.

See: Introduction of a New Event

Exodus 2:16 (#3)

בָּנוֹת

“daughters”

The **daughters** are new participants. Use the natural form in your language for introducing new characters.

See: Introduction of New and Old Participants

Exodus 2:16 (#4)

וַתָּבאנָה

“And they came”

The perspective of the narrative is set at the well. The daughters came from elsewhere to the well. They were probably on foot. Here each language will need to choose the appropriate motion word.

See: Go and Come

Exodus 2:16 (#5)

שֶׁבַע

“seven”

7

See: Numbers

Exodus 2:16 (#6)

וַתִּדְלֶנָה

“and drew”

This means that they brought up water from a well.

Exodus 2:16 (#7)

אֶת־הָרְהָטִים

“the troughs”

The **troughs** were long, narrow, open containers for animals to eat or drink out of.

See: Translate Unknowns

Exodus 2:17 (#1)

וַיָּבֹאוּ

“And” - “came”

A group of **men came**. They may not have been far away before coming and driving the women away. Use an appropriate form of moving verb.

See: Go and Come

Exodus 2:17 (#2)

הָרֹעִים

“the men who were shepherding”

These are new characters only seen briefly.

See: Introduction of New and Old Participants

Exodus 2:17 (#3)

וַיָּקָם

“but” - “arose”

Use an expression that communicates that what Moses did was unexpected.

See: Connect — Contrast Relationship

Exodus 2:18 (#1)

וַתָּבֹאנָה

“And they came”

The daughters came from the well to their father, probably on foot. You can use either come or go, whichever is more natural.

See: Go and Come

Exodus 2:18 (#2)

“Reuel”

Reuel, a name or perhaps a title, is used of the man only here and in Numbers 10:29. He is otherwise called “Jethro.”

See: How to Translate Names

Exodus 2:18 (#3)

רְעוּאֵל

“Reuel”

The priest of Midian was mentioned in 16 in a background statement but is a new character starting here. Use the natural form in your language for introducing a new character.

See: Introduction of New and Old Participants

Exodus 2:18 (#4)

וַיֹּאמֶר מַדּוּעַ מְהַרְתֶּן בֹּא הַיּוֹם

“and he said, “Why have you hurried coming today”

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: “and he asked how they were able to return so quickly that day”

See: Direct and Indirect Quotations

Exodus 2:18 (#5)

בֹּא

“coming”

Alternative translation: “in returning”

See: Go and Come

Exodus 2:19 (#1)

אִישׁ מִצְרִי

“An Egyptian man”

Jethro’s daughters assume Moses was Egyptian. When you translate it, you should be clear that this refers to Moses.

Exodus 2:19 (#2)

מִיַּד

“from the hand of”

Here, **hand** refers to the power, control, or actions of the shepherds. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternative translation: “from the strength of” or “from the harm of”

See: Metonymy

Exodus 2:19 (#3)

דָּלָה דָלָה

“he” - “drew especially”

This expresses surprise or emphasizes the magnitude of Moses’ act of kindness to the women. If it would be helpful in your language, you could use an equivalent expression from your language.

See: Idiom

Exodus 2:20 (#1)

וְאַיֵּוֹ לָמָּה זֶּה עֲזַבְתֶּן אֶת־הָאִישׁ

“And where is he? What is this? You left the man”

These questions are a mild rebuke to the daughters for not inviting Moses into their home according to the normal hospitality of that culture. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You should not have left this man at the well!”

See: Rhetorical Question

Exodus 2:20 (#2)

לוֹ

“him”

Here, **him** refers to Moses.

See: Pronouns — When to Use Them

Exodus 2:20 (#3)

לָחֶם

“bread”

Here, **bread** is used to refer to food in general. If this would be misunderstood in your language, you could use an equivalent expression from your culture or plain language. Alternative translation: “food”

See: Synecdoche

Exodus 2:21 (#1)

וַיּוֹאֵל מֹשֶׁה לָשֶׁבֶת אֶת־הָאִישׁ

“And Moses was willing to dwell with the man”

Alternate translation: “Moses agreed to live with Reuel”

Exodus 2:21 (#2)

אֶת־צִפֹּרָה

“Zipporah”

Zipporah is Reuel’s (Jethro’s) daughter.

See: How to Translate Names

Exodus 2:22 (#1)

גֵּר הָיִיתִי בְּאֶרֶץ נָכְרִיָּה

“I have become a foreigner in a foreign land”

Only this portion is a quotation. As a possibility for clarity, the UST includes both speech events as one quotation. It may be helpful to your readers to indicate this with first-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Exodus 2:22 (#2)

גֵּרְשֹׁם

“Gershom”

His name, **Gershom**, sounds somewhat like the Hebrew for “a stranger here.” You may consider using a footnote to explain that.

See: How to Translate Names

Exodus 2:22 (#3)

גֵּר הָיִיתִי בְּאֶרֶץ נָכְרִיָּה

“I have become a foreigner in a foreign land”

Alternate translation: “stranger in a foreign land”

Exodus 2:23 (#1)

וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם

“And it happened in these many days that the king of Egypt died”

This introduces a new section and series of events. A large amount of time went by. According to Stephen’s sermon in Acts 7:30, Moses was in Midian 40 years. Alternative translation: “This is what happened during the many days Moses was in Midian. The king of Egypt died.”

See: Introduction of a New Event

Exodus 2:23 (#2)

“”

Verses 23–25 give a summary of what happened in Egypt and with the Israelites and God while Moses was in exile. These verses give background information to set the scene.

Use the natural form in your language for expressing background information.

See: Background Information

Exodus 2:23 (#3)

וַיֵּאָנְח֖וּ

“And” - “groaned”

They **groaned** because of their sorrow and misery. Alternate translation: “sighed deeply”

Exodus 2:23 (#4)

וַתַּ֥עַל שַׁוְעָ֖ם אֶל־הָאֱלֹהִ֑ים

“and their plea ascended to God”

The **plea** of the Israelites are spoken of as if they were a person and were able to travel up to where God is. If this might be confusing for your readers, you could express this meaning plainly. Alternate translation: “and God heard their pleading”

See: Personification

Exodus 2:24 (#1)

וַיִּזְכֹּ֥ר אֱלֹהִים֙

“and God remembered”

This a common biblical way of saying that God thought about what He had promised. If it would be helpful in your language, you could use an equivalent expression from your language. Alternate translation: “and God recalled”

See: Idiom

Exodus 3:1 (#1)

וּמֹשֶׁ֣ה הָיָ֔ה רֹעֶ֖ה

“And Moses was shepherding”

This phrase brings the story focus back to Midian and Moses. Use the natural form in your language for introducing a new event.

See: Introduction of a New Event

Exodus 3:1 (#2)

“”

Verse 1 provides immediate background context, setting the scene for Moses’ interaction with Yahweh. Use the natural form in your language for expressing background information.

See: Background Information

Exodus 3:1 (#3)

כֹּהֵ֥ן מִדְיָ֖ן

“the priest of Midian”

This is a possessive of social relationship. **Jethro** is a **priest** who serves the Midianites.

See: Possession

Exodus 3:1 (#4)

וַיָּבֹ֥א אֶל

“and he came to”

Alternate translation: “and he arrived at”

See: Go and Come

Exodus 3:1 (#5)

הַ֥ר הָאֱלֹהִ֖ים

“the mountain of God”

This is an associative possessive. This mountain was associated with God in some way. In Exodus 3:12 God tells Moses that he and the Israelites will serve him on this mountain. Later in the story, this promise is fulfilled, and it is where God makes his covenant with Israel and gives them the 10 Commandments. So it may have been called **the mountain of God** in retrospect (as Moses probably wrote this book sometime after the Israelites were wandering in the wilderness). However, it is possible that the mountain was already somehow associated with God’s presence or worship before Moses went there with the flock.

See: Possession

Exodus 3:2 (#1)

וַיֵּרָ֥א מַלְאַ֨ךְ יְהוָ֜ה אֵלָ֗יו בְּלַבַּת־אֵ֤שׁ מִתּוֹךְ֙ הַסְּנֶ֔ה

“And the angel of Yahweh appeared to him in a flame of fire from the middle of a bush”

This is a summary of what happened. The next few verses tell the story of how this happened and how Moses discovered what was happening.

Exodus 3:2 (#2)

“Yahweh”

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Exodus 3:2 (#3)

וְהִנֵּ֣ה הַסְּנֶה֮ בֹּעֵר֒ בָּאֵ֣שׁ וְהַסְּנֶ֣ה אֵינֶ֔נּוּ אֻכָּל

“and behold, the bush was burning in the fire, but the bush was not being consumed”

The word **behold** here shows that Moses saw something that was very different from what he expected. He expected the bush to be burnt up completely by the fire. Consider using an interjection in your language that expresses that what follows is a surprise.

See: Connect — Contrast Relationship

Exodus 3:2 (#4)

אֻכָּל

“being consumed”

Here, **being consumed** means being eaten completely until gone. In the case of fire, this is a metonym for burning completely until gone. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “destroyed by the fire”

See: Metonymy

Exodus 3:3 (#1)

אָסֻרָה־נָּא וְאֶרְאֶה אֶת־הַמַּרְאֶה הַגָּדֹל הַזֶּה מַדּוּעַ לֹא־יִבְעַר הַסְּנֶה

“Let me turn aside and see this great sight! Why does the bush not burn up”

This is a direct quote. It’s not specified who Moses spoke to; he may have been alone or with a group of shepherds or his family. It may be helpful to your readers to indicate this with first-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes unless there is something unique about them.

See: Quote Markings

Exodus 3:3 (#2)

אֶת־הַמַּרְאֶה הַגָּדֹל

“great sight”

If your language does not use an abstract noun for something strange that someone sees, you can express the idea behind the abstract noun **sight** in another way. Alternate translation: “unusual thing that I see”

See: Abstract Nouns

Exodus 3:4 (#1)

יְהוָה & אֱלֹהִים

“Yahweh” - “God”

These terms both refer to the same being, since God’s name is Yahweh.

Exodus 3:5 (#1)

כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אַדְמַת־קֹדֶשׁ הוּא

“for the place on which you are standing, it is holy ground”

This is the reason Moses must stop coming close to the burning bush and take off his sandals. If it would be more natural in your language, you could put the reason before the commands, as in, “The place on which you are standing, it is holy ground, so you must not come close to here. Take your sandals off from on your feet.”

See: Connect — Reason-and-Result Relationship

Exodus 3:6 (#1)

אָנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב

“I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob”

All of these men worshiped the same God. Alternate translation: “the God of your father, of Abraham, of Isaac, and of Jacob”

Exodus 3:6 (#2)

אָנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב

“I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob”

This a direct quotation. The UST continues the quotation from verse 5 rather than including an additional “he said.” This may be more natural in some languages. It may be helpful to your readers to indicate the direct quotation with first-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.

See: Quote Markings

Exodus 3:6 (#3)

אָבִיךָ

“your father”

This could mean (1) “your father,” if it means “your father,” then it refers to Moses’ own father (2) “your ancestor,” if it means “your ancestor,” then the phrases following it clarify who “your father” refers to: it refers to Abraham, Isaac, and

Jacob. In most cases, it will be best to translate it as "your father," i.e. Amram, Moses' father.

Exodus 3:6 (#4)

וַיַּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרֵא מֵהַבִּיט אֶל־הָאֱלֹהִים

"And Moses hid his face, for he was afraid from staring toward God"

Reason: **for he was afraid from staring toward God** Result: **And Moses hid his 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. (See also: Exodus 33:20)

See: Connect — Reason-and-Result Relationship

Exodus 3:7 (#1)

וַיֹּאמֶר יְהוָה

"And Yahweh said"

After this phrase, a direct quote begins that continues through the end of 3:10. It may be helpful to your readers to indicate this with an opening first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Exodus 3:7 (#2)

רָאֹה רָאִיתִי

"I have certainly seen"

The Hebrew practice of verb repetition for intensification cannot be directly translated into English. Here, "see" is repeated in Hebrew. This expresses the intensity, certainty, or clarity of Yahweh's having **seen** how his people were suffering. Use a natural form of strengthening a verb from your language.

See: Idiom

Exodus 3:7 (#3)

אֶת־עֳנִי עַמִּי

"the affliction of my people"

There are two possessives here: (1) "affliction of … people": This is an event-related possessive where the people are the objects of affliction. They are treated badly as slaves. (2) "my people": This one is more difficult as it involves both ownership and the possessive of social relationship. God views his people as his possession, and he is also in relationship with them as their God because they are descended from Abraham, though at this time they may not know God as theirs.

See: Possession

Exodus 3:7 (#4)

אֶת־עֳנִי עַמִּי אֲשֶׁר בְּמִצְרָיִם

"the affliction of my people who are in Egypt"

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **affliction** in another way. Alternate translation: "how my people who are in Egypt are afflicted" or "how the Egyptians afflict my people"

See: Abstract Nouns

Exodus 3:7 (#5)

מִפְּנֵי נֹגְשָׂיו

"from the faces of those who oppress him"

Here, **faces** refers to the whole person or the presence of the person(s) who were oppressing the Israelites. If this image is used in your language, you may translate it. If a similar image is used, you may consider using it. If neither is the case, you may omit the word "face" and translate the meaning.

See: Metonymy

Exodus 3:7 (#6)

נֹגְשָׂיו

"those who oppress him"

Alternate translation: "his oppressors"

Exodus 3:7 (#7)

כִּי

"surely"

Here, **surely** is intensifying the expression of Yahweh's knowledge. Your translation should express Yahweh's knowing with certainty or strength.

Exodus 3:7 (#8)

נֹגְשָׂיו & אֶת־מַכְאֹבָיו

"those who oppress him." - "his anguish"

These pronouns, **him** and **his**, refer to the Israelites as a group in the singular. They agree with "people" as a collective noun earlier in this verse. Some languages may have to use plural pronouns. Others may have to match the pronoun's gender to the grammatical gender of the word for "people" in their language. If necessary, change "him"

to “them” or change “his” to “hers” or “its” (depending on grammatical gender of “people.”) Alternate translation: “those who oppress them … their anguish”

See: Collective Nouns

Exodus 3:7 (#9)

אֶת־מַכְאֹבָיו

“his anguish”

This is an event-related possessive where the people (as a group: **his**) are the subjects of **anguish.** Your translation should express that they are deeply distressed.

See: Possession

Exodus 3:7 (#10)

אֶת־מַכְאֹבָיו

“his anguish”

It is implied that they are deeply distressed because they are treated badly as slaves. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “his anguish from his slavery”

See: Assumed Knowledge and Implicit Information

Exodus 3:7 (#11)

אֶת־מַכְאֹבָיו

“his anguish”

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **anguish** in another way. Alternate translation: “how distressed they are”

See: Abstract Nouns

Exodus 3:8 (#1)

“”

Verse 8 contains God’s intended result from his acts of seeing and hearing, expressed in both verses 7 and 9. You may need to expressly mark this, for instance by introducing verse 8 with something like “Therefore,” and verse 9 with something like “Again, because.”

See: Connect — Reason-and-Result Relationship

Exodus 3:8 (#2)

וָאֵרֵד

“And I have come down”

God is expressing that he is descending from heaven to earth to intervene. God is always everywhere, but this phrase means that his special attention will be directed to this situation. Use whatever form of come or go is appropriate in your language for this.

See: Go and Come

Exodus 3:8 (#3)

לְהַצִּילוֹ & וּלְהַעֲלֹתוֹ

“to deliver him” - “and to bring him up”

Here, **him** refers in the singular to the Israelites as a group. It is agreeing with “people” as a collective noun in 3:6. Some languages may have to use plural pronouns. Others may have to match the pronoun’s gender to the grammatical gender of the word for “people” in their language. See what you did in the 3:7.

See: Collective Nouns

Exodus 3:8 (#4)

מִיַּד

“from the hand of”

Someone’s **hand** is a common Biblical metaphor for power and control. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

See: Metaphor

Exodus 3:8 (#5)

מִיַּד מִצְרַיִם

“from the hand of the Egyptians”

This is a possessive where the Egyptians are the subject of **the hand**, which means power. The Egyptians used their power and control to oppress the Israelites. Use a phrase in your language that expresses the idea of a group of people having power.

See: Possession

Exodus 3:8 (#6)

אֶל־אֶרֶץ טוֹבָה וּרְחָבָה אֶל־אֶרֶץ זָבַת חָלָב וּדְבָשׁ

“to a good and wide land, to a land flowing with milk and honey”

There are multiple levels of parallelism here. First, the statements, **to a good and wide land** and **to a land flowing with milk and honey** are in parallel with each other. Within each of those, **good** and **wide** are in parallel with each other, and **milk** and **honey**are in parallel with each

other. Each of these levels is meant to reinforce and expand upon one another. These are not examples of synonymous parallelism, and each part of the statement should be translated.

See: Parallelism

Exodus 3:8 (#7)

חָלָב וּדְבָשׁ

“milk and honey”

Here, **milk** is a metonym for domestic animals and the food products obtained from them; **honey** is a metonym for the food obtained from growing plants. If it would be helpful in your language, you could use an equivalent expression or plain language. The next note explains further.

See: Metonymy

Exodus 3:8 (#8)

אֶרֶץ זָבַת חָלָב וּדְבָשׁ

“a land flowing with milk and honey”

God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. If this metaphor makes sense in your language, you may translate it. If your language has metaphors that mean a land is good for producing healthy livestock and good crops, you may consider using those. If neither is the case, you may translate the meaning. See UST.

See: Metaphor

Exodus 3:8 (#9)

זָבַת

“flowing with”

Alternate translation: “full of” or “with an abundance of”

Exodus 3:8 (#10)

חָלָב

“milk”

Since milk comes from cows and goats, this represents food produced by livestock. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “food from livestock”

See: Metonymy

Exodus 3:8 (#11)

וּדְבָשׁ

“and honey”

Since honey is produced from flowers, this represents food from crops. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “food from crops”

See: Metonymy

Exodus 3:9 (#1)

“”

This verse parallels 3:7. Yahweh is restating that the Israelite’s plight has gotten his attention. This creates emphasis and connection to what Yahweh will do with what Moses will do as Yahweh’s appointed leader. If this repetition would confuse your readers consider a paragraph break at the start of this verse to separate the two parallel statements or use some other strategy of emphasis and connection that is natural in your language.

See: Parallelism

Exodus 3:9 (#2)

הִנֵּה

“behold”

This is a term meant to focus the attention of the listener on what the speaker is about to say. If there is not a good way to translate this term in your language, this term can be omitted from the translation, or you can use an alternate translation like “certainly.”

See: Exclamations

Exodus 3:9 (#3)

צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלָי

“the cry of the sons of Israel has come to me”

Here, **the cry** is spoken of as if it were a person who is capable of moving on his own. If this might be confusing for your readers, you could express this meaning plainly. Alternate translation: “I have heard the cries of the people of Israel”

See: Personification

Exodus 3:9 (#4)

רָאִיתִי אֶת־הַלַּחַץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם

“I have seen the oppression with which the Egyptians are oppressing them”

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **oppression** in another way. Alternate translation: “I have seen how the Egyptians are oppressing them”

See: Abstract Nouns

Exodus 3:10 (#1)

וְעַתָּה

"And now"

And now functions as a discourse marker expressing logical conclusion. "So then,"

See: Connect — Reason-and-Result Relationship

Exodus 3:11 (#1)

מִי אָנֹכִי כִּי אֵלֵךְ אֶל־פַּרְעֹה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם

"Who am I, that I should go to Pharaoh, and that I should bring out the sons of Israel from Egypt"

Moses uses this question to tell God that he, Moses, is not the right person for the task. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

See: Rhetorical Question

Exodus 3:12 (#1)

תַּעַבְדוּן

"you all will serve"

If your language uses different forms of "you" depending on the number of people addressed, use a plural form here.

See: Forms of 'You' — Dual/Plural

Exodus 3:13 (#1)

הִנֵּה אָנֹכִי בָא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלָחַנִי אֲלֵיכֶם וְאָמְרוּ־לִי מַה־שְּׁמוֹ

"Behold, I am about to go to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' And they will say to me, 'What is his name"

Moses presents God with a hypothetical situation here. The three events (**go … say to them … say to me**) are part of one hypothetical event. You should translate this in a way that makes it clear that this is a future, not-yet-real event.

See: Connect — Hypothetical Conditions

Exodus 3:13 (#2)

הִנֵּה

"Behold"

Behold is a term meant to focus the attention of the listener on what the speaker is about to say. In this case, Moses uses it to introduce what he views as a probable future occurrence. Alternative translation: "Now"

Exodus 3:13 (#3)

בָא

"am about to go"

In your language, use **go** or "come" as makes most sense for Moses' hypothetical action of going from the mountain to where the Israelites are.

See: Go and Come

Exodus 3:13 (#4)

אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלָחַנִי אֲלֵיכֶם

"The God of your fathers has sent me to you"

This is a second-level quotation. It may be helpful to your readers to indicate this by marking it with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation inside a quotation. However, you may also choose to translate it as an indirect quotation. Alternate translation: "that the God of their fathers has sent me to them"

See: Quotes within Quotes

Exodus 3:13 (#5)

אֱלֹהֵי אֲבוֹתֵיכֶם

"The God of your fathers"

Here, **fathers** means "ancestors." If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "The God of your ancestors" or "The God whom your ancestors worshiped"

See: Metonymy

Exodus 3:13 (#6)

מָה אֹמַר אֲלֵהֶם

"what should I say to them"

Moses is asking God what he should do as a result of the hypothetical situation he presented (see earlier note). Use a natural form in your language for introducing a situation that could happen. Alternate translation: "If that happens, what should I say to them"\n

See: Connect — Hypothetical Conditions

Exodus 3:14 (#1)

אֶהְיֶה אֲשֶׁר אֶהְיֶה

“I AM WHO I AM”

This is God’s response to Moses’ question about God’s name. This can be made explicit. Alternate translation: “God said to Moses, ‘Tell them that God says his name is “I AM THAT I AM.”’”

Exodus 3:14 (#2)

אֶהְיֶה אֲשֶׁר אֶהְיֶה

“I AM WHO I AM”

This could mean: (1) this whole sentence is God’s name or (2) God is not telling his name but something about himself. By saying this, God is teaching that he is eternal; he has always lived and always will live.

Exodus 3:14 (#3)

אֶהְיֶה & אֶהְיֶה & אֶהְיֶה

“I AM” - “I AM.”” - “I AM”

Languages that do not have an equivalent to the verb “am” may need to render this as “I LIVE” or “I EXIST.”

Exodus 3:14 (#4)

וַיֹּאמֶר

“And he said”

This indicates that God is still speaking. It may make more sense to omit this in some languages.

Exodus 3:14 (#5)

אֶהְיֶה שְׁלָחַנִי אֲלֵיכֶם

“I AM sent me to you”

This is a second-level quotation. It may be helpful to your readers to indicate this by marking it with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation inside a quotation. However, you may also choose to translate it as an indirect quotation, as in the UST.

See: Quotes within Quotes

Exodus 3:15 (#1)

וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה

“And God also said to Moses”

As God is still speaking, it may make more sense to omit this in some languages.

Exodus 3:15 (#2)

אֶל־מֹשֶׁה

“to Moses”

After this phrase, a direct quotation begins that continues until the end of chapter 3 at verse 22 3:22. This section contains four levels of quotations as God tells Moses to tell the Israelite elders a specific message from God. It may be helpful to your readers to indicate this with an opening first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Exodus 3:15 (#3)

יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
יִצְחָק וֵאלֹהֵי יַעֲקֹב שְׁלָחַנִי אֲלֵיכֶם זֶה־שְּׁמִי
לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר

“Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, sent me to you. This is my name forever, and this is my memorial from generation to generation”

This is a second-level quotation. It may be helpful to your readers to indicate this with an opening second-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation within a quotation. It may be possible to translate it as an indirect quotation, but you will need to be careful to correctly change the pronoun persons. Alternative translation: “You must tell the Israelites that Yahweh, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, sent you to them. This is his name forever, and this is his memorial from generation to generation.”

See: Quotes within Quotes

Exodus 3:15 (#4)

אֱלֹהֵי אֲבֹתֵיכֶם

“the God of your fathers”

Here, **fathers** means “ancestors.” Alternate translation: “the God of your ancestors” or “the God whom your ancestors worshiped”

See: Metonymy

Exodus 3:15 (#5)

לְדֹר דֹּר

“from generation to generation”

The repetition of **generation** is indicating “to each and every generation” which means “for all people at all times.”

If it would be helpful in your language, you could use an equivalent expression or plain language.

See: Merism

Exodus 3:16 (#1)

אֱלֹהֵי אֲבֹתֵיכֶם

“the God of your fathers”

Here, **fathers** means “ancestors.” Alternate translation: “the God of your ancestors” or “the God whom your ancestors worshiped”

See: Metonymy

Exodus 3:16 (#2)

אַבְרָהָם יִצְחָק וְיַעֲקֹב

“Abraham, Isaac, and Jacob”

Abraham, Isaac, and Jacob were three of the Israelites’ ancestors. They all worshiped the same God.

Exodus 3:16 (#3)

פָּקֹד פָּקַדְתִּי

“I have certainly attended”

This begins a third-level quotation that continues until the end of 3:17. It may be helpful to your readers to indicate this with an opening third-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation within a quotation that is within a quotation. The closing marks for both the second-level and third-level quotations should not occur until the end of verse 17.

See: Quote Markings

Exodus 3:16 (#4)

פָּקֹד פָּקַדְתִּי

“I have certainly attended”

The word translated **attended** often means God is coming to take action. Translate this phrase in a way that communicates God’s focused, caring observation.

See: Idiom

Exodus 3:16 (#5)

פָּקֹד פָּקַדְתִּי

“I have certainly attended”

Here, **attended** is repeated in Hebrew. The Hebrew practice of verb repetition for intensification cannot be directly translated into English. This expresses the intensity, certainty, or clarity of Yahweh’s having **attended to** how his people were suffering. Use a natural form of strengthening a verb from your language.

See: Idiom

Exodus 3:16 (#6)

אֶתְכֶם

“to you”

The word **you** refers to the people of Israel. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 3:16 (#7)

הֶעָשׂוּי

“what is being done”

The focus of this passive is the mistreatment being **done to** the Israelites, not on who is doing it. In fact, **in Egypt** further dissociates the actors from this sentence. If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language, as in the UST.

See: Active or Passive

Exodus 3:16 (#8)

בְּמִצְרָיִם

“in Egypt”

The phrase **in Egypt** is a metonym for the Egyptian oppressors. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternative translation: “by the Egyptians”

See: Metonymy

Exodus 3:16–17 (#1)

יְהוָה

“Yahweh”

This begins a second-level quotation that continues until the end of 3:17. It contains a third-level quotation that begins at “I have certainly” and also continues to the end of verse 17. It may be helpful to your readers to indicate this with an opening second-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation within a quotation. The closing marks for both the second and third-level quotations should not occur until the end of verse 17.

See: Quote Markings

Exodus 3:17 (#1)

“”

If you are using direct quotations, at the end of this verse you should have three closing markers. In English, it looks like ’ ” ’ (without spaces).

See: Quote Markings

Exodus 3:17 (#2)

אַעֲלֶה אֶתְכֶם מֵעֳנִי מִצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי אֶל־אֶרֶץ זָבַת חָלָב וּדְבָשׁ

“I will bring you up from affliction in Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey”

This is a fourth-level quotation. It should be marked in some manner that distinguishes it from the outer three levels. Alternatively, it can be translated as an indirect quotation, as in the UST.

See: Quotes within Quotes

Exodus 3:17 (#3)

אַעֲלֶה

“I will bring” - “up”

Regardless of the geographic realities, to **bring up** does not primarily have a literal meaning. Rather, it means to bring the Israelites into a better situation. God promised to bring them up from their low status as slaves to a place where they would be the masters of a good land. If it would be helpful in your language, you could use an equivalent expression from your language.

See: Idiom

Exodus 3:17 (#4)

מֵעֳנִי

“from affliction”

See how you translated **affliction** in 3:7. Alternate translation: “from being afflicted”

See: Abstract Nouns

Exodus 3:17 (#5)

חָלָב וּדְבָשׁ

“milk and honey”

Here, **milk** is a metonym for domestic animals and the food products obtained from them; **honey** is a metonym for the food obtained from growing plants. If it would be helpful in your language, you could use an equivalent expression or plain language. The next note explains further.

See: Metonymy

Exodus 3:17 (#6)

אֶרֶץ זָבַת חָלָב וּדְבָשׁ

“a land flowing with milk and honey”

God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in Exodus 3:8. Alternate translation: “a land that is excellent for raising livestock and growing crops” or “a land where milk and honey flow”

See: Metaphor

Exodus 3:17 (#7)

זָבַת

“flowing with”

Alternate translation: “full of” or “with an abundance of”

Exodus 3:17 (#8)

חָלָב

“milk”

Since milk comes from cows and goats, this represents food produced by livestock. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “food from livestock”

See: Metonymy

Exodus 3:17 (#9)

וּדְבָשׁ

“and honey”

Since honey is produced from flowers, this represents food from crops. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “food from crops”

See: Metonymy

Exodus 3:18 (#1)

וְשָׁמְעוּ לְקֹלֶךָ

“And they will listen to your voice”

Listen often means “hear and do/obey.” If it would be helpful in your language, you could use an equivalent expression from your language. Alternative translation: “And they will pay attention to your voice”

See: Idiom

Exodus 3:18 (#2)

אַתָּה & לְקֹלֶךָ

“”to your voice.“

Here, **your** and **you** refers to Moses.

See: Pronouns — When to Use Them

Exodus 3:18 (#3)

לְקֹלֶךָ

“to your voice”

This phrase means the elders will listen to the message Moses brings from God. If it would be helpful in your language, you could translate the meaning plainly. Alternative translation: “to your message” or “to my message which you tell them”

See: Synecdoche

Exodus 3:18 (#4)

וְזִקְנֵי יִשְׂרָאֵל

“and the elders of Israel”

This is a possessive of social relationship. Alternative translation: “elders in charge of the Israelites”

See: Possession

Exodus 3:18 (#5)

יִשְׂרָאֵל

“Israel”

Israel is a collective noun that refers to all the Israelites. If your language does not use singular nouns in that way, you can use a different expression. Alternative translation: “the Israelites” or “the Israelite people”

See: Collective Nouns

Exodus 3:18 (#6)

מִצְרַיִם

“Egypt”

Here, **Egypt** refers to the Egyptian nation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “the Egyptians”

See: Metonymy

Exodus 3:18 (#7)

וַאֲמַרְתֶּם

“and you all will say”

If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 3:18 (#8)

עָלֵינוּ & נֵלְכָה & וְנִזְבְּחָה

“with us.” - “let us go” - “and let us sacrifice”

These instances of **us** are exclusive; they include Moses, the elders, and all the Israelites, but exclude the king of Egypt. Your language may require you to mark these forms.

See: Exclusive and Inclusive ‘We’

Exodus 3:18 (#9)

שְׁלֹשֶׁת

“three”

Alternate translation: “3”

See: Numbers

Exodus 3:19 (#1)

וְלֹא בְיָד חֲזָקָה

“and not with a strong hand”

The word **hand** is a metonym for the power of the owner of the hand. There are two further difficulties: (1) Whose hand (power) is being referred to, (2) does the negative mean “not unless” or “not even?” Possible meanings include: (1) “only if he sees that he has no power to do anything else,” where the **hand** belongs to Pharaoh (2) “only if I force him to let you go,” where the **hand** belongs to Yahweh, taking “not unless” for the negative (3) “not even if I force him to let you go,” where the **hand** belongs to Yahweh, taking “not even” for the negative

See: Metonymy

Exodus 3:20 (#1)

וְשָׁלַחְתִּי

“And I shall send out”

God says this will be a result of the king of Egypt’s stubbornness. Alternate translation: “Therefore, I will send out”

See: Connect — Reason-and-Result Relationship

Exodus 3:20 (#2)

וְשָׁלַחְתִּי אֶת־יָדִי

“And I shall send out my hand”

Here, **hand** refers to God’s power. Alternate translation: “I will use my strength”

See: Metonymy

Exodus 3:20 (#3)

אֶת־מִצְרַיִם

“Egypt”

Egypt refers to both the land and the people group, and then, by extension, to Pharaoh as well.

See: Metonymy

Exodus 3:20 (#4)

אֶת־מִצְרַיִם & בְּקִרְבּוֹ

“Egypt” - “within him”

Here, **him** refers to Egypt as a collective.

Exodus 3:20 (#5)

נִפְלְאֹתַי

“my wonders”

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **wonders** in another way. Alternate translation: “my amazing acts”

See: Abstract Nouns

Exodus 3:20 (#6)

וְאַחֲרֵי־כֵן

“And after that”

Here the sequential nature of these happenings is emphasized. Consider using a stronger sequential connective term than usual here.

See: Connect — Sequential Time Relationship

Exodus 3:20 (#7)

יְשַׁלַּח

“he will send”

Here, **he** refers to the Pharaoh, the king of Egypt.

See: Pronouns — When to Use Them

Exodus 3:20 (#8)

אֶתְכֶם

“you out”

Here, **you** refers to the Israelites. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 3:21 (#1)

אֶת־חֵן & בְּעֵינֵי מִצְרָיִם

“favor in the eyes of the Egyptians”

In the eyes of the Egyptians is an idiom for the Egyptian’s feelings. **Favor** means those feelings are positive. Taken together, this means that when the Egyptians see the Israelites (Hebrews) leaving Egypt, they will gladly help them (because they want them to leave so badly due to the Egyptians suffering under God’s judgment). If your language has the same or a similar idiom, you can translate or use it. Otherwise, you can translate the meaning.

See: Idiom

Exodus 3:21 (#2)

בְּעֵינֵי מִצְרָיִם

“in the eyes of the Egyptians”

This is a part-whole possessive. Also, if your language uses a specific form of the possessive for things one cannot lose, it would be appropriate to use that form here.

See: Possession

Exodus 3:21 (#3)

הָעָם־הַזֶּה

“this people”

Alternate translation: “you”

Exodus 3:21 (#4)

תֵּלְכוּן & תֵּלְכוּ

“when you go, you will” - “go”

If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 3:21 (#5)

תֵּלְכוּן & תֵּלְכוּ

“when you go, you will” - “go”

Alternate translation: “leave” or “go out” or “come out”

See: Go and Come

Exodus 3:21 (#6)

לֹא & רֵיקָם

“not” - “emptily”

The double negative, **not … emptily** is used to mean “full.” If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “[go] with many things”

See: Double Negatives

Exodus 3:21 (#7)

לֹא תֵלְכוּ רֵיקָם

“you will not go emptily”

Here Yahweh uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: “you will go with your hands full of good things” or “you will go with many valuable things”

See: Litotes

Exodus 3:22 (#1)

וּמִגָּרֶת בֵּיתָהּ

“and from one sojourning in her house”

The word, **sojourning** means living somewhere other than one’s native land, usually temporarily. It is unclear both who the sojourning (visiting) women are and in whose house they are sojourning, leaving several possibilities. Most translations which make a decision about who they are identify both the temporary resident and her host home as Egyptian. This makes sense as the Israelites will be plundering the Egyptians. If it is possible to leave this ambiguous in your translation, that would be best.

Exodus 3:22 (#2)

וְשַׂמְתֶּם עַל־בְּנֵיכֶם וְעַל־בְּנֹתֵיכֶם וְנִצַּלְתֶּם

“And you will put them on your sons and on your daughters, and you will plunder”

Each of these is a plural **you.** If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 3:22 (#3)

אֶת־מִצְרָיִם

“the Egyptians”

After this phrase, the direct quote of Yahweh’s word which started in 3:15 ends. It may be helpful to your readers to indicate this with a closing first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Exodus 4:1 (#1)

וַיַּעַן מֹשֶׁה וַיֹּאמֶר

“And Moses answered and said”

Here, **answered and said** is a Hebrew expression which does not convey any extra information. Unless your language naturally uses a similar structure, it is better to translate one verb and omit the other. Alternate translation: “Moses answered”

Exodus 4:1 (#2)

וְהֵן לֹא־יַאֲמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקֹלִי כִּי יֹאמְרוּ לֹא־נִרְאָה אֵלֶיךָ יְהוָה

“But look, they will not believe me, and they will not listen to my voice; for they will say, ‘Yahweh has not appeared to you”

This is a direct quotation. It may be helpful to your readers to indicate this by marking it with first-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation.There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes unless there is something unique about them.

See: Quote Markings

Exodus 4:1 (#3)

“to my voice”

See 3:18. Alternate translation: “to what I say”

See: Metonymy

Exodus 4:1 (#4)

לֹא־נִרְאָה אֵלֶיךָ יְהוָה

“Yahweh has not appeared to you”

This is a second-level quotation. It may be helpful to your readers to indicate this by marking it with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation. However, you could translate it as an indirect quotation. Alternate translation: “that Yahweh has not appeared to me”

See: Quotes within Quotes

Exodus 4:1 (#5)

וְהִנֵּ֣ה

“But look”

This is a term meant to focus the attention of the listener on what the speaker is about to say. If there is not a good way to translate this term in your language, this term can be omitted from the translation, or you can use an alternate translation like “Listen to me.”

Exodus 4:2 (#1)

אֵלָ֖יו & וַיֹּ֣אמֶר

“to him, “” - “And he said”

Here, **him** and **he** refer to Moses. Alternate translation: “to Moses … And Moses said”

See: Pronouns — When to Use Them

Exodus 4:3 (#1)

מִפָּנָיו

“from its face”

Here, “face” represents the snake itself. Alternative translation: “from the snake”

See: Metonymy

Exodus 4:4 (#1)

וְאֶחֱז֥ בִּזְנָבֹ֖ו

“and take it by its tail”

Alternate translation: “and pick it up by the tail” or “and grasp it by the tail”

Exodus 4:4 (#2)

שְׁלַח־יָדְךָ֨ וְאֶחֱז֥ בִּזְנָבֹ֖ו

“Reach out your hand and take it by its tail”

This direct quotation is interrupted by Moses obeying Yahweh. This is probably a tightly ordered sequence of events where Yahweh paused and then continued speaking immediately after Moses obeyed. The quote resumes in 4:5, and there is more discussion there about how to translate the quotation resumption.

See: Connect — Sequential Time Relationship

Exodus 4:4 (#3)

וַיְהִי֙ לְמַטֶּ֔ה

“and it became a staff”

Alternate translation: “and it turned into a rod” or “and it changed into a staff”

Exodus 4:5 (#1)

לְמַעַ֣ן יַאֲמִינ֗וּ כִּי־נִרְאָ֤ה אֵלֶ֙יךָ֙ יְהוָ֣ה אֱלֹהֵ֔י אֲבֹתָ֖ם אֱלֹהֵ֣י אַבְרָהָ֑ם אֱלֹהֵ֣י יִצְחָ֔ק וֵאלֹהֵ֥י יַעֲקֹֽב

“in order to cause them to believe that Yahweh appeared to you, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob”

This continues the direct quotation from the first part of 4:4. It may be more natural to reorganize verses four and five to keep the quote together. If you rearrange like this, Moses picking up the snake/staff should come after the full quotation. However, it is better to do something similar to the UST, which restates that Yahweh is speaking and provides some implied directives from Yahweh to make a complete sentence.

See: Quote Markings

Exodus 4:5 (#2)

לְמַעַ֣ן יַאֲמִינ֗וּ כִּי־נִרְאָ֤ה אֵלֶ֙יךָ֙ יְהוָ֣ה אֱלֹהֵ֔י אֲבֹתָ֖ם אֱלֹהֵ֣י אַבְרָהָ֑ם אֱלֹהֵ֣י יִצְחָ֔ק וֵאלֹהֵ֥י יַעֲקֹֽב

“in order to cause them to believe that Yahweh appeared to you, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob”

This quote is not a complete sentence; the UST provides a clarification. If it would be helpful in your language, you could supply these words from the context.

See: Ellipsis

Exodus 4:5 (#3)

יַאֲמִינ֗וּ & אֲבֹתָ֖ם

“cause them to believe” - “their fathers”

Here, **them** and **their** refer either to the Israelites or to the Israelite elders. God had instructed Moses to gather and speak to the elders; if you make this participant explicit, elders is a better option.

See: Pronouns — When to Use Them

Exodus 4:5 (#4)

אֵלֶ֙יךָ֙

“to you”

Here, **you** refers to Moses.

See: Pronouns — When to Use Them

Exodus 4:5 (#5)

אֱלֹהֵי אֲבֹתָם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב

“the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob”

Abraham, Isaac, and Jacob were three of their ancestors. They all worshiped the same God.

Exodus 4:6 (#1)

וְהִנֵּה

“and behold”

This word, **behold**, is used to create an exclamation, showing surprise.

See: Exclamations

Exodus 4:6 (#2)

כַּשֶּׁלֶג

“like snow”

The word **like** (ULT) or “as” (UST) here is used to compare how Moses’ hand looked. You may not have a word for snow in your language. If so, consider an alternative that describes something very white. You may need to make the whiteness explicit. Alternate translation: “that made it look white like wool” or “that made it look white like the sand on the beach”

See: Simile

Exodus 4:7 (#1)

וְהִנֵּה

“and behold”

This word is used to create an exclamation, showing surprise.

See: Exclamations

Exodus 4:8 (#1)

וְלֹא יִשְׁמְעוּ לְקֹל הָאֹת הָרִאשֹׁן וְהֶאֱמִינוּ לְקֹל הָאֹת הָאַחֲרֹן

“and they do not listen to the voice of the first sign, then they will believe the voice of the following sign”

Here each **sign** is spoken of as if it had a **voice** with which it could speak. If this might be confusing for your readers, you could express this meaning plainly that makes explicit that the signs are meant to be proof that God sent Moses. Alternative translation: “and are not convinced that God has appeared to you by seeing the first sign, then they will be convinced by seeing the second sign.”

See: Personification

Exodus 4:8 (#2)

יַאֲמִינוּ & יִשְׁמְעוּ & וְהֶאֱמִינוּ

“they do” - “believe” - “they do” - “listen” - “then they will believe”

Here, **they** refers either to the Israelites or to the Israelite elders. God had instructed Moses to gather and speak to the elders; if you make this participant explicit, elders is the better option, but be sure to do the same as you did in 4:5.

See: Pronouns — When to Use Them

Exodus 4:8 (#3)

לֹא יַאֲמִינוּ & וְהֶאֱמִינוּ

“they do not believe” - “then they will believe”

Alternate translation: “they do not acknowledge … then they will acknowledge” or “they do not accept … then they will accept”

Exodus 4:9 (#1)

יַאֲמִינוּ & יִשְׁמְעוּן

“they do” - “believe” - “they do” - “listen”

Here, **they** refers either to the Israelites or to the Israelite elders. God had instructed Moses to gather and speak to the elders; if you make this participant explicit, elders is the better option, but be sure to do the same as you did in 4:5.

See: Pronouns — When to Use Them

Exodus 4:9 (#2)

“to your voice”

See 3:18. Alternate translation: “to what you say”

See: Metonymy

Exodus 4:10 (#1)

בִּי

“Oh”

This word is used by a speaker to beg a superior to allow him to speak. Alternate translation: “Please”

Exodus 4:10 (#2)

לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם

“I am not a man of words; not since yesterday, nor since three days ago”

Alternate translation: “I have never been an excellent speaker, not now, not before”

Exodus 4:10 (#3)

אִישׁ דְּבָרִים

“a man of words”

This expression means “a man who uses words well,” in other words, an eloquent man who can speak well and convincingly.

Exodus 4:10 (#4)

גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם

“not since yesterday, nor since three days ago”

These phrases simply mean “in the past.” If it would be helpful in your language, you could use an equivalent expression or plain language.

See: Merism

Exodus 4:10 (#5)

עַבְדֶּךָ

“your servant”

Moses refers to himself as God’s servant to lower his status before God (and perhaps by doing so to make his argument of inability stronger). If this is confusing in your language, you can make who he means plain. Alternate translation: “me, your servant”

See: First, Second or Third Person

Exodus 4:10 (#6)

כְּבַד־פֶּה וּכְבַד לָשׁוֹן

“heavy of mouth and heavy of tongue”

These phrases mean basically the same thing. Moses uses them to emphasize that he is not a good speaker. If your language does not use repetition in this way, you can combine these phrases. Alternate translation: “not good at public speaking”

See: Doublet

Exodus 4:10 (#7)

לָשׁוֹן

“tongue”

Here, **tongue** refers to Moses’ ability to speak. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “speech”

See: Metonymy

Exodus 4:11 (#1)

מִי שָׂם פֶּה לָאָדָם

“Who put a mouth in mankind”

Yahweh uses this question to emphasize that he is the Creator who makes it possible for people to speak. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Is it not I, Yahweh, who created the human mouth and the ability to speak”

See: Rhetorical Question

Exodus 4:11 (#2)

מֵי־יָשׂוּם אִלֵּם אוֹ חֵרֵשׁ אוֹ פִקֵּחַ אוֹ עִוֵּר

“who makes a mute or a deaf or a seeing or a blind”

Yahweh uses this question to emphasize that he is the one who decides if people can speak and hear, and if they can see. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “make people able to speak or hear or to see or to be blind”

See: Rhetorical Question

Exodus 4:11 (#3)

הֲלֹא אָנֹכִי יְהוָה

“Is it not I, Yahweh”

Yahweh uses this question to emphasize that he alone makes these decisions. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “I, Yahweh, am the one who does this!”

See: Rhetorical Question

Exodus 4:12 (#1)

וְאָנֹכִי אֶהְיֶה עִם־פִּיךָ

“And I shall be with your mouth”

Here, **mouth** refers to Moses’ ability to speak. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “I will give you the ability to speak”

See: Metonymy

Exodus 4:13 (#1)

בְּיִד

“Oh”

This word is used by a speaker to beg a superior to allow him to speak. See what you did in 4:10. Alternate translation: “Please”

Exodus 4:13 (#2)

שְׁלַח־נָא בְּיַד־תִּשְׁלָח

“please send by a hand you send”

In translating this phrase, it is important to make clear that Moses is asking Yahweh to send someone else. Here he is not accepting Yahweh’s commission.

Exodus 4:13 (#3)

בְּיַד

“by a hand”

This phrase means “by a person.” The figure is of a person taking Yahweh’s message in his hand to the Israelites and Pharaoh. If it would be helpful in your language, you could translate the meaning plainly.

See: Synecdoche

Exodus 4:14 (#1)

וַיִּחַר־אַף יְהוָה

“And the nose of Yahweh burned”

This means that Yahweh is angry. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “Yahweh became angry”

See: Idiom

Exodus 4:14 (#2)

וַיֹּאמֶר

“and he said”

Here, **he** refers to Yahweh. Alternate translation: “and Yahweh said”

See: Pronouns — When to Use Them

Exodus 4:14 (#3)

הֲלֹא אַהֲרֹן אָחִיךָ הַלֵּוִי

“Is not Aaron, the Levite, your brother”

Yahweh uses this rhetorical question to suggest an alternative to Moses. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternative translation: “I know you have a brother, Aaron the Levite.”

See: Rhetorical Question

Exodus 4:14 (#4)

אָחִיךָ

“your brother”

Aaron is older than Moses. If your language uses a different term for the sibling relationship based on gender and age order, choose the appropriate one.

See: Kinship

Exodus 4:14 (#5)

דַּבֵּר יְדַבֵּר

“can speak well”

In Hebrew, the word **speak** is repeated. This means he speaks well. English cannot convey this by doubling, so the meaning of the repetition was translated in the ULT in this case. If your language can say something like “speaking speaks” to mean “speaks well,” consider it; otherwise, translate the meaning similarly to the ULT or UST.

See: Idiom

Exodus 4:14 (#6)

הִנֵּה

“behold”

Here, **behold** is used to draw attention to surprising information that follows. If your language has a term that functions in that way (“Listen!” or “Look!” or “Pay Attention!”), use it here.

Exodus 4:14 (#7)

יֹצֵא

“is coming”

Yahweh says Aaron is coming from Egypt to Midian to find Moses. He is probably on foot. Depending on the language, the required form of go or come may vary.

See: Go and Come

Exodus 4:14 (#8)

וְשָׂמֵחַ

“and he will be glad”

Aaron will be glad because he sees Moses. Consider a conjunction or other form that expresses result, as in the UST

or alternative translation: “and because he sees you, he will have joy”

See: Connect — Reason-and-Result Relationship

Exodus 4:14 (#9)

בְּלִבּוֹ

“in his heart”

Here, **heart** refers to inner thoughts and emotions. If the heart is not a body part your culture uses to refer to a person’s thoughts and emotions, consider using whichever organ your culture would use for this image.

See: Metonymy

Exodus 4:15 (#1)

אֶת־הַדְּבָרִים

“the words”

Words here are spoken of as if they were something that can be physically placed in a person’s mouth. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “the message that he is to repeat”

See: Metaphor

Exodus 4:15 (#2)

וְאָנֹכִי אֶהְיֶה עִם־פִּיךָ וְעִם־פִּיהוּ

“And I am with your mouth and with his mouth”

The word **mouth** here represents Moses’ and Aaron’s choice of words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “And I will be with you as you speak and with him as he speaks”

See: Metonymy

Exodus 4:15 (#3)

אֶתְכֶם & תַּעֲשׂוּן

“you both” - “you should do”

These refer to Moses and Aaron. If your language uses different forms of “you” depending on the number of people addressed, use a dual form if you have one or, if not, use a plural.

See: Forms of ‘You’ — Dual/Plural

Exodus 4:16 (#1)

לְפֶה

“like a mouth”

This phrase compares Aaron to a mouth because he will be the one to actually vocalize to the Israelites and Pharaoh what Moses tells him to say. If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: “the one to say what you tell him to say”

See: Simile

Exodus 4:16 (#2)

תִּהְיֶה־לּוֹ לֵאלֹהִים

“will be like God to him”

The word **like** here means Moses would represent the same authority to Aaron as God did to Moses. If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: “you will speak to Aaron with the same authority with which I speak to you”

See: Simile

Exodus 4:17 (#1)

וְאֶת־הַמַּטֶּה הַזֶּה

“And” - “this staff”

Yahweh assumes that Moses will know that by **this staff**, he means the one that Moses said he had in his hand in 4:2 and with which God told him to do a miracle in 4:3–4. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 4:18 (#1)

יֶתֶר

“Jethro”

Jethro is reintroduced as a participant in the narrative here. Use the natural form in your language for reintroducing a character.

See: Introduction of New and Old Participants

Exodus 4:18 (#2)

וַיֵּלֶךְ

“And” - “went”

Because the setting has shifted back to Jethro’s home, some languages may need to use “come” here.

See: Go and Come

Exodus 4:18 (#3)

חֹתְנ□□□□וֹ

“his father-in-law”

This refers to the father of Moses’ wife. If your language uses a different term for the husband’s or wife’s father use the one for wife’s father.

See: Kinship

Exodus 4:18 (#4)

וַי□□□□□□אמֶר

“and he said”

Here, **he** refers to Moses. Alternate translation: “and Moses said”

See: Pronouns — When to Use Them

Exodus 4:18 (#5)

□□□□□לוֹ

“to him”

Here, **him** refers to Jethro. Alternate translation: “to Jethro”

See: Pronouns — When to Use Them

Exodus 4:18 (#6)

אַח□□□□י

“my brothers”

Here the term **brothers** refers more broadly to all of Moses’ people group, those he is related to. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “my relatives”

See: Metonymy

Exodus 4:18 (#7)

וְאֶרְאֶ□□□□ה הַעוֹדָ□□□□□ם חַיִּ□□□□□□ים

“and see whether they are still alive”

Later in the Bible we are told that Moses was in Midian for 40 years. Moses’ request may have been literal or an idiom that meant he wanted to know how they were doing. If it would be helpful in your language, you could use an equivalent idiom or use plain language.

See: Idiom

Exodus 4:18 (#8)

לֵ□□□□□ךְ לְשָׁלוֹם

“Go in peace”

This is a phrase of assent and blessing. It may be necessary for some languages to explicitly add, “Yes,” to the beginning of Jethro’s response.

See: Blessings

Exodus 4:19 (#1)

וַי□□□□□□□□אמֶר יְהוָ□□□□ה אֶל־מֹשֶׁה□□□

“And Yahweh said to Moses”

The timing and situation for Yahweh speaking to Moses here is not specified. Some conjecture that it was part of the narrative of the encounter with Yahweh from the previous verses but placed after his request to Jethro for an unknown reason. Another speculation is that Moses delayed returning to Egypt (either by his own choice, Yahweh’s instructions, or someone else delaying him) and Yahweh came and told him again (the UST explicitly offers this optional translation).

See: Connect — Sequential Time Relationship

Exodus 4:19 (#2)

הַמְבַקְשִׁ□□□□□ים אֶת־נַפְשֶׁךָ

“who were seeking your life”

This means they were seeking to end his life, that is, to kill him.

Exodus 4:20 (#1)

וְאֶת־בָּנָ□□□□□□יו

“and his sons”

Moses’ second son is not introduced until 18:4 but had already been born before they left Midian. It is not necessary to make this explicit here, if it would confuse your readers you could add a footnote.

See: When to Keep Information Implicit

Exodus 4:20 (#2)

“and he returned toward the land of Egypt”

It is clear from 4:24 and 25 that Moses’ family went with him. If this is confusing in your language, you may need to change from **he** to “they” **returned**.

See: First, Second or Third Person

Exodus 4:20 (#3)

וַיָּ□□□□□□□□שָׁב אַ□□□□□רְצָה מִצְרָ□□□□□ים

“and he returned toward the land of Egypt”

After the incident on the road in verses 24–26. Moses’ family is not mentioned again until 18:2, which says that Moses sent them back, so it may be better to make a translation

similar to the UST, which only commits to the family starting on the way to Egypt. This option has the further benefit of allowing for the several events that happen before Moses gets to Egypt. The ULT's **toward** is another way of giving space in the translation for the next several events.

See: Connect — Sequential Time Relationship

Exodus 4:20 (#4)

אֶת־מַטֵּה הָאֱלֹהִים

"the staff of God"

The phrase **the staff of God** refers to the staff that God told Moses to take with him in 4:17. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 4:20 (#5)

אֶת־מַטֵּה הָאֱלֹהִים

"the staff of God"

The book describes this staff as **the staff of God** because God appointed it as his instrument so that Moses could do miraculous works through it. If it would be helpful to your readers, you could say that explicitly. Make sure your translation does not lead people to think the staff was a magic wand or shaman's staff that had its own power or power from Moses or that the staff gave Moses the ability to command God. In every instance where miracles happened, first God told Moses to do something with the staff, then Moses obeyed, and then God caused a miracle. Alternate translation: "the staff that God had told him to bring because God intended to work powerfully through it when Moses stretched it out."

See: Assumed Knowledge and Implicit Information

Exodus 4:21 (#1)

בְּלֶכְתְּךָ

"While you are going"

This begins a direct quotation that continues to the end of 4:23. It contains up to fourth-level quotations. It may be helpful to your readers to indicate this with an opening first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Exodus 4:21 (#2)

רְאֵה

"see"

Most translations and interpretations of the verb **see** take it to mean something like "see that you do."

Exodus 4:21 (#3)

כָּל־הַמֹּפְתִים אֲשֶׁר־שַׂמְתִּי בְיָדֶךָ

"all the miracles that I put in your hand"

Here the miracles are spoken of as if they were items Moses could carry. In part, this may be because the three signs already given to Moses involved the use of his hand. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternative translation: "all the wonders I have authorized you to perform"

See: Metaphor

Exodus 4:21 (#4)

לִפְנֵי פַרְעֹה

"before the face of Pharaoh"

This time, while **before the face of** still has the standard figurative meaning of "in the presence of," it is a much more literal use here. Moses is to actually do the miracles in front of Pharaoh so he can see them. Alternative translation: "so Pharaoh can see them"

See: Metonymy

Exodus 4:21 (#5)

וַאֲנִי אֲחַזֵּק

"But as for me, I shall strengthen"

Referring to himself in the opening of this sentence serves to emphasize a contrast between what might normally be expected and what will actually happen. Translate this in a way that clearly contrasts the performance of miracles before Pharaoh (which might be expected to lead to him releasing the Israelites) with what Yahweh says Pharaoh will do.

See: Connect — Contrast Relationship

Exodus 4:21 (#6)

וַאֲנִי אֲחַזֵּק אֶת־לִבּוֹ

"But as for me, I shall strengthen his heart"

This means that God will make him stubborn. His stubborn attitude is spoken of as if his heart would be made stronger. If the heart is not the body part your culture uses to refer to a person's will, consider using whichever organ your culture would use for this image. Alternate translation: "But as for me, I will cause Pharaoh to be stubborn"

See: Metaphor

Exodus 4:21 (#7)

וְלֹא יְשַׁלַּח אֶת־הָעָם

“and he will not let the people go”

Make it clear in your translation that this is a result of God hardening Pharaoh’s heart.

See: Connect — Reason-and-Result Relationship

Exodus 4:22 (#1)

כֹּה אָמַר יְהוָה

“Thus says Yahweh”

This is the first of hundreds of occurrences throughout the Old Testament of a standard phrase, **Thus says Yahweh**, used to introduce direct, authoritative instruction from Yahweh. It would be good for your team to have a standard way to translate this that makes it clear that the words that come next are directly from God. If your language has a standard way of introducing a new message from your rulers that alerts the hearers that these are the words of the rulers, that would be a good phrase to consider.

Exodus 4:22 (#2)

כֹּה אָמַר יְהוָה

“Thus says Yahweh”

This begins a second-level quotation that continues until the end of 4:23. It may be helpful to your readers to indicate this with an opening second-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation within a quotation. However, you may want to translate this as an indirect quotation in order to reduce the levels of quotations in this passage. Alternative translation: “that Yahweh says”

See: Quotes within Quotes

Exodus 4:22 (#3)

בְּנִי בְּכֹרִי יִשְׂרָאֵל

“Israel is my son, my firstborn”

This is the beginning of a third-level quotation that continues until the end of 4:23. It may be helpful to your readers to indicate this with an opening third-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation within a quotation within a quotation. (If you chose to translate, “Thus says Yahweh,” as an indirect quote, this will be a second- level quotation.)

See: Quote Markings

Exodus 4:22 (#4)

בְּנִי

“my son”

Yahweh expresses his affection for the Israelites by calling them his **son**. Some languages may need to change the metaphor here into a simile. See the UST.

See: Metaphor

Exodus 4:22 (#5)

יִשְׂרָאֵל

“Israel is”

The word **Israel** here represents all the people of Israel as a group. It is important to keep the singular reference to Israel as son rather than change it to something like ‘the Israelites are my children,’ because God is making a particular contrast here between his son and Pharaoh’s son. Some languages may not be able to use “Israel” as a collective noun and may need to choose a translation like “the nation of Israel” or “the Israelite nation.”

See: Collective Nouns

Exodus 4:22 (#6)

יִשְׂרָאֵל

“Israel is”

The Israelite nation is often referred to simply by the name of the patriarch. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “The Israelites are”

See: Metonymy

Exodus 4:23 (#1)

שַׁלַּח אֶת־בְּנִי וְיַעַבְדֵנִי

“Let my son go that he may serve me”

This is a fourth-level quotation. It should be marked in some manner that distinguishes it from the outer levels. (If you chose to translate “Thus says Yahweh” as an indirect quote, this will be a third-level quotation.)

See: Quote Markings

Exodus 4:23 (#2)

וָאֹמַר אֵלֶיךָ שַׁלַּח אֶת־בְּנִי וְיַעַבְדֵנִי וַתְּמָאֵן

“and I said to you, ‘Let my son go that he may serve me.’ But you have refused”

The fourth-level quotation here may be a good one to translate as an indirect quotation in order to reduce the levels

of quotations in this passage. Alternative translation: “and I told you to let my son go that he may serve me. But you have refused”

See: Direct and Indirect Quotations

Exodus 4:23 (#3)

אֶת־בְּנִי

“my son”

Yahweh continues to metaphorically speak of Israel as **my son.** See how you translated it in the previous verse. Alternative translation: “the Israelite nation, which is like a son to me”

See: Metaphor

Exodus 4:23 (#4)

וְיַעַבְדֵנִי & לְשַׁלְּחוֹ

“that he may serve me.’” - “to let him go”

The pronouns **he** and **him** agree with “son.” What you use may depend on how you translated son in the previous verse.

See: Pronouns

Exodus 4:23 (#5)

הִנֵּה

“Behold”

This is used to draw attention to surprising information that follows. Alternative translation: “Know this”

Exodus 4:23 (#6)

אֶת־בִּנְךָ

“your son”

Here, **your son** refers to the actual son of Pharaoh.

Exodus 4:23 (#7)

אֶת־בִּנְךָ בְּכֹרֶךָ

“your son, your firstborn”

After this phrase, the three levels of direct quotations end, bringing a complete close to all quotations that started in verses 21 and 22. If you are using direct quotations, at the end of this verse you should have three closing markers: third level, second level and first level. In English, it looks like ” ’ ” (without spaces).

See: Quote Markings

Exodus 4:24 (#1)

וַיְהִי

“And it happened”

This introduces a new event. Mark the transition in a natural way in your language.

See: Introduction of a New Event

Exodus 4:24 (#2)

וַיִּפְגְּשֵׁהוּ & הֲמִיתוֹ

“that he encountered” - “to kill him”

Here, it is not clear who **him** refers to. Most commentators believe it refers to Moses, but it could refer to the son, though that is less likely. If it is necessary to choose for your translation, use Moses.

See: Pronouns — When to Use Them

Exodus 4:24 (#3)

וַיְבַקֵּשׁ

“and he sought”

Here, **he** refers to Yahweh.

See: Pronouns — When to Use Them

Exodus 4:25 (#1)

“Zipporah”

Zipporah is the name of Moses’ wife. See how you translated it in 2:21.

See: How to Translate Names

Exodus 4:25 (#2)

צִפֹּרָה

“Zipporah”

Zipporah is introduced here as a new character. Use the natural form in your language for introducing a new character.

See: Introduction of New and Old Participants

Exodus 4:25 (#3)

צֹר

“a flint”

This was a flake or a sharp piece of a hard gray rock that was used as a knife..

See: Translate Unknowns

Exodus 4:25 (#4)

אֶת־עָרְלַ□□□ת

“the foreskin of”

The**foreskin** is the retractable fold of skin which covers and protects the end of the penis.

See: Translate Unknowns

Exodus 4:25 (#5)

לְרַגְלָ□□□יו

“to his feet”

It is possible that the word **feet** may have been a more respectful way to refer to the genital area of the body. However, that possibility is not high enough that you should translate it either literally as genitals or with another euphemism meaning genitals in your language. If you have a word that means primarily feet or legs, but could in some cases also euphemistically mean genitals, you may consider it.

See: Euphemism

Exodus 4:25 (#6)

כִּ□□□י חֲתַן־דָּמִ□□□ים אַתָּ□□□ה לִי

“Surely you are a bridegroom of blood to me”

The meaning of this metaphor is unclear. It was probably a known saying in that culture. Alternate translation: “You are related to me by this blood” or “You are my husband because of blood”

See: Metaphor

Exodus 4:26 (#1)

וַיִּ□□□□רֶף

“And he relented”

God **relented** as a result of Zipporah’s action. Consider a conjunction or other form that expresses result, as in the UST.

See: Connect — Reason-and-Result Relationship

Exodus 4:26 (#2)

וַיִּ□□□□רֶף

“And he relented”

Here, **he** refers to Yahweh. Alternate translation: “Yahweh relented”

See: Pronouns — When to Use Them

Exodus 4:26 (#3)

מִמֶּ□□□□נּוּ

“from him”

As in 4:24, **him** could refer to either Moses or the son, but most commentators think it is still Moses. The UST uses “anyone” to preserve ambiguity. Alternative translation: “from Moses”

See: Pronouns — When to Use Them

Exodus 4:26 (#4)

חֲתַ□□□ן דָּמִ□□□ים

“bridegroom of blood”

This is a unique quotation because Zipporah probably does not speak again; rather, the quotation refers back to her statement in 4:25. Use a form from your language for quoting a portion of what someone previously said. If it would be more natural in your language, you could express this as an indirect quotation.

See: Direct and Indirect Quotations

Exodus 4:26 (#5)

חֲתַ□□□ן דָּמִ□□□ים לַמּוּלֹת

“bridegroom of blood” because of the circumcision”

It is not clear if the quotation includes **because of the circumcision** or if that is a comment explaining the quotation. Translations are divided in where they end the quotation, but most exclude **because of the circumcision**, and it is best to follow that unless a locally respected translation includes it.

See: Quote Markings

Exodus 4:27 (#1)

וַיִּ□□□□אמֶר

“And” - “said”

You may want to add a word that marks the beginning of a new part of the story, as the UST does.

See: Introduction of a New Event

Exodus 4:27 (#2)

אַהֲרֹ□□□ן

“Aaron”

Aaron is introduced as a new participant. Use the natural form in your language for introducing a new character.

See: Introduction of New and Old Participants

Exodus 4:27 (#3)

“at the mountain of God”

See how you translated this in 3:1.

See: Possession

Exodus 4:27 (#4)

וַיִּשַּׁק

“and he kissed”

This was a traditional way of greeting which showed love. You can make this explicit, as in the UST.

See: Symbolic Action

Exodus 4:28 (#1)

שְׁלָחֹו & צִוָּהוּ

“he had sent him” - “he commanded him”

These are a bit awkward to translate in English, so the UST adds more information. Other languages may not have the same difficulty.

Exodus 4:28 (#2)

שְׁלָחֹו & צִוָּהוּ

“he had sent him” - “he commanded him”

Here, the pronoun **he** refers to Yahweh, and **him** refers to Moses. Alternative translation: “Yahweh sent Moses … Yahweh commanded Moses”

See: Pronouns — When to Use Them

Exodus 4:29 (#1)

וַיֵּלֶךְ

“And” - “went”

This begins a new event which you may need to mark in your translation with a transitional word like the UST’s “When.”

See: Introduction of a New Event

Exodus 4:30 (#1)

וַיַּעַשׂ

“And he did”

Here, **he** could refer to either Aaron or Moses. Alternate translation: “and Aaron did” or “and Moses did”

See: Pronouns — When to Use Them

Exodus 4:30 (#2)

לְעֵינֵי הָעָם

“before the eyes of the people”

Here, **before the eyes** means he did the signs so they could see them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternative translation: “in their sight”

See: Metonymy

Exodus 4:30 (#3)

“the people”

Context suggests that **people** refers to the leaders gathered in 4:29.

Exodus 4:31 (#1)

“the people”

Context suggests that **people** refers to the leaders gathered in 4:29.

Exodus 4:31 (#2)

פָּקַד & בְּנֵי יִשְׂרָאֵל

“had attended” - “the sons of Israel”

Alternate translation: “saw the Israelites” or “was concerned about the Israelites”

Exodus 4:31 (#3)

וַיִּקְּדוּ וַיִּשְׁתַּחֲוּוּ

“and they bowed and prostrated themselves”

This action was an expression of thankful worship. If it would be helpful to your readers, you could express that explicitly. Alternative translations: “they bowed their heads in awe” or “they bowed down low in reverence.”

See: Symbolic Action

Exodus 5:1 (#1)

וְאַחַר בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל־פַּרְעֹה

“And afterward, Moses and Aaron went in and said to Pharaoh”

The time phrase, **and afterward**, marks a transition in the narrative. Use the natural form in your language for introducing a new event. Alternative translation: “After that”

See: Introduction of a New Event

Exodus 5:1 (#2)

וְאַחַר בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל־פַּרְעֹה

“And afterward, Moses and Aaron went in and said to Pharaoh”

It is unclear how long Moses and Aaron waited before they went to see Pharaoh.

See: Connect — Sequential Time Relationship

Exodus 5:1 (#3)

בָּאוּ

“went in”

In this instance, depending on how they have to set scenes, some languages may need to use “came in.”

See: Go and Come

Exodus 5:1 (#4)

פַּרְעֹה

“Pharaoh”

Pharaoh is reintroduced as a participant in the narrative for the first time since chapter two. Use the natural form in your language for reintroducing a character.

See: Introduction of New and Old Participants

Exodus 5:1 (#5)

כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שַׁלַּח אֶת־עַמִּי וְיָחֹגּוּ לִי בַּמִּדְבָּר

“Thus says Yahweh, the God of Israel: ‘Let my people go, and they shall celebrate me in the wilderness”

This is a direct quotation. It may be helpful to your readers to indicate this by marking it with first-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. There is a second-level quotation fully contained within this portion which is addressed elsewhere. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes unless there is something unique about them.

See: Quote Markings

Exodus 5:1 (#6)

כֹּה־אָמַר יְהוָה

“Thus says Yahweh”

This quotation formula is used to introduce commands from Yahweh. See chapter 4 Intro for more information.

Exodus 5:1 (#7)

וְיָחֹגּוּ

“and they shall celebrate”

This is a celebration to worship Yahweh. Alternative translation: “so they can worship me with eating and drinking”

Exodus 5:2 (#1)

וַיֹּאמֶר

“And” - “said”

The result here is exactly as God has said; therefore, a contrastive transition word is reasonable but not required, given the immediate human context.

See: Connect — Contrast Relationship

Exodus 5:2 (#2)

מִי יְהוָה אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל

“Who is Yahweh, that I should listen to his voice to let Israel go”

This is not a rhetorical question, though Pharaoh may have spoken with contempt. Pharaoh would have considered himself a god. The Egyptians had several gods, and most people groups were assumed to have their own gods. Therefore, Pharaoh had truly not heard of Yahweh (who has just revealed his name to Moses).

Exodus 5:2 (#3)

אֶת־יִשְׂרָאֵל & אֶת־יִשְׂרָאֵל

“Israel” - “Israel”

Here the nation is spoken of as an individual. If your language does not use singular nouns in that way, you can use a different expression. Alternative translation: “the nation of Israel”

See: Collective Nouns

Exodus 5:2 (#4)

בְּקֹלוֹ

“to his voice”

Here, **his voice** represent the words God spoke. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “to what he says”

See: Metonymy

Exodus 5:2 (#5)

וְגַם

“and moreover”

This functions to strengthen Pharaoh’s statement about his decision. Alternative translation: “and most definitely”

Exodus 5:3 (#1)

וַיֹּאמְרוּ

“And they said”

It may not make sense in all languages for multiple people to speak. Since Aaron was appointed as Moses’ spokesman, consider the alternative translation: “Aaron replied”

See: First, Second or Third Person

Exodus 5:3 (#2)

אֱלֹהֵי הָעִבְרִים

“The God of the Hebrews”

This term, **The God of the Hebrews**, is also used for Yahweh, the Israelites’ God.

Exodus 5:3 (#3)

עָלֵינוּ נֵלֵכָה & וְנִזְבְּחָה & יִפְגָּעֵנוּ

“with us.” - “let us go” - “and let us sacrifice” - “he come upon us”

Here, **us** (or “we” in UST) refers to the Hebrew people (the Israelites). It excludes Pharaoh and his people. Your language may require you to mark these forms.

See: Exclusive and Inclusive ‘We’

Exodus 5:3 (#4)

בֶּחָרֶב

“with the sword”

Here, **sword** represents war or an attack by enemies. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “cause our enemies to attack us”

See: Metonymy

Exodus 5:4 (#1)

לָמָּה מֹשֶׁה וְאַהֲרֹן תַּפְרִיעוּ אֶת־הָעָם מִמַּעֲשָׂיו

“Moses and Aaron, why are you causing the people to leave off from their tasks”

Pharaoh uses this rhetorical question to express his anger toward Moses and Aaron for taking the Israelites away from their work. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Stop distracting the people from doing their work!”

See: Rhetorical Question

Exodus 5:4 (#2)

לְכוּ לְסִבְלֹתֵיכֶם

“Go to your burdens”

This **your** could refer to Moses and Aaron, or it could mean “all you Israelite people.” The second meaning is more likely. If your language uses different forms of “you” depending on the number of people addressed, use a dual or plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 5:5 (#1)

וַיֹּאמֶר פַּרְעֹה

“And Pharaoh said”

It is unusual for the same speaker to be reintroduced like this. Some translations omit the repetition, but there is another option. This statement may be more connected to the next couple of verses, so it might be appropriate to make a minor break before this verse.

See: Connecting Words and Phrases

Exodus 5:5 (#2)

וַיֹּאמֶר פַּרְעֹה הֵן־רַבִּים עַתָּה עַם הָאָרֶץ וְהִשְׁבַּתֶּם אֹתָם מִסִּבְלֹתָם

“And Pharaoh said, “Behold, the people of the land are now many, and you have caused them to rest from their burdens”

This statement by Pharaoh may have been him commenting to himself, or he may have only thought this statement silently; either way, it led to his next actions. If this would be confusing in your language, consider stating it in a way that clarifies that his statement or thoughts here impacted his next actions.

See: Aside

Exodus 5:5 (#3)

הֵן

“Behold”

Behold is a term meant to focus the attention of the listener on what the speaker is about to say.

Exodus 5:5 (#4)

וְהִשְׁבַּתֶּם

“and you have caused” - “to rest”

Here, **you** means Moses and Aaron. If your language uses different forms of “you” depending on the number of people

addressed, use a dual form if you have one, or if not, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 5:6 (#1)

וַיְצַוֶּ֣ו פַּרְעֹ֗ה & אֶת־הַנֹּגְשִׂ֤ים בָּעָם֙ וְאֶת־שֹׁטְרָ֔יו לֵאמֹֽר

“And” - “Pharaoh ordered the taskmasters among the people and officers, saying”

Pharaoh may have sent a messenger or messengers to the taskmasters and officers or spoken to one or a few representatives of them at his court rather than speaking to them directly. Alternative translation: “And … Pharaoh gave an order to the taskmasters among the people and officers. He said,”

Exodus 5:6 (#2)

אֶת־הַנֹּגְשִׂ֤ים

“the taskmasters”

Taskmasters were Egyptians whose job it was to force the Israelites to do hard work. These are probably the same as the “overseers” of labor gangs from Exodus 1:11, but here the term is harsher. Alternative translation: “oppressors”

Exodus 5:6 (#3)

וְאֶת־שֹׁטְרָ֔יו

“and officers”

Officers were probably Israelite slaves who were in charge of the other Israelites but who answered to the Egyptian taskmasters.

Exodus 5:6 (#4)

לֵאמֹֽר

“saying”

Here, **saying** is a way of introducing a direct quotation in Hebrew; most translations can omit it without harm.

Exodus 5:7 (#1)

לֹ֣א תֹאסִפ֗ון

“Do not continue”

This command was given to multiple people; if your language distinguishes between singular and plural forms when giving commands, make sure this is a plural form.

See: Forms of ‘You’ — Dual/Plural

Exodus 5:7 (#2)

כִּתְמוֹל שִׁלְשֹׁ֥ם

“as yesterday and the day before yesterday”

This is a Hebrew idiom meaning “in the past.” If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternative translation: “as you used to do” or “as was done previously”

See: Idiom

Exodus 5:8 (#1)

תָּשִׂ֥ימוּ

“you shall put”

If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 5:8 (#2)

הַלְּבֵנִ֖ים

“the bricks”

Bricks are blocks made of clay or mud with straw in them. They are hardened in the sun or in another manner before they are used for building. See how you translated in 1:14.

See: Translate Unknowns

Exodus 5:8 (#3)

תְּמוֹל שִׁלְשֹׁ֑ם

“yesterday and the day before yesterday”

This is a Hebrew idiom meaning “in the past.” See how you translated this in 5:7 Alternative translation: “before” or “previously”

See: Idiom

Exodus 5:9 (#1)

וְאַל־יִשְׁעֻ֥ו בְּדִבְרֵי־שָֽׁקֶר

“and shall not gaze at words of lies”

Here words are spoken of as if they could be looked upon. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternative translation: “and not listen to words that are lies”

See: Idiom

Exodus 5:10 (#1)

וַיֵּצְא֣וּ

“And” - “went out”

This begins a new scene, which may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 5:10 (#2)

נֹגְשֵׂ

“the taskmasters of”

Taskmasters were Egyptians whose job was to force the Israelites to do hard work. See how you translated this in 5:6.

Exodus 5:10 (#3)

כֹּה אָמַר פַּרְעֹה

“Thus says Pharaoh”

This is the same quotation introduction as is used when Yahweh gives a direct command. See chapter 4 intro for more information.

Exodus 5:10 (#4)

וַיֹּאמְרוּ אֶל־הָעָם לֵאמֹר כֹּה אָמַר פַּרְעֹה

“and said to the people, saying, “Thus says Pharaoh”

It might be helpful in some languages to translate **thus says Pharaoh** as an indirect quote so that his conveyed command is not a quote within a quote. Alternate translation: “and told the people that Pharaoh says”

See: Direct and Indirect Quotations

Exodus 5:10 (#5)

אֵינֶנִּי

“I” - “not”

This is the beginning of a second-level quotation that continues until the end of verse 11. It may be helpful to your readers to indicate this with an opening second-level quotation mark or with whatever other punctuation or convention your language uses to indicate the start of a quotation within a quotation. However, you could also translate this as an indirect quote. See UST.

See: Quotes within Quotes

Exodus 5:10 (#6)

אֵינֶנִּי נֹתֵן לָכֶם תֶּבֶן

“I am not giving straw to you”

The structure of this phrase and the one that opens 5:11 create a strong contrast between what **I** (Pharaoh) and **you** (you all, the Israelites) will do. Translate this in a way that emphasizes, if possible, the contrast between **I** and **you.** Alternative translation: “It is not I who will give you straw.”

See: Connect — Contrast Relationship

Exodus 5:10 (#7)

אֵינֶנִּי נֹתֵן לָכֶם תֶּבֶן

“I am not giving straw to you”

Pharaoh uses **I** to refer to his ownership and commands. Pharaoh does not physically give the Israelites straw. Rather, he had commanded his servants to take straw that belonged to Pharaoh and give it to the Israelites. Now he told his servants to stop providing straw. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “My servants will no longer give you my straw”

See: Metonymy

Exodus 5:10 (#8)

לָכֶם

“to you”

Youis plural and refers to the Israelite people. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 5:11 (#1)

אַתֶּם לְכוּ קְחוּ לָכֶם הֵן מֵאֲשֶׁר תִּמְצָאוּ

“You go and get your own straw from wherever you might find it”

The structure of this phrase serves as the opposing side of the contrast Pharaoh sets up in the last phrase. By explicitly using a pronoun with a command, he is emphasizing who will go get straw. If possible, translate this in a way that emphasizes the contrast between **I** and **you.** See the previous verse. Alternative translation: “Rather, it is you yourselves who must go get straw from wherever you might find it”

See: Connect — Contrast Relationship

Exodus 5:11 (#2)

אַתֶּם

“You”

Here, **you** is plural and refers to the Israelite people. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 5:11 (#3)

לָכֶם & אַתֶּם

“You” - “your own”

The repetition of **you** (as **your**) emphasizes that the Egyptians will no longer help the slaves. See the UST.

See: Reflexive Pronouns

Exodus 5:11 (#4)

כִּי־אֵין נִגְרָע מֵעֲבֹדַתְכֶם דָּבָר

“for there will be no reducing of things from your slavery”

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “for you must continue to make the same number of bricks as before”

See: Double Negatives

Exodus 5:12 (#1)

בְּכָל־אֶרֶץ מִצְרָיִם

“throughout all the land of Egypt”

This is a generalization used to show the extra effort Israel made to meet Pharaoh’s demands. If it would be helpful in your language, you could use an equivalent expression from your language that means many places. Alternate translation: “to many places throughout Egypt”

See: Hyperbole

Exodus 5:12 (#2)

קַשׁ

“stubble”

Stubble is the part of a plant that is left over after harvest.

See: Translate Unknowns

Exodus 5:13 (#1)

וְהַנֹּגְשִׂים

“Now the taskmasters”

Taskmasters were Egyptians whose job it was to force the Israelites to do hard work. See how you translated this in Exodus 5:6.

Exodus 5:13 (#2)

וְהַנֹּגְשִׂים

“Now the taskmasters”

The change of subject is emphasized here. If your language has a way of specifically focusing on the actor in a narrative, use it here. See the UST for how that is done in English.

See: Introduction of New and Old Participants

Exodus 5:13 (#3)

דְּבַר־יוֹם בְּיוֹמוֹ

“the task of day by day”

Day by day means “daily.” Alternative translation: “the daily task”

Exodus 5:14 (#1)

נֹגְשֵׂי

“the taskmasters of”

Taskmasters are Egyptians whose job it was to force the Israelites to do hard work. See how you translated this in Exodus 5:6.

Exodus 5:14 (#2)

וַיֻּכּוּ שֹׁטְרֵי בְּנֵי יִשְׂרָאֵל

“And the officers of the sons of Israel,” - “were beaten”

The text does not specify who beat the officers. It was probably either the taskmasters or someone the taskmasters ordered to beat the officers. If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Alternate translation: “And the taskmasters beat the officers of the sons of Israel”

See: Active or Passive

Exodus 5:14 (#3)

מַדּוּעַ לֹא כִלִּיתֶם חָקְכֶם לִלְבֹן כִּתְמוֹל שִׁלְשׁוֹם גַּם־תְּמוֹל גַּם־הַיּוֹם

“Why have you not finished your required brick making like yesterday and the day before yesterday, neither yesterday nor today”

The taskmasters used this question to show they were angry with the lack of bricks. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You are not producing enough bricks, either yesterday or today, as you did in the past!”

See: Rhetorical Question

Exodus 5:14 (#4)

כִּלִּיתֶם חָקְכֶם

“have you” - “finished your required”

Here, **you** and **your** are plural. If your language uses different forms of "you" depending on the number of people addressed, use a plural form here.

See: Forms of 'You' — Dual/Plural

Exodus 5:14 (#5)

לֹא־כִלִּיתֶם חָקְכֶם

"have you not finished your required"

Here, **you** and **your** do not simply refer to the officers; they refer to the groups of Israelite workers the officers are in charge of. If it would be helpful in your language, you could translate the meaning plainly. Alternate translation: "have your teams not finished their required"

See: Synecdoche

Exodus 5:14 (#6)

כִּתְמוֹל שִׁלְשֹׁם

"like yesterday and the day before yesterday"

This is a Hebrew idiom meaning "in the past." Here it specifically refers to the time before the Egyptians stopped giving the Israelites straw. See how you translated this in 5:7 Alternative translation: "before" or "previously"

See: Idiom

Exodus 5:14 (#7)

גַּם־תְּמוֹל גַּם־הַיּוֹם

"neither yesterday nor today"

This time expression refers to more recent days, ones since the Egyptians stopped providing the straw to the Israelites.

Exodus 5:15 (#1)

וַיָּבֹאוּ

"And" - "came in"

This begins a new scene, which may need to be marked in a certain way in your language. The officers have gone to where Pharaoh is.

See: Introduction of a New Event

Exodus 5:15 (#2)

וַיָּבֹאוּ

"And" - "came in"

You will need to decide if go or come is the better translation in your language.

See: Go and Come

Exodus 5:15 (#3)

לַעֲבָדֶיךָ

"to your servants"

Here, the Israelite officers use the term **your servants** to refer to themselves in the third person as a way of showing humility. It is also possible that they mean to include all the Israelites. Either option is valid if your language must state who is meant by "your servants." Alternate translation: "to us"

See: First, Second or Third Person

Exodus 5:16 (#1)

תֶּבֶן אֵין נִתָּן לַעֲבָדֶיךָ

"No straw is being given to your servants"

The text does not specify who is not giving them straw. From the context, the taskmasters and, by implication, Pharaoh himself are the ones not doing this. If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Alternative translation: "You are not giving your servants any straw."

See: Active or Passive

Exodus 5:16 (#2)

לַעֲבָדֶיךָ & עֲבָדֶיךָ

"to your servants." - "your servants"

Here, the Israelite officers use the term **your servants** to refer to themselves in the third person as a way of showing humility. It is also possible that they mean to include all the Israelites. Either option is valid if your language must state who is meant by "your servants." Alternate translation: "to us"

See: First, Second or Third Person

Exodus 5:16 (#3)

אֹמְרִים

"they are saying"

Here, **they** refers to the Egyptian taskmasters.

See: Pronouns — When to Use Them

Exodus 5:16 (#4)

וְהִנֵּה

"And behold"

And behold is used to draw attention to surprising information that follows.

Exodus 5:16 (#5)

עֲבָדֶ֖יךָ מֻכֻּ֑ים

“your servants are beaten”

The text does not specify who beat the officers. It was probably either the taskmasters or someone the taskmasters ordered to beat the officers. If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language.

See: Active or Passive

Exodus 5:16 (#6)

וְחָטָ֥את עַמֶּ֖ךָ

“but it is the sin of your people”

The Israelites are indirectly accusing Pharaoh of doing wrong. To translate this, consider polite or indirect ways of making accusations in your culture.

See: Euphemism

Exodus 5:16 (#7)

וְחָטָ֥את

“but it is the sin of”

Alternate translation: “but it is the wrongdoing of”

Exodus 5:17 (#1)

אַתֶּ֖ם & אַתֶּ֑ם

“You are” - “you”

These uses of **you** are plural. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 5:17 (#2)

נְרָפִ֥ים אַתֶּ֖ם נְרָפִ֑ים

“You are lazy! Lazy”

Pharaoh repeats himself for emphasis. In your translation, make sure the idea of laziness or idleness is repeated or strengthened in a way that is natural. Alternative translation: “You are extremely lazy”

See: Exclamations

Exodus 5:17 (#3)

נֵלְכָ֥ה נִזְבְּחָ֖ה לַיהוָ֑ה

“Let us go sacrifice to Yahweh”

Here the king is quoting another person’s speech. This is a second-level quotation. It may be helpful to your readers to indicate this by marking it with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation.

See: Quote Markings

Exodus 5:18 (#1)

וְתֶ֖בֶן לֹא־יִנָּתֵ֥ן לָכֶ֖ם

“And straw will not be given to you”

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. The subject could be “I” (as in Pharaoh) or “we” (as in the Egyptians or Pharaoh and his taskmasters) or “my people.” See UST.

See: Active or Passive

Exodus 5:18 (#2)

לָכֶ֖ם & תִּתֵּ֑נוּ

“to you,” - “you will give”

Here, **you** means all the Israelites or the officers as representatives of all the Israelites. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 5:19 (#1)

וַיִּרְאוּ֙ שֹׁטְרֵ֣י בְנֵי־יִשְׂרָאֵ֔ל אֹתָ֖ם בָּרָ֣ע לֵאמֹ֑ר לֹא־תִגְרְעוּ֙ מִלִּבְנֵיכֶ֔ם דְּבַר־יוֹם֙ בְּיוֹמ֔וֹ

“And the officers of the sons of Israel saw themselves in distress regarding the saying, “You shall not reduce the day-by-day task from your bricks”

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. See the UST.

See: Connect — Reason-and-Result Relationship

Exodus 5:19 (#2)

אֹתָ֖ם

“themselves”

Here the officers are both the subject and object, because they are thinking about their own situation. Use a way that is natural in your language to indicate this.

See: Reflexive Pronouns

Exodus 5:19 (#3)

וַיִּרְאוּ & אֹתָם בְּרָע לֵאמֹר

“And” - “saw themselves in distress regarding the saying”

Alternate translation: “knew that they were in trouble, because the king said” or “perceived themselves to be in danger, because the king said”

Exodus 5:20 (#1)

וַיִּפְגְּעוּ

“And they met”

A new scene begins here, which may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 5:20 (#2)

וַיִּפְגְּעוּ & לִקְרָאתָם בְּצֵאתָם

“And they met” - “to meet them when they came out”

Here, **they** and **them** refer to the officers.

See: Pronouns — When to Use Them

Exodus 5:21 (#1)

יֵרֶא יְהוָה עֲלֵיכֶם וְיִשְׁפֹּט

“May Yahweh look on you and judge”

The Israelite officers used this form to curse Moses and Aaron.

Exodus 5:21 (#2)

עֲלֵיכֶם וְיִשְׁפֹּט

“on you and judge”

You refers to Moses and Aaron. If your language uses different forms of “you” depending on the number of people addressed, use a dual or plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 5:21 (#3)

הִבְאַשְׁתֶּם אֶת־רֵיחֵנוּ בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עֲבָדָיו

“you have caused our scent to stink in the eyes of Pharaoh and in the eyes of his servants”

The Egyptians responded to the Israelites the same way they would respond to a foul odor. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “you have caused Pharaoh and his servants to hate us”

See: Metaphor

Exodus 5:21 (#4)

חֶרֶב בְּיָדָם

“a sword into their hand”

Here, **a sword into their hand** is a metonym for “a reason in their mind.” The Israelites are afraid that the Egyptians will feel that they are doing the right thing if they kill the Israelites, because Moses and Aaron are making demands to the king and because the Egyptians view the Israelites as lazy and dangerous. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “them a reason to think they would be right”

See: Metonymy

Exodus 5:22 (#1)

לָמָּה זֶּה שְׁלַחְתָּנִי

“Was this why you sent me”

This question shows how disappointed Moses was that the Egyptians were treating the Israelites even more harshly now. He is expressing that he thinks God has caused the opposite of what he promised to happen. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “I thought you sent me to rescue them.”

See: Rhetorical Question

Exodus 5:23 (#1)

בִּשְׁמֶךָ

“in your name”

Here, **in your name** indicates that Moses delivers Yahweh’s message. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “for you” or “your message for him”

See: Metonymy

Exodus 5:23 (#2)

וְהַצֵּל לֹא־הִצַּלְתָּ

“And you have certainly not rescued”

In Hebrew, **rescued** is repeated for emphasis. If it would be helpful in your language, you could use an equivalent idiom or use plain language.

See: Idiom

Exodus 6:1 (#1)

עַתָּה תִרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפַרְעֹה כִּי בְיָד חֲזָקָה יְשַׁלְּחֵם וּבְיָד חֲזָקָה יְגָרְשֵׁם מֵאַרְצוֹ

“Now you will see what I will do to Pharaoh: for by a strong hand he will let them go; and by a strong hand he will drive them out of his land”

This is a direct quotation. It may be helpful to your readers to indicate this by marking it with first-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes unless there is something unique about them.

See: Quote Markings

Exodus 6:1 (#2)

עַתָּה

“Now”

This refers to future events starting very soon. Alternative translation: “Starting soon” or “Very soon”

See: Connect — Sequential Time Relationship

Exodus 6:1 (#3)

בְיָד חֲזָקָה & וּבְיָד חֲזָקָה

“by a strong hand” - “and by a strong hand”

Here, **hand** is a metonym for power. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “by a strong power … and by a strong power”

See: Metonymy

Exodus 6:1 (#4)

בְיָד חֲזָקָה & וּבְיָד חֲזָקָה

“by a strong hand” - “and by a strong hand”

It is not clear in the text whose **hand** is referred to here. The options include: (1) Both refer to God’s hand (forcing Pharaoh’s actions) (2) Both refer to Pharaoh’s hand (forcing the Israelites out) (3) They don’t refer to the same person’s hand; the first refers to God’s and the second to Pharaoh’s. The UST has followed (1), which is the most common interpretation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: (1) “by my strong hand … and by my strong hand” (2) “by his strong hand … and by his strong hand” (3) “by my strong hand … and by his strong hand”

See: Metonymy

Exodus 6:1 (#5)

כִּי בְיָד חֲזָקָה יְשַׁלְּחֵם וּבְיָד חֲזָקָה יְגָרְשֵׁם מֵאַרְצוֹ

“for by a strong hand he will let them go; and by a strong hand he will drive them out of his land”

These two phrases mean similar things. God says the same thing twice, in similar ways, for emphasis. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: “I will force him to let my people leave the land” However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase intensifies the first by portraying Pharaoh as not merely letting the Israelites go, but as forcing them to leave the land. Alternate translation: “I will force him to let them go, in fact, I will force him to force them to leave his land”

See: Parallelism

Exodus 6:1 (#6)

מֵאַרְצוֹ

“of his land”

Alternate translation: “from Egypt”

Exodus 6:2 (#1)

וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו

“And God spoke to Moses, and said to him”

There is a transition here. Before this verse, Yahweh was answering Moses’ question more directly. At the beginning of this verse, Yahweh is reintroduced as “God” because he begins to make a clarifying statement about himself and his relationship with the Israelites and their ancestors as well as his plans for the Israelites. Much of this section repeats what Yahweh has already told Moses. You may want to consider a section break before this verse.

See: Introduction of a New Event

Exodus 6:3 (#1)

בְּאֵל שַׁדָּי

“as El Shaddai”

El Shaddai is a title for God that many scholars think means “almighty.” You will need to decide if you will transliterate the term into your language or translate the meaning. Either approach has broad support. Alternative translation: “as the strongest God of all”

See: Copy or Borrow Words

Exodus 6:3 (#2)

וּשְׁמִי יְהוָה לֹא נוֹדַעְתִּי לָהֶם

“but by my name Yahweh I was not known to them”

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Alternate translation: “but they did not know me by my name Yahweh”

See: Active or Passive

Exodus 6:3 (#3)

וּשְׁמִי יְהוָה לֹא נוֹדַעְתִּי לָהֶם

“but by my name Yahweh I was not known to them”

This statement is very difficult to understand as God’s name, Yahweh, is used throughout Genesis, including by Abraham and others. There are many theories about what it means; the view followed by the UST is that now God is revealing to the Israelites a fuller meaning of his divine name than what Abraham and others knew. Alternate translation: “but my name Yahweh was not understood by them”

Exodus 6:4 (#1)

לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן

“to give to them the land of Canaan”

This is the content of the covenant promise from God to his people. Some languages may need to make this part a direct quotation. To do so, begin a new sentence. Alternate translation: “I said, ‘I will give you the land of Canaan’”

See: Direct and Indirect Quotations

Exodus 6:4 (#2)

אֶת אֶרֶץ מְגֻרֵיהֶם אֲשֶׁר־גָּרוּ בָהּ

“the land of their sojourning, in which they sojourned”

These two phrases mean similar things. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: “the land they lived in as temporary residents” or “the land that was not their home but where they lived as foreigners”

See: Parallelism

Exodus 6:5 (#1)

אֶת־נַאֲקַת

“the groaning of”

Here, **groaning** means making sad sounds because of pain and suffering.

Exodus 6:5 (#2)

וָאֶזְכֹּר אֶת־בְּרִיתִי

“and I have remembered my covenant”

I have remembered my covenant means God is going to take action. Alternative translation: “I will keep my promise”

Exodus 6:6 (#1)

לָכֵן

“Therefore”

God is now telling Moses to deliver a message to the Israelites of what God is going to do because of everything that he said in verses 2–5. The reason-result relationship is strongly marked here, so translations should make sure to use a connector that marks verse 6–8 as a result of verses 2–5. Alternate translation: “Because of this”

See: Connect — Reason-and-Result Relationship

Exodus 6:6 (#2)

לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל

“Therefore, say to the sons of Israel”

This is a command from Yahweh to Moses. Alternate translation: “So Yahweh told Moses to say to the Israelites”

Exodus 6:6 (#3)

אֶתְכֶם & אֶתְכֶם & אֶתְכֶם

“you” - “you” - “you”

Here every occurrence of **you** refers to the Israelites. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 6:6 (#4)

מִתַּחַת סִבְלֹת מִצְרַיִם

“from under the burdens of the Egyptians”

This refers to all the hard work the Egyptians made the Israelites do. If it would be helpful in your language, you could translate the meaning plainly. Alternate translation: “from the hard work the Egyptians force you to do”

See: Synecdoche

Exodus 6:6 (#5)

בִּזְרוֹעַ נְטוּיָה

“with an outstretched arm”

Here, **arm** is a figurative way of referring to Yahweh's power, influence, and capacity for action. **Outstretched** means that he is using that power. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "by my great strength"

See: Metaphor

Exodus 6:6 (#6)

וּבִשְׁפָטִים

"and with" - "judgments"

Here, the term **judgments** refers to the plagues that God is about to send to harm Egypt and the Egyptians. Each plague is a response to Pharaoh's stubbornness. Alternate translation: "and by [greatly] harming the Egyptians"

Exodus 6:7 (#1)

אֶתְכֶם & לָכֶם & וִידַעְתֶּם & אֶל־הֵיכֶם & אֶתְכֶם

"you" - "to you" - "And you will know" - "your God," - "you"

Here every occurrence of **you** refers to the Israelites. If your language uses different forms of "you" depending on the number of people addressed, use a plural form here.

See: Forms of 'You' — Dual/Plural

Exodus 6:7 (#2)

מִתַּחַת סִבְלוֹת מִצְרָיִם

"from under the burdens of the Egyptians"

This refers to all the hard work the Egyptians forced upon the Israelites. See what you did in the previous verse. Alternate translation: "from the hard work the Egyptians force you to do"

See: Synecdoche

Exodus 6:8 (#1)

לָכֶם & אֶתְכֶם

"you" - "to you"

Here every occurrence of **you** refers to the Israelites. If your language uses different forms of "you" depending on the number of people addressed, use a plural form here.

See: Forms of 'You' — Dual/Plural

Exodus 6:8 (#2)

נָשָׂאתִי אֶת־יָדִי

"I raised my hand"

This is an action that signifies making an oath. Raising the hand may not have the same meaning in your culture, so you may need to use a different symbolic oath-taking action in your translation or simply translate the meaning. Alternate translation: "I promised"

See: Symbolic Action

Exodus 6:8 (#3)

מוֹרָשָׁה

"as a possession"

This means the Israelites will own the land. Alternate translation: "as your own land"

Exodus 6:9 (#1)

וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקֹּצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה

"but they did not listen to Moses, because of shortness of spirit and because of hard slavery"

In some languages it will be necessary to put the reason for the people not listening before the result. Alternate translation: "but because of shortness of spirit and because of hard service, they did not listen to Moses"

See: Connect — Reason-and-Result Relationship

Exodus 6:9 (#2)

מִקֹּצֶר רוּחַ

"because of shortness of spirit"

Here, the people's **spirit** is spoken of as something that could be measured. By calling it "short," the author is saying they did not have very much motivation or hope. Alternate translation: "because they had no hope"

Exodus 6:10 (#1)

לֵאמֹר

"saying"

This is used to mark the beginning of a direct quotation. It can be omitted if it is unnatural.

Exodus 6:11 (#1)

וְיִשַׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ

"that he should let the sons of Israel go from his land"

This statement tells Moses what to discuss with Pharaoh. Some languages may need to covey this information as a direct quotation. Be careful to change the third-person pronouns to second-person pronouns if you do this. Alternate

translation: “and say, ‘You must let the sons of Israel go from your land’”

See: Direct and Indirect Quotations

Exodus 6:12 (#1)

לִפְנֵי יְהוָה

“before the face of Yahweh”

Here, **face** represents the presence of a person. There may also be a hint of impudence in Moses’ attitude that is conveyed by the words **before the face of Yahweh**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “in the presence of Yahweh” or “boldly to Yahweh”

See: Metonymy

Exodus 6:12 (#2)

הֵן

“Behold”

Behold is a term meant to focus the attention of the listener on what the speaker is about to say. If there is not a good way to translate this term in your language, this term can be omitted from the translation, or you can use an alternate translation like “as you know.”

Exodus 6:12 (#3)

הֵן בְּנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי וְאֵיךְ יִשְׁמָעֵנִי פַרְעֹה

“Behold, the sons of Israel have not listened to me, so how will Pharaoh listen to me”

Moses asked this question in hopes that God would change his mind about using Moses. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Since the Israelites did not listen to me, neither will Pharaoh!”

See: Rhetorical Question

Exodus 6:12 (#4)

הֵן בְּנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי וְאֵיךְ יִשְׁמָעֵנִי פַרְעֹה

“Behold, the sons of Israel have not listened to me, so how will Pharaoh listen to me”

Moses is presenting a reasoned argument: since this, then probably that. Use a natural way of expressing such arguments in your language. Alternate translation: “Since the sons of Israel have not listened to me, why would you think Pharaoh would listen to me?”

See: Connect — Reason-and-Result Relationship

Exodus 6:12 (#5)

וַאֲנִי עֲרַל שְׂפָתָיִם

“And I have uncircumcised lips”

This is a metaphor that means that Moses was not a good speaker. It is somewhat crude; your translation of this phrase could convey that Moses spoke impolitely. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “And I do not speak well”

See: Metaphor

Exodus 6:13 (#1)

וַיְצַוֵּם אֶל־בְּנֵי יִשְׂרָאֵל וְאֶל־פַּרְעֹה

“and he gave them a command to the sons of Israel and to Pharaoh”

This phrase is somewhat difficult to translate. Here, **command** could also be translated as “charge” or “commission.” Another difficulty is knowing to whom the command is directed: is it to Moses and Aaron or are they to give the command to Pharaoh and the Israelites; thus **to** could be translated as “for” or “regarding.” Alternate translations: “and he charged them regarding the sons of Israel and regarding Pharaoh” or “and he gave them a command for the sons of Israel and for Pharaoh” or “and he gave them a commission to the sons of Israel and to Pharaoh”

Exodus 6:14 (#1)

“”

Verses 14–27 are background information. Use the natural form in your language for expressing background information.

See: Background Information

Exodus 6:14 (#2)

רָאשֵׁי

“the heads of”

Here, **heads** refers to the original leaders of the clan. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “the ancestors of”

See: Metonymy

Exodus 6:14 (#3)

רְאוּבֵן & יִשְׂרָאֵל חֲנוֹךְ וּפַלּוּא חֶצְרוֹן וְכַרְמִי & רְאוּבֵן

“Reuben,” - “Israel: Hanoch and Pallu, Hezron and Karmi.” - “Reuben”

These are the names of men.

See: How to Translate Names

Exodus 6:15 (#1)

שִׁמְעוֹן יְמוּאֵל וְיָמִין וְאֹהַד וְיָכִין וְצֹחַר וְשָׁאוּל & שִׁמְעוֹן

“Simeon” - “Jemuel, and Jamin, and Ohad, and Jakin, and Zohar, and Shaul—” - “Simeon”

These are the names of men.

See: How to Translate Names

Exodus 6:16 (#1)

לֵוִי & גֵּרְשׁוֹן וּקְהָת וּמְרָרִי & לֵוִי

“Levi,” - “Gershon, and Kohath, and Merari.” - “Levi”

These are the names of men.

See: How to Translate Names

Exodus 6:16 (#2)

שֶׁבַע וּשְׁלֹשִׁים וּמְאַת

“137”

Alternate translation: “one hundred thirty-seven”

See: Numbers

Exodus 6:17 (#1)

גֵּרְשׁוֹן לִבְנִי וְשִׁמְעִי

“Gershon” - “Libni and Shimei”

These are the names of men.

See: How to Translate Names

Exodus 6:18 (#1)

קְהָת עַמְרָם וְיִצְהָר וְחֶבְרוֹן וְעֻזִּיאֵל & קְהָת

“Kohath” - “Amram and Izhar and Hebron and Uzziel.” - “Kohath”

These are the names of men.

See: How to Translate Names

Exodus 6:18 (#2)

שָׁלֹשׁ וּשְׁלֹשִׁים וּמְאַת

“133”

Alternate translation: “one hundred thirty-three”

See: Numbers

Exodus 6:19 (#1)

מְרָרִי מַחְלִי וּמוּשִׁי

“Merari” - “Mahli and Mushi”

These are the names of men.

See: How to Translate Names

Exodus 6:20 (#1)

עַמְרָם & אֶת־אַהֲרֹן & מֹשֶׁה & עַמְרָם

“Amram” - “Aaron” - “Moses.” - “Amram”

These are the names of men.

See: How to Translate Names

Exodus 6:20 (#2)

אֶת־יוֹכֶבֶד

“Jochebed”

This is the name of a woman.

See: How to Translate Names

Exodus 6:20 (#3)

דֹּדָתוֹ

“his aunt”

Here the term **his aunt** specifically means his father’s sister. If your language uses a different term that is specific in this way, translators should use it.

See: Kinship

Exodus 6:20 (#4)

שֶׁבַע וּשְׁלֹשִׁים וּמְאַת

“137”

Alternate translation: “one hundred thirty-seven”

See: Numbers

Exodus 6:21 (#1)

יִצְהָר קֹרַח וָנֶפֶג וְזִכְרִי

“Izhar were Korah, and Nepheg, and Zichri”

These are the names of men.

See: How to Translate Names

Exodus 6:22 (#1)

עֻזִּיאֵל מִישָׁאֵל וְאֶלְצָפָן וְסִתְרִי

“Uzziel were Mishael, and Elzaphan, and Sithri”

These are the names of men.

See: How to Translate Names

Exodus 6:23 (#1)

אַהֲרֹן & עַמִּינָדָב & נַחְשֹׁון & אֶת־נָדָב & אֲבִיהוּא & אֶת־אֶלְעָזָר & אִיתָמָר

“Aaron” - “Amminadab,” - “Nahshon,” - “Nadab” - “Abihu, Eleazar” - “Ithamar”

These are the names of men.

See: How to Translate Names

Exodus 6:23 (#2)

אֶת־אֱלִישֶׁבַע

“Elisheba”

This is the name of a woman.

See: How to Translate Names

Exodus 6:24 (#1)

קֹרַח אַסִּיר וְאֶלְקָנָה וַאֲבִיאָסָף

“Korah were Assir, and Elkanah, and Abiasaph”

These are the names of men.

See: How to Translate Names

Exodus 6:24 (#2)

הַקָּרְחִי

“the Korahites”

This was the name of the clan of people descended from Korah.

See: How to Translate Names

Exodus 6:25 (#1)

וְאֶלְעָזָר & אַהֲרֹן & פּוּטִיאֵל & אֶת־פִּינְחָס

“And Eleazar,” - “Aaron” - “Putiel.” - “Phinehas”

These are the names of men.

See: How to Translate Names

Exodus 6:25 (#2)

רָאשֵׁי

“the heads of”

Here, **heads** represents family leaders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “These were the leaders of the families”

See: Metonymy

Exodus 6:26 (#1)

עַל־צִבְאֹתָם

“by their hosts”

The term **hosts** refers to a large group of people often organized into groups for war. Alternate translation: “by their groups” or “by their divisions”

See: Translate Unknowns

Exodus 6:27 (#1)

לְהוֹצִיא

“to bring out”

This expresses their goal when they spoke to Pharaoh. Use a natural way in your language for indicating purpose. See the UST.

See: Connect — Goal (Purpose) Relationship

Exodus 6:28 (#1)

וַיְהִי בְּיוֹם

“And it happened on a day that”

This marks a transition from the record of the genealogy back to the narrative. Consider placing a section break at the start of this verse. Alternate translation: “One day”

See: Introduction of a New Event

Exodus 6:30 (#1)

לִפְנֵי יְהוָה

“to the face of Yahweh”

Here, **face** represents the presence of a person. There may also be a hint of impudence in Moses’ attitude that is conveyed by saying he spoke before **the face of Yahweh**. See how you translated this in 6:12. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “in the presence of Yahweh” or “boldly to Yahweh”

See: Metonymy

Exodus 6:30 (#2)

הֵן אֲנִי עֲרַל שְׂפָתַיִם וְאֵיךְ יִשְׁמַע אֵלַי פַּרְעֹה

“Behold, I have uncircumcised lips, so how will Pharaoh listen to me”

Moses asks this question hoping to change God’s mind about sending him. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Behold, I am not a good speaker. Pharaoh will certainly not listen to me!”

See: Rhetorical Question

Exodus 6:30 (#3)

הֵן

“Behold”

Behold is a term meant to focus the attention of the listener on what the speaker is about to say. If there is not a good way to translate this term in your language, this term can be omitted from the translation, or you can use an alternate translation like “as you know.”

Exodus 6:30 (#4)

אֲנִי עֲרַל שְׂפָתָיִם

“I have uncircumcised lips”

This is a metaphor that means that Moses thought he was not a good speaker. It is somewhat crude, and your translation of this phrase could convey that Moses spoke impolitely. See how you translated this in 6:12. Alternate translation: “I always fail to speak well”

See: Metaphor

Exodus 7:1 (#1)

מֹשֶׁה

“Moses”

After this phrase, a direct quote begins that continues to the end of 7:5. It may be helpful to your readers to indicate this with an opening first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes unless there is something unique about them.

See: Quote Markings

Exodus 7:1 (#2)

רְאֵה

“Look”

This is used to draw attention to surprising information that follows. Alternative translation: “Listen carefully”

Exodus 7:1 (#3)

נְתַתִּיךָ אֱלֹהִים לְפַרְעֹה

“I have made you God to Pharaoh”

This means Moses would represent the same authority to Pharaoh as God did to Moses. See how you translated the very similar phrase in Exodus 4:16. Alternate translation: “I will cause Pharaoh to consider you as a god”

See: Metaphor

Exodus 7:1 (#4)

וְאַהֲרֹן אָחִיךָ יִהְיֶה נְבִיאֶךָ

“and your brother Aaron will be your prophet”

This phrase compares Aaron to a prophet, because Aaron will actually be the one who proclaims to Pharaoh what Moses tells him. See how you translated a similar phrase in Exodus 4:16. Alternate translation: “and Aaron your brother will act like your prophet”

See: Metaphor

Exodus 7:2 (#1)

אָחִיךָ

“your brother”

Aaron is older than Moses. If your language uses a different term for the sibling relationship based on gender and age order, choose the appropriate one.

See: Kinship

Exodus 7:2 (#2)

וְשִׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ

“that he should let the sons of Israel go from his land”

Some languages may need to make this a direct quotation. If so, be sure to mark it as a second-level quotation, subordinate to Yahweh’s main speech. See what you did in 6:25. Alternative translation: “saying, ‘You must let the sons of Israel go from your land’”

See: Direct and Indirect Quotations

Exodus 7:2 (#3)

מֵאַרְצוֹ

“from his land”

Alternate translation: “from Egypt”

Exodus 7:3 (#1)

אַקְשֶׁה אֶת־לֵב פַּרְעֹה

“will harden the heart of Pharaoh”

This means God will make him stubborn. His stubborn attitude is spoken of as if his **heart** were **hard**. If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. See how you translated this in Exodus 4:21, but note the slightly different metaphor there: the heart being strong vs. **hard** here. Alternate translation: “will cause Pharaoh to be stubborn”

See: Metaphor

Exodus 7:3 (#2)

אֶת־אֹתֹתַי וְאֶת־מוֹפְתָי

“my signs and my miracles”

The words **signs** and **wonders** mean basically the same thing. God uses them to emphasize the greatness of what he will do in Egypt. If your language does not use repetition in this way, you can combine them.

See: Doublet

Exodus 7:4 (#1)

אֲלֵכֶם

“to you”

Here, **you** means Moses and Aaron. If your language uses different forms of “you” depending on the number of people addressed, use a dual form (if you have one) or plural form (if not) here.

See: Forms of ‘You’ — Dual/Plural

Exodus 7:4 (#2)

אֶת־יָדִי

“my hand”

The words **my hand** represent God’s great power. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “my power”

See: Metonymy

Exodus 7:4 (#3)

בְּמִצְרָיִם

“on Egypt”

Here, **on Egypt** refers to the land and everything in it, including people, animals, and plants. If it would be helpful in your language, you could use an equivalent expression or plain language.

See: Metonymy

Exodus 7:4 (#4)

אֶת־צִבְאֹתַי אֶת־עַמִּי בְּנֵי־יִשְׂרָאֵל

“my armies, my people, the sons of Israel”

These phrases refer to the Israelites in three different ways; they do not refer to three different groups of people. Here, **armies** is the same word translated “hosts” in Exodus 6:26. Alternate translation: “the armies of my Israelite people”

Exodus 7:5 (#1)

וְיָדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה

“And the Egyptians will know that I am Yahweh”

This is the result of God rescuing the Israelites. 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.

See: Connect — Reason-and-Result Relationship

Exodus 7:5 (#2)

בִּנְטֹתִי אֶת־יָדִי עַל

“when I stretch out my hand over”

This phrase represents God’s great power. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “when I show my powerful acts against”

See: Metonymy

Exodus 7:5 (#3)

וְהוֹצֵאתִי אֶת־בְּנֵי־יִשְׂרָאֵל מִתּוֹכָם

“to bring the sons of Israel out from their midst”

The goal of God’s powerful acts was to rescue the Israelites. Use a natural way in your language for indicating purpose. Alternate translation: “so that I bring the sons of Israel out from their midst”

See: Connect — Goal (Purpose) Relationship

Exodus 7:6 (#1)

וַיַּעַשׂ & עָשׂוּ

“And” - “did; they did”

This repetition emphasizes the statement. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one.

See: Parallelism

Exodus 7:7 (#1)

“”

This verse contains background information. Use the natural form in your language for expressing background information.

See: Background Information

Exodus 7:7 (#2)

שְׁמֹנִים & שָׁלֹשׁ וּשְׁמֹנִים

“80” - “83”

Alternate translation: “eighty … eighty-three”

See: Numbers

Exodus 7:7 (#3)

בֶּן־שְׁמֹנִים שָׁנָה & בֶּן־שָׁלֹשׁ וּשְׁמֹנִים שָׁנָה

“was a son of 80 years” - “was a son of 83 years”

The phrase **a son of**, followed by a number and then **years**, is an idiom that refers to their age. If it would be helpful in your language, you could use an equivalent idiom or use plain language.

See: Idiom

Exodus 7:8 (#1)

וַיֹּאמֶר יְהוָה

“And Yahweh said”

This verse marks the beginning of new sections, both major and minor. The major story of the plagues and Exodus itself unfolds from here until after Pharaoh’s army is defeated at the Red Sea. The next minor event is the miracle of the rods becoming snakes. Either by using particular forms that your language uses to mark transitions or by making a section break and heading, this transition should be marked for readers.

See: Introduction of a New Event

Exodus 7:8 (#2)

לֵאמֹר

“saying”

Here, **saying** marks the beginning of a direct quote and is often omitted in translation when such a construction is unnatural in the target language. See UST.

Exodus 7:9 (#1)

כִּי יְדַבֵּר אֲלֵכֶם פַּרְעֹה לֵאמֹר תְּנוּ לָכֶם מוֹפֵת וְאָמַרְתָּ אֶל־אַהֲרֹן קַח אֶת־מַטְּךָ וְהַשְׁלֵךְ לִפְנֵי־פַרְעֹה יְהִי לְתַנִּין

“For Pharaoh will speak to you, saying, ‘Create a miracle yourself,’ and you shall say to Aaron, ‘Take your staff and throw it down before the face of Pharaoh; let it become a serpent”

The two quotations in this verse could be stated as indirect quotes. Alternate translation: “When Pharaoh tells you to do a miracle, then you will tell Aaron to take his staff and throw it down before Pharaoh so that it may become a snake”

See: Direct and Indirect Quotations

Exodus 7:9 (#2)

קַח אֶת־מַטְּךָ וְהַשְׁלֵךְ לִפְנֵי־פַרְעֹה יְהִי לְתַנִּין

“Take your staff and throw it down before the face of Pharaoh; let it become a serpent”

This is a second-level direct quotation. The second level may either end after **Pharaoh** or at the end of the verse. If you did not decide to make it an indirect quotation, it may be helpful to your readers to indicate this by marking it with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation.

See: Quote Markings

Exodus 7:9 (#3)

לֵאמֹר

“saying”

Here, **saying** marks the beginning of a direct quote and is often omitted in translation when such a construction is unnatural in the target language. See UST.

Exodus 7:9 (#4)

אֲלֵכֶם & לָכֶם

“to you,” - “yourself”

These pronouns are plural, referring to Moses and Aaron. If your language uses different forms of “you” depending on the number of people addressed, use a dual form (if you have one) or plural form (if not) here.

See: Forms of ‘You’ — Dual/Plural

Exodus 7:9 (#5)

לִפְנֵי־פַרְעֹה

“before the face of Pharaoh”

Although **before the face of** still has the standard figurative meaning of "in the presence of," it is a much more literal use here. Moses and Aaron are to actually do the miracles in front of Pharaoh so that Pharaoh can see them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternative translation: "so Pharaoh can see it"

See: Metonymy

Exodus 7:10 (#1)

לִפְנֵי פַרְעֹה וְלִפְנֵי עֲבָדָיו

"before the face of Pharaoh and before the faces of his servants"

This time, while **before the face of** still has the standard figurative meaning of "in the presence of," it is a much more literal use here. Aaron actually does this right in front of Pharaoh and his servants so they could watch what happens. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternative translation: "where Pharaoh and his servants could see it"

See: Metonymy

Exodus 7:10 (#2)

עֲבָדָיו

"his servants"

Here, **his servants** does not refer common servants but probably refers to important advisors that would be in the king's court.

Exodus 7:11 (#1)

"wise men and sorcerers." - "the magicians of"

Here, **magicians** probably describes both **wise men and sorcerers** rather than being a third group. See translationWords articles for each term.

Exodus 7:12 (#1)

אִישׁ

"man"

Alternate translation: "magician"

Exodus 7:12 (#2)

וַיִּבְלַע

"And" - "swallowed up"

Alternate translation: "ate up" or "devoured"

Exodus 7:12 (#3)

וַיִּבְלַע מַטֵּה־אַהֲרֹן אֶת־מַטֹּתָם

"And the staff of Aaron swallowed up their staffs"

This is a surprising and amusing twist which was not what the magicians expected. Use a natural way in your language for introducing a contrast.

See: Connect — Contrast Relationship

Exodus 7:12 (#4)

מַטֵּה & אֶת־מַטֹּתָם

"the staff of" - "their staffs"

It may be necessary in some languages to translate the word **staff** as "snake," since it had turned into one. This may be true if it would not make sense in the target language to say (because it is not living) that a staff swallowed or ate something. It may also may not make sense in some languages to speak of the snakes as staffs once they have been transformed.

See: Personification

Exodus 7:13 (#1)

וַיֶּחֱזַק לֵב פַּרְעֹה

"And the heart of Pharaoh was strong"

Pharaoh's stubborn attitude is spoken of as if his **heart** were **strong**. If the **heart** is not the body part your culture uses to refer to a person's will, consider using whichever organ your culture would use for this image. See how you translated this in Exodus 4:21, but note that this is a neutral statement (it does not say that anyone caused him to be stubborn, as many others in this part of the narrative do). Alternate translation: "Pharaoh was still defiant"

See: Metaphor

Exodus 7:13 (#2)

כַּאֲשֶׁר דִּבֶּר יְהוָה

"just as Yahweh had spoken"

Because Yahweh's prediction precedes this event, some languages may need to place the reference to that prediction before the statement that it was fulfilled. See UST.

Exodus 7:14 (#1)

כָּבֵד לֵב פַּרְעֹה

"The heart of Pharaoh is heavy"

Now Yahweh speaks of Pharaoh's stubborn attitude as if Pharaoh's **heart** were **heavy**. If the **heart** is not the body part your culture uses to refer to a person's will, consider

using whichever organ your culture would use for this image. This is a neutral statement (it does not say that anyone caused him to be stubborn as many others in this part of the narrative do). See how you translated this in Exodus 7:13, but note the slightly different metaphor there: the heart being strong vs **heavy** here. Alternate translation: "Pharaoh is defiant"

See: Metaphor

Exodus 7:14 (#2)

וַיֹּאמֶר

"And" - "said"

A new scene begins here, which may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 7:15 (#1)

הִנֵּה

"Behold"

Behold is used to draw attention to information that follows.

Exodus 7:15 (#2)

יֹצֵא הַמַּיְמָה

"he goes out to the water"

There are various theories as to what Pharaoh would go down to the Nile to do, but there is no need to speculate or specify in the translation.

Exodus 7:16 (#1)

וְאָמַרְתָּ אֵלָיו

"And say to him"

Alternate translation: "Say to Pharaoh"

Exodus 7:16 (#2)

אֱלֹהֵי הָעִבְרִים

"the God of the Hebrews"

Yahweh claimed the Hebrews (Israelites) as his own. They worshiped him. This is a possessive of social relationship.

See: Possession

Exodus 7:16 (#3)

שַׁלַּח אֶת־עַמִּי וְיַעַבְדֻנִי בַּמִּדְבָּר וְהִנֵּה לֹא־שָׁמַעְתָּ עַד־כֹּה

"Let my people go, and they will serve me in the wilderness. And behold, until now, you have not listened"

This is a third-level quotation. It should be marked in some manner that distinguishes it from the outer levels. Alternatively, you could translate it as an indirect quotation as in the UST. If you do this, take care to adjust the pronoun person (second/third) as appropriate.

See: Quotes within Quotes

Exodus 7:16 (#4)

וְהִנֵּה

"And behold"

Here, **behold** is used to draw attention to the information that follows. In some languages, it will not be translated.

Exodus 7:17 (#1)

כֹּה אָמַר יְהוָה

"Thus says Yahweh"

This quotation formula is used to introduce commands from Yahweh. See chapter 4 Intro for more information.

Exodus 7:17 (#2)

בְּזֹאת

"By this"

This begins a third-level quotation that continues until the end of verse 18. It should be marked in some manner that distinguishes it from the outer levels. It is possible that the third-level quotation actually ends before or after **Behold,** in which case, in the rest of the quote **I** refers to Moses, not Yahweh.

See: Quotes within Quotes

Exodus 7:17 (#3)

הִנֵּה

"Behold"

Behold is a term meant to focus the attention of the listener on what the speaker is about to say. Alternate translation: "Look at this"

Exodus 7:18 (#1)

וּבָאַשׁ הַיְאֹר

"and the river will stink"

His warning,**the river will stink**, will happen because the fish die. Alternate translation: "and because of that the river will stink"

See: Connect — Reason-and-Result Relationship

Exodus 7:18 (#2)

לִשְׁתּוֹת מַיִם

“to drink water”

This phrase introduces a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternative translation: “in order to find water to drink”

See: Connect — Goal (Purpose) Relationship

Exodus 7:18 (#3)

וְנִלְאוּ מִצְרַיִם

“And the Egyptians will exhaust themselves”

Here, **themselves** refers back to the subject (**the Egyptians**) to indicated that the Egyptians are the object of the verb as well. Use a natural form in your language to show that the Egyptians are both subject and object. Alternate translation: “And the Egyptians will exhaust the Egyptians”

See: Reflexive Pronouns

Exodus 7:18 (#4)

מִן־הַיְאֹר

“from the river”

After this phrase, the direct quote of Yahweh’s commands ends. Depending on your decisions about the embedded quotation levels, you may have up to three levels of quotations that need to be closed here. It may be helpful to your readers to indicate this with closing quotation marks or with whatever other punctuation or convention your language uses to indicate the end of a quotation and quotations within quotations.

See: Quote Markings

Exodus 7:19 (#1)

עַל־נַהֲרֹתָם ׀ עַל־יְאֹרֵיהֶם וְעַל־אַגְמֵיהֶם וְעַל כָּל־מִקְוֵה מֵימֵיהֶם

“over their streams, over their canals, and over their pools, and over every reservoir of their water”

This list is meant to expand on and reinforce the idea of all of the water in Egypt. You should translate the list in such a way that the locations of the blood are not limited to these specific places, but to imply universality.

See: Merism

Exodus 7:19 (#2)

בְּכָל־אֶרֶץ

“in all the land of”

Alternate translation: “in every part of”

Exodus 7:19 (#3)

וּבָעֲצִים וּבָאֲבָנִים

“both in containers of wood and in containers of stone”

This possessive show composition. Alternate translation: “and in containers made from wood and in containers made from stone”

See: Possession

Exodus 7:20 (#1)

בַּיְאֹר

“in the river”

If it would be helpful to your readers, the name of the river may be made explicit. Alternate translation: “in the Nile River”

See: Assumed Knowledge and Implicit Information

Exodus 7:20 (#2)

לְעֵינֵי פַרְעֹה וּלְעֵינֵי עֲבָדָיו

“in the eyes of Pharaoh and in the eyes of his servants”

This means in their sight. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “in the sight of Pharaoh and his servants”

See: Metonymy

Exodus 7:22 (#1)

“the magicians of”

See how you translated this term in 7:11.

See: Translate Unknowns

Exodus 7:22 (#2)

וַיֶּחֱזַק לֵב־פַּרְעֹה

“And the heart of Pharaoh was strong”

Pharaoh’s stubborn attitude is spoken of as if his **heart** were **strong**. If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. This is a neutral statement (it does not say that anyone caused him to be stubborn as many others in this part of the narrative do). See how you translated this in Exodus 7:13. Alternate translation: “Pharaoh was still defiant”

See: Metaphor

Exodus 7:22 (#3)

כַּאֲשֶׁר דִּבֶּר יְהוָה

“just as Yahweh had spoken”

Because Yahweh’s prediction precedes this event, some languages may need to place the reference to that prediction before the statement that it was fulfilled. See UST and how you translated this in 7:13, where the same sentence appears.

Exodus 7:23 (#1)

וְלֹא־שָׁת לִבּוֹ גַּם־לָזֹאת

“And he did not set his heart even to this”

This is an idiom meaning Pharaoh did not think about the meaning of the miracle he had just seen. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “And he did not consider what even this meant”

See: Idiom

Exodus 7:24 (#1)

כָּל־מִצְרַיִם

“all the Egyptians”

The word **all** here is a generalization that means “many.” At the least, the upper class would have sent their slaves to dig for them. However, it does indicate that all the Egyptians who wished to drink water had to dig or had to have dug for them. Alternate translation: “many of the Egyptians”

See: Hyperbole

Exodus 7:25 (#1)

וַיִּמָּלֵא

“And” - “were filled”

A new scene begins here. Use the natural form in your language for introducing a new event.

See: Introduction of a New Event

Exodus 7:25 (#2)

וַיִּמָּלֵא שִׁבְעַת יָמִים

“And seven days were filled”

This means seven days later. If it would be helpful in your language, you could use an equivalent idiom or use plain language.

See: Idiom

Exodus 7:25 (#3)

שִׁבְעַת

“seven”

Alternate translation: “7”

See: Numbers

Exodus 8:1 (#1)

“Go”

This begins a direct quote that continues until the end of 8:4.

See: Direct and Indirect Quotations

Exodus 8:1 (#2)

כֹּה אָמַר יְהוָה

“Thus says Yahweh”

This quotation formula is used to introduce commands from Yahweh. See chapter 4 Intro for more information.

Exodus 8:1 (#3)

כֹּה

“Thus”

Here, **Thus** begins a second-level quotation that continues until the end of 8:4. It should be marked in some manner that distinguishes it from the outer level.

See: Quotes within Quotes

Exodus 8:1 (#4)

שַׁלַּח

“Let” - “go”

This begins a third-level quotation that continues until the end of 8:4. It should be marked in some manner that distinguishes it from the outer levels.

See: Quotes within Quotes

Exodus 8:2 (#1)

לְשַׁלֵּחַ

“to let go”

What Pharaoh is to **let go** is not specified, but “my people” or “the Israelites” are the understood object. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “to let the Israelites go”

See: Ellipsis

Exodus 8:2 (#2)

הִנֵּה

“behold”

Here, **behold** is an interjection meant to focus the attention of the listener on what comes next, in this case a dire warning. Alternate translation: “look out”

Exodus 8:3 (#1)

בְּבֵיתֶ֣ךָ וּבַחֲדַ֣ר מִשְׁכָּבְךָ֗ וְעַל־מִטָּתֶ֣ךָ וּבְבֵ֣ית עֲבָדֶ֣יךָ וּבְעַמֶּ֣ךָ וּבְתַנּוּרֶ֣יךָ וּבְמִשְׁאֲרוֹתֶ֔יךָ

“into your house and in the room of your bed and on your bed and into the house of your servants and among your people and in your ovens and in your kneading bowls”

This long list means “everywhere in Egypt.” It is presented in this way for rhetorical effect, that is, to convince Pharaoh of how bad this plague will be so he will obey. You should translate the list in such a way that the frogs’ location is not limited to these specific places. The list should imply universality.

See: Merism

Exodus 8:4 (#1)

“”

Up to three levels of quotes end at the end of this verse. Depending on how many levels you chose to mark as direct quotations, you should indicate them ending here with closing second-level (and third-level) quotation mark(s) or with whatever other punctuation or convention your language uses to indicate the end of quotations and quotations within a quotation. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes unless there is something unique about them.

See: Quote Markings

Exodus 8:5 (#1)

וַיֹּ֣אמֶר יְהוָה֮ אֶל־מֹשֶׁה֒ אֱמֹ֤ר אֶֽל־אַהֲרֹן֙

“And Yahweh said to Moses, “Say to Aaron”

It may be helpful to translate this first quotation indirectly to avoid having two levels of quotations in this verse. Alternate translation: “And Yahweh told Moses to say to Aaron”

See: Direct and Indirect Quotations

Exodus 8:5 (#2)

נְטֵ֤ה אֶת־יָדְךָ֙ בְּמַטֶּ֔ךָ עַל־הַנְּהָרֹ֖ת עַל־הַיְאֹרִ֑ים וְעַל־הָאֲגַמִּ֖ים וְהַעֲל֥ וְעַל־אֶ֖רֶץ מִצְרָֽיִם

“Reach out your hand with your staff over the canals, over the streams, and over the pools, and cause the frogs to come up on the land of Egypt”

This is a second-level direct quotation if you chose to make **Say to Aaron** a direct quotation. In that case, it may be helpful to your readers to indicate this with second-level opening and closing quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation inside a quotation.

See: Quote Markings

Exodus 8:5 (#3)

אֶת־יָדְךָ֙ בְּמַטֶּ֔ךָ

“your hand with your staff”

See note in the chapter 8 Intro regarding the hand and staff.

Exodus 8:5 (#4)

עַל־הַנְּהָרֹ֖ת עַל־הַיְאֹרִ֑ים וְעַל־הָאֲגַמִּ֖ים

“over the canals, over the streams, and over the pools”

This list is meant to convey the idea of all the water in Egypt where frogs might live. You should translate the list in such a way that the locations are not limited to these specific places. The list should imply universality. This is made clear in 8:6.

See: Merism

Exodus 8:6 (#1)

וַיֵּט֣ אַהֲרֹ֗ן

“And Aaron reached out”

It is implied that Moses told Yahweh’s instructions to Aaron. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 8:6 (#2)

אֶת־יָדוֹ֙

“his hand”

It is implied that Aaron was holding his staff as instructed. If it would be helpful to your readers, you could express that explicitly. See note in the chapter 8 Intro regarding the hand and staff. Alternate translation: “his hand holding his staff”

See: Assumed Knowledge and Implicit Information

Exodus 8:6 (#3)

וַיֵּט֣ אַהֲרֹ֗ן אֶת־יָדוֹ֙ עַל־מֵימֵ֣י

“And Aaron reached out his hand over the waters of”

Aaron would not have been able to reach his hand over all the water in Egypt. He likely stretched his hand over some nearby portion of the Nile, symbolizing all the water of Egypt. If it would be helpful in your language, you could translate the meaning plainly.

See: Synecdoche

Exodus 8:6 (#4)

וַתַּעַל

“and” - “came up”

8:3 has specified from where the frogs will come. Here it is implied, but if it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 8:6 (#5)

הַצְּפַרְדֵּעַ

“the frog”

There were so many frogs that the text uses the collective singular. If that would be misunderstood in your language, you may simply use the plural, as in the UST.

See: Collective Nouns

Exodus 8:6 (#6)

וַתַּעַל הַצְּפַרְדֵּעַ וַתְּכַס אֶת־אֶרֶץ מִצְרָיִם

“and the frog came up and covered the land of Egypt”

This means that there were frogs everywhere in Egypt. The image is like that of a blanket smothering the entire country. (Or more directly, like one giant, nation-sized frog sitting on top of the entire land). If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly.

See: Metaphor

Exodus 8:7 (#1)

“the magicians” - “with their magic”

See how you translated these in 7:11.

See: Translate Unknowns

Exodus 8:8 (#1)

וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וּלְאַהֲרֹן

“And Pharaoh called for Moses and for Aaron”

Alternate translation: “Then Pharaoh sent for Moses and Aaron” or “And the king summoned Moses and Aaron”

Exodus 8:8 (#2)

וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר

“And Pharaoh called for Moses and for Aaron, and he said”

It is implied that Moses and Aaron came to Pharaoh between the time when he called them and when he spoke to them. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “And Pharaoh called for Moses and for Aaron, and after they came, he said”

See: Assumed Knowledge and Implicit Information

Exodus 8:8 (#3)

אֶל־יְהוָה וְיָסֵר הַצְּפַרְדְּעִים מִמֶּנִּי וּמֵעַמִּי

“to Yahweh that he may take away the frogs from me and from my people”

In some languages you may have to make the content of Pharaoh’s prayer to Yahweh a direct quote. Note that this will make it a second-level quotation and you will need to mark it with second-level quotation markings if your language uses them. Alternate translation: “to Yahweh saying, ‘Please take away the frogs from Pharaoh and from his people.’”

See: Direct and Indirect Quotations

Exodus 8:8 (#4)

וַאֲשַׁלְּחָה אֶת־הָעָם וְיִזְבְּחוּ לַיהוָה

“And I will let the people go, and they may sacrifice to Yahweh”

This promise is conditional on the frogs going away. Use a natural form in your language for hypothetical situations. Alternate translation: “Once the frogs are gone, I will let the people go, and they may sacrifice to Yahweh”

See: Hypothetical Situations

Exodus 8:9 (#1)

הִתְפָּאֵר עָלַי

“Glorify yourself over me”

Moses speaks with false humility here. He is ironically pointing out Pharaoh’s powerlessness before Yahweh. Alternate translation: “You can choose”

See: Irony

Exodus 8:9 (#2)

לְךָ וְלַעֲבָדֶיךָ וּלְעַמְּךָ & מִמְּךָ וּמִבָּתֶּיךָ

“for you and for your servants and for your people,” - “from you and from your houses”

These lists mean “for everyone” and “from everywhere” (in Egypt). This makes clear that Moses will ask for a complete end of the plague. You should translate the list in such a way that it does not convey limitation to these specifics but is understood to imply universality.

See: Merism

Exodus 8:10 (#1)

לְמַעַן תֵּדַע כִּי־אֵין כַּיהוָה אֱלֹהֵינוּ

“so that you will know that there is no one like Yahweh, our God”

This knowledge is the goal of Yahweh’s granting a respite from the frogs. In some languages you may need to place this at the end of 8:11, after Moses says the frogs will leave. Use a natural way in your language for indicating purpose.

See: Connect — Goal (Purpose) Relationship

Exodus 8:10 (#2)

אֱלֹהֵינוּ

“our God”

Here, **our** refers to the Israelites’ God, excluding Pharaoh and the Egyptians. Your language may require you to mark these forms.

See: Exclusive and Inclusive ‘We’

Exodus 8:11 (#1)

מִמְּךָ וּמִבָּתֶּיךָ וּמֵעֲבָדֶיךָ וּמֵעַמְּךָ

“from you and from your houses and from your servants and from your people”

This list means “from everywhere and everyone” (in Egypt). This shows that the end of the plague will be as complete as was its extent. You should translate the list in such a way that it does not convey limitation to these specifics but is understood to imply universality.

See: Merism

Exodus 8:12 (#1)

שָׂם

“he had set”

Alternate translation: “Yahweh had set”

Exodus 8:12 (#2)

וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן

“And Moses and Aaron went out”

A minor scene shift occurs here. Use the natural form in your language for introducing a new event.

See: Introduction of a New Event

Exodus 8:13 (#1)

מִן־הַבָּתִּים מִן־הַחֲצֵרֹת וּמִן־הַשָּׂדֹת

“from the houses, from the courts, and from the fields”

This list means “from everywhere” (in Egypt). This makes clear that there was a complete end of the plague. You should translate the list in such a way that it does not convey limitation to these specifics but is understood to imply universality.

See: Merism

Exodus 8:14 (#1)

חֳמָרִם חֳמָרִם

“into many piles”

Literally, the Hebrew says “piles piles.” Repetition is used in Hebrew to emphasize how many or how big the piles of frogs were.

Exodus 8:15 (#1)

וְהַכְבֵּד אֶת־לִבּוֹ

“and he caused his heart to be heavy”

Pharaoh’s stubborn attitude is spoken of as if he made his own **heart heavy**. If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. See how you translated this in Exodus 7:14, but note there that the state of Pharaoh’s heart is reported, whereas here Pharaoh makes his own heart heavy. Alternate translation: “and Pharaoh determined to be defiant”

See: Metaphor

Exodus 8:15 (#2)

כַּאֲשֶׁר דִּבֶּר יְהוָה

“just as Yahweh had said”

Alternate translation: “just as Yahweh had said Pharaoh would do”

Exodus 8:16 (#1)

וַיֹּאמֶר יְהוָה

“And Yahweh said”

A new scene begins here. Use the natural form in your language for introducing a new event. This is the start of the third plague sequence.

See: Introduction of a New Event

Exodus 8:16 (#2)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־אַהֲרֹן

“And Yahweh said to Moses, “Say to Aaron”

Say to Aaron starts a direct quotation. It may be helpful to your readers to indicate this by marking it with first-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. However, it may be helpful to translate one of the parts as an indirect quotation so that you do not have to have two levels of quotations here. See the UST. Alternate translation: “And Yahweh told Moses to tell Aaron”

See: Direct and Indirect Quotations

Exodus 8:16 (#3)

נְטֵה אֶת־מַטְּךָ וְהַךְּ

“Stretch out your staff and strike”

This is one action or motion, but it is described with the two verbs that occur throughout this section of plague judgment.

Exodus 8:16 (#4)

אֶת־מַטֶּךָ

“your staff”

This refers to Aaron’s staff. See note in the chapter 8 Intro regarding the hand and staff.

Exodus 8:16 (#5)

לְכִנִּם

“lice”

We do not know exactly what this word means. It is probably a tiny (as in dust-particle size), biting insect. You should choose a different insect here than the one in the next plague (8:21–8:31).

See: Translate Unknowns

Exodus 8:17 (#1)

וַיֵּט אַהֲרֹן אֶת־יָדוֹ בְּמַטֵּהוּ וַיַּךְ אֶת־עֲפַר הָאָרֶץ

“and Aaron stretched out his hand with his staff and he struck the dust of the ground”

Again, this is one action or motion, but it is described with the two verbs, **stretched** and **struck**, that occur throughout this section of plague judgment. See how you translated it in the 8:16.

Exodus 8:17 (#2)

אֶת־יָדוֹ בְּמַטֵּהוּ

“his hand with his staff”

See note in the chapter 8 Intro regarding the hand and staff.

Exodus 8:17 (#3)

הַכִּנָּם & כִּנִּים

“lice” - “lice”

Again, we do not know what this term refers to for certain, so see how you translated it in 8:16.

See: Translate Unknowns

Exodus 8:17 (#4)

בָּאָדָם

“on man”

Here **man** includes women and children. Alternate translation: “people” or “mankind” or “humans” See the UST.

See: When Masculine Words Include Women

Exodus 8:17 (#5)

כָּל־עֲפַר הָאָרֶץ & בְּכָל־אֶרֶץ מִצְרָיִם

“All the dust of the ground” - “in all the land of Egypt”

This extraordinary statement with the repeated **all** is used to emphasize the extent and severity of the plague. If this would be unnatural in your language use a natural way to communicate that.

See: Hyperbole

Exodus 8:18 (#1)

“the magicians” - “with their magic”

See how you translated these in 7:11.

See: Translate Unknowns

Exodus 8:18 (#2)

“lice,” - “lice”

See how you translated this term in 8:16.

See: Translate Unknowns

Exodus 8:18 (#3)

בָּאָדָם

“on man”

Here **man** includes women and children. Alternate translation: “people” or “mankind” or “humans” See UST.

See: When Masculine Words Include Women

Exodus 8:19 (#1)

“the magicians”

See how you translated this term in 7:11.

See: Translate Unknowns

Exodus 8:19 (#2)

אֶצְבַּע אֱלֹהִים הִוא

“It is the finger of God”

The words “finger of God” represent the power of God. If it would be helpful in your language, you could translate the meaning plainly. Alternate translation: “This is the powerful work of God”

See: Synecdoche

Exodus 8:19 (#3)

וַיֶּחֱזַק לֵב־פַּרְעֹה

“And the heart of Pharaoh was strong”

Pharaoh’s stubborn attitude is spoken of as if his **heart** were **strong**. If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. See how you translated this in Exodus 7:13. This is a neutral statement (it does not say that anyone caused him to be stubborn as many others in this part of the narrative do). Alternate translation: “Pharaoh was still defiant”

See: Metaphor

Exodus 8:19 (#4)

אֲלֵהֶם

“to them”

Here, **them** may refer to the magicians or to Aaron and Moses. Alternate translation: “to the magicians’ warning”

See: Pronouns — When to Use Them

Exodus 8:19 (#5)

כַּאֲשֶׁר דִּבֶּר יְהוָה

“just as Yahweh said”

Some languages will need to place this before the thing that Yahweh predicted, as in the UST.

Exodus 8:20 (#1)

וְהִתְיַצֵּב לִפְנֵי פַרְעֹה

“and station yourself before the face of Pharaoh”

Alternate translation: “and present yourself to Pharaoh”

Exodus 8:20 (#2)

וַיֹּאמֶר יְהוָה

“And Yahweh said”

A new scene begins here. Use the natural form in your language for introducing a new event. This is the beginning of the fourth plague sequence.

See: Introduction of a New Event

Exodus 8:20 (#3)

לִפְנֵי פַרְעֹה

“before the face of Pharaoh”

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

See: Metonymy

Exodus 8:20 (#4)

הִנֵּה

“Behold”

Behold is used to draw attention to important information that is next. In some languages and translation styles, it will make the most sense to omit this, as in the UST. Alternate translation: “Listen carefully”

Exodus 8:20 (#5)

כֹּה אָמַר יְהוָה

“Thus says Yahweh”

This phrase opens a direct quote that continues until the end of 8:23. It may be helpful to your readers to indicate this with an opening first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation. However, you may also consider making the opening portion an indirect quote so that you do not have a quote inside of a quote for the next verses. Alternate translation: “that Yahweh says”

See: Direct and Indirect Quotations

Exodus 8:20 (#6)

כֹּה אָמַר יְהוָה

“Thus says Yahweh”

This quotation formula is used to introduce commands from Yahweh. See chapter 4 Intro for more information.

Exodus 8:20 (#7)

שַׁלַּ֣ח

“Let” - “go”

This phrase opens a second-level direct quotation which continues until the end of 8:23, unless you made **thus says Yahweh** an indirect quotation. It may be helpful to your readers to indicate this by marking it with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation.

See: Quote Markings

Exodus 8:20 (#8)

וְיַעַבְדֻנִי

“and they will serve me”

This is the purpose of the people being let go. Use a natural way in your language for indicating purpose. Alternate translation: “so they can serve me”

See: Connect — Goal (Purpose) Relationship

Exodus 8:21 (#1)

הִנְנִי

“behold me”

The expression **behold me!** is used to draw attention to important information that is next. Alternate translation: “Listen carefully”

Exodus 8:21 (#2)

אֶת־הָעָ֑רֹב & אֶת־הָעָ֑רֹב

“the swarm” - “the swarm”

Here, **the swarm** is a collective singular noun that refers to a great number of flying, biting insects traveling in a group. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “swarms of flies”

See: Collective Nouns

Exodus 8:21 (#3)

אֶת־הָעָ֑רֹב & אֶת־הָעָ֑רֹב

“the swarm” - “the swarm”

Here, **the swarm** probably refers to the common large flies that bother humans and livestock.

See: Translate Unknowns

Exodus 8:21 (#4)

בְּךָ֖ וּבַעֲבָדֶ֑יךָ וּבְעַמְּךָ֖ וּבְבָתֶּ֥יךָ & בָּתֶּ֣י מִצְרַ֗יִם & וְגַם־הָאֲדָמָה

“at you and at your servants and at your people and into your houses.” - “the houses of Egypt” - “and even the ground”

This long list means “everywhere in Egypt.” It is presented in this way for rhetorical effect, that is, to convince Pharaoh of how bad this plague will be so he will obey. You should translate the list in such a way that the flies’ location is not limited to these specific places but is understood to imply universality.

See: Merism

Exodus 8:22 (#1)

לְבַלְתִּי֙ הְיוֹת־שָׁ֣ם עָרֹ֔ב

“so that the swarm will not be there”

This is the goal of Yahweh treating the land of Goshen differently. Alternate translation: “by keeping the swarm from there”

See: Connect — Goal (Purpose) Relationship

Exodus 8:22 (#2)

עָרֹ֔ב

“the swarm”

This is a collective singular noun that refers to a great number of swarming, biting insects. See how you translated this in 8:21. Alternate translation: “swarms of flies”

See: Collective Nouns

Exodus 8:22 (#3)

עָרֹ֔ב

“the swarm”

These are probably the common large flies that bother humans and livestock. See how you translated this in 8:21

See: Translate Unknowns

Exodus 8:22 (#4)

לְמַעַן תֵּדַ֣ע כִּ֔י אֲנִ֖י יְהוָ֑ה בְּקֶ֥רֶב הָאָֽרֶץ

“in order that you may know that I am Yahweh in the middle of the land”

This is the goal of treating the Israelites differently. In some languages you may need to put this phrase the beginning of the verse. Use a natural way in your language for indicating purpose.

See: Connect — Goal (Purpose) Relationship

Exodus 8:22 (#5)

אֲנִי יְהוָה בְּקֶרֶב הָאָרֶץ

"I am Yahweh in the middle of the land"

Here, **am** could be connecting **I** and **Yahweh** or it could be connecting **I, Yahweh** and **in the middle of the land**. Alternate translation: "I, Yahweh, am in the middle of the land"

Exodus 8:23 (#1)

פְּדֻת

"redemption"

This is a noun derived from a verb meaning "to buy back." Very broadly, it can mean "to save or rescue." If your language does not use an abstract noun for the idea of **redemption**, you can express the same idea in another way. See the next note regarding textual variants for more information.

See: Abstract Nouns

Exodus 8:23 (#2)

פְּדֻת

"redemption"

Many translations follow the Septuagint here, which uses the word "division." A minor change to the Hebrew would also produce the word translated "treat differently" in the 8:22. Alternate translation: "a division"

See: Textual Variants

Exodus 8:23 (#3)

עַמִּי

"my people"

Yahweh's people, that is, the Israelites. Alternate translation: "the Israelites"

Exodus 8:23 (#4)

עַמֶּךָ

"your people"

Pharaoh's people, that is, the Egyptians. Alternate translation: "the Egyptians"

Exodus 8:23 (#5)

לְמָחָר יִהְיֶה הָאֹת הַזֶּה

"This sign will happen tomorrow"

After this phrase, the three levels of direct quotations of Yahweh that started in 8:20 ends. It may be helpful to your readers to indicate this with closing first-level, second-level, and third-level quotation marks or with whatever other punctuation or convention your language uses to indicate the end of quotations. You may not have three levels if you made any level an indirect quotation.

See: Quote Markings

Exodus 8:24 (#1)

וַיַּעַשׂ יְהוָה כֵּן

"And Yahweh did so"

The UST supplies a brief sentence filling in the gap between Yahweh's command to Moses and the onset of the plague. If it would be helpful to your readers, you could express that explicitly to make the progression of events clear. Alternate translation: "Moses obeyed the instructions Yahweh gave him, and Pharaoh responded as Yahweh had said he would. And Yahweh did so"

See: Assumed Knowledge and Implicit Information

Exodus 8:24 (#2)

וַיַּעַשׂ יְהוָה כֵּן

"And Yahweh did so"

There is a minor scene change here. Use the natural form in your language for introducing a new event.

See: Introduction of a New Event

Exodus 8:24 (#3)

עָרֹב

"a" - "swarm"

There are probably the common large flies that bother humans and livestock. See how you translated this in 8:21

See: Translate Unknowns

Exodus 8:24 (#4)

וַיָּבֹא

"and" - "came"

Some languages may need to translate this as "going" rather than "coming." Alternate translation: "and … went"

See: Go and Come

Exodus 8:24 (#5)

בֵּ֖יתָה פַּרְעֹ֑ה וּבֵ֣ית עֲבָדָ֗יו

“to the house of Pharaoh and the houses of his servants”

This means “to everyone everywhere” (in Egypt), as made explicit in the next statement. This makes clear that the insects were throughout the land. You should translate this in such a way that it does not convey limitation to these specifics but is understood to imply universality.

See: Merism

Exodus 8:24 (#6)

תִּשָּׁחֵ֥ת הָאָ֖רֶץ מִפְּנֵ֥י הָעָרֹֽב

“The land was ruined from the face of the swarm”

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Alternate translation: “The swarms of flies devastated the land”

See: Active or Passive

Exodus 8:24 (#7)

מִפְּנֵ֥י הָעָרֹֽב

“from the face of the swarm”

Here, **face** represents the presence of the insects. Alternate translation: “because the insects were everywhere”

See: Metonymy

Exodus 8:25 (#1)

וַיִּקְרָא

“And” - “called”

This happened during the plague.

See: Connect — Simultaneous Time Relationship

Exodus 8:25 (#2)

לֵאלֹהֵיכֶ֖ם

“to your God”

Here, **your** is plural. It could refer either to Moses and Aaron or to the Israelites. If your language uses different forms of “you” depending on the number of people addressed, use a dual form (if you have one) if your team decides it means Moses and Aaron; otherwise use a plural form.

See: Forms of ‘You’ — Dual/Plural

Exodus 8:26 (#1)

תוֹעֲבַ֥ת מִצְרַ֖יִם & אֶת־תּוֹעֲבַ֥ת מִצְרַ֖יִם

“an abomination of the Egyptians” - “an abomination of the Egyptians”

We do not know what about their sacrificing was an **abomination** to the Egyptians. The same term is used in Genesis 43:32 and 46:34 to describe the Egyptians’ feelings about eating with Hebrews and about the Hebrew profession of shepherding, respectively. Translators should attempt to convey the strong negative feelings that would be provoked in the Egyptians without speculating as to the cause.

Exodus 8:26 (#2)

נִזְבַּ֖ח & אֱלֹהֵ֑ינוּ & נִזְבַּ֖ח & יִסְקְלֻ֥נוּ

“we will sacrifice” - “our God.” - “we would sacrifice” - “would they” - “stone us”

Here, **we**, **our,** and **us** should all be translated as exclusive (if your language makes that distinction). Pharaoh and the Egyptians are not included.

See: Exclusive and Inclusive ‘We’

Exodus 8:26 (#3)

וְלֹ֥א יִסְקְלֻ֖נוּ

“and would they not stone us”

Moses asks this question to show Pharaoh that the Egyptians would not allow the Israelites to worship Yahweh by making a sacrifice repugnant to them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “they will certainly stone us!”

See: Rhetorical Question

Exodus 8:26 (#4)

לְעֵינֵיהֶ֥ם

“before their eyes”

The express **before their eyes** is a figurative way of saying “where they can see.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “in their sight”

See: Metonymy

Exodus 8:27 (#1)

נֵלֵ֣ךְ & וְזָבַחְנוּ & אֱלֹהֵ֑ינוּ & אֵלֵ֖ינוּ

“We must travel” - “and we will sacrifice” - “our God,” - “to us”

Here, **we**, **our,** and **us** should all be translated as exclusive (if your language makes that distinction). Pharaoh and his people are not included.

See: Exclusive and Inclusive ‘We’

Exodus 8:28 (#1)

אֶתְכֶם & אֱלֹהֵיכֶם & תַּרְחִיקוּ

“you” - “your God” - “you” - “very far”

If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 8:28 (#2)

אֶתְכֶם

“you”

Alternate translation: “the Israelites”

Exodus 8:28 (#3)

הַרְחֵק & תַּרְחִיקוּ

“you” - “certainly” - “very far”

In Hebrew, **far** is repeated to emphasize (with **not**) that they are absolutely not to go too far. If your language does not use repeating words like this, express the emphasis in another way.

See: Idiom

Exodus 8:29 (#1)

הִנֵּה

“Behold”

Behold is a term meant to focus the attention of the listener on what the speaker is about to say. If there is not a good way to translate this term in your language, this term can be omitted from the translation. Alternate translation: “Know this”

Exodus 8:29 (#2)

הֶעָרֹב

“the swarm”

These are probably the common large flies that bother humans and livestock. See how you translated this in 8:21

See: Translate Unknowns

Exodus 8:29 (#3)

מִפַּרְעֹה & פַּרְעֹה

“from Pharaoh,” - “Pharaoh”

Moses may be using the third person to refer to Pharaoh to show respect, because the king appears to be relenting. If use of the third person is not a way of showing respect in your culture or is not a valid way of addressing an individual at all, you may need to change the form. Alternate translation: “from you … you”

See: First, Second or Third Person

Exodus 8:29 (#4)

מִפַּרְעֹה מֵעֲבָדָיו וּמֵעַמּוֹ

“from Pharaoh, from his servants, and from his people”

This list means “from everywhere and everyone” (in Egypt). This shows that the end of the plague will be as complete as its extent. You should translate the list in such a way that it does not convey limitation to these specifics but is understood to imply universality.

See: Merism

Exodus 8:29 (#5)

אַל־יֹסֵף פַּרְעֹה הָתֵל לְבִלְתִּי שַׁלֵּחַ אֶת־הָעָם

“may Pharaoh not continue to deceive in order to fail to let the people go”

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “you must begin to deal truthfully with us and let our people go”

See: Double Negatives

Exodus 8:29 (#6)

רַק אַל־יֹסֵף פַּרְעֹה הָתֵל

“Only may Pharaoh not continue to deceive”

Alternate translation: “But you must not deceive us” or “But you must not lie to us”

Exodus 8:30 (#1)

וַיֵּצֵא מֹשֶׁה

“And Moses went out”

There is a minor scene shift here. Use the natural form in your language for introducing a new event.

See: Introduction of a New Event

Exodus 8:31 (#1)

הֶעָרֹב

“the swarm”

These are probably the common large flies that bother humans and livestock. See how you translated this in 8:21

See: Translate Unknowns

Exodus 8:31 (#2)

מִפַּרְעֹה מֵעֲבָדָיו וּמֵעַמּוֹ

“from Pharaoh, from his servants, and from his people”

This list means “from everyone and everywhere” (in Egypt). This makes clear that there was a complete end of the plague. You should translate the list in such a way that it does not convey limitation to these specifics but is understood to imply universality.

See: Merism

Exodus 8:31 (#3)

לֹא נִשְׁאַר אֶחָד

“Not one remained”

This extreme statement emphasizes how thoroughly Yahweh removed the insects from the land. If it would be helpful in your language, you could use an equivalent expression from your language that emphasizes thoroughness or complete lack of the swarm. Alternate translation: “There was not a single one of these insects left in the whole land”

See: Hyperbole

Exodus 8:32 (#1)

וַיַּכְבֵּד פַּרְעֹה אֶת־לִבּוֹ

“And Pharaoh caused his heart to be heavy”

Pharaoh’s stubborn attitude is spoken of as if he made his own **heart heavy**. If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. See how you translated this in 8:15. Alternate translation: “Pharaoh determined to be defiant”

See: Metaphor

Exodus 9:1 (#1)

וַיֹּאמֶר יְהוָה

“And Yahweh said”

A new scene begins here. Use the natural form in your language for introducing a new event. This is the beginning of the fifth plague sequence.

See: Introduction of a New Event

Exodus 9:1 (#2)

אֶל־מֹשֶׁה

“to Moses”

After this phrase, a direct quote begins that continues to the end of 9:4 and contains two additional levels of quotes. It may be helpful to your readers to indicate this with an opening first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes unless there is something unique about them.

See: Quote Markings

Exodus 9:1 (#3)

וְדַבַּרְתָּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים

“and speak to him: ‘Thus says Yahweh, the God of the Hebrews”

You may want to translate the second-level quotation beginning with **Thus says Yahweh** as an indirect quotation in order to reduce the levels of quotations in this passage. Alternative translation: “and say to him that Yahweh, the God of the Hebrews, says”

See: Quotes within Quotes

Exodus 9:1 (#4)

כֹּה־אָמַר יְהוָה

“Thus says Yahweh”

This quotation formula is used to introduce commands from Yahweh. See chapter 4 Intro for more information.

Exodus 9:1 (#5)

אֶת־עַמִּי

“my people”

Alternate translation: “the Israelites”

Exodus 9:2 (#1)

כִּי אִם־מָאֵן אַתָּה לְשַׁלֵּחַ וְעוֹדְךָ מַחֲזִיק בָּם

“Surely if you are unwilling to let go, but are still holding on to them”

These two phrases mean basically the same thing. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: “If you continue refusing to let them go”

See: Parallelism

Exodus 9:3 (#1)

הִנֵּה

“behold”

The word **behold** is used to draw attention to surprising information that follows. Alternate translation: “look out”

Exodus 9:3 (#2)

יַד־יְהוָה הוֹיָה בְּמִקְנְךָ

“The hand of Yahweh is about to be on your livestock”

Here, **hand** represents Yahweh’s power to afflict their animals with disease. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “Then the power of Yahweh will afflict your livestock”

See: Metonymy

Exodus 9:3 (#3)

יַד־יְהוָה

“The hand of Yahweh”

This is part of the reported speech that Yahweh wants Moses to say to Pharaoh. Therefore, you could change the third person **the hand of Yahweh** to first person if it would be clearer in your language. Alternate translation: “My hand”

See: First, Second or Third Person

Exodus 9:3 (#4)

בְּמִקְנְךָ

“on your livestock”

While the word **your** here is not plural, the next verse shows that it refers to all the people of Egypt who owned cattle. If your language uses different forms of “you” depending on the number of people addressed, you may want to use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 9:3 (#5)

בַּסּוּסִים בַּחֲמֹרִים בַּגְּמַלִּים בַּבָּקָר וּבַצֹּאן

“on the horses, on the donkeys, on the camels, on the cattle, and on the flock”

This long list is meant to reinforce the universal effects of the coming plague. It is presented in this way for rhetorical effect, that is, to convince Pharaoh of how bad this plague will be so he will obey. You should translate the list in such a way that it is not limiting but is understood to imply universality.

See: Merism

Exodus 9:3 (#6)

בַּבָּקָר וּבַצֹּאן

“on the cattle, and on the flock”

These (**cattle** and **flock**) are collective singular nouns which refer to groups of animals. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “on your bulls and cows and on your sheep and goats”

See: Collective Nouns

Exodus 9:3 (#7)

כָּבֵד

“heavy”

Here the plague is spoken of as if it weighed a lot. This means it would be very bad. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “severe”

See: Metaphor

Exodus 9:4 (#1)

יְהוָה

“Yahweh”

This is part of the reported speech that Yahweh wants Moses to say to Pharaoh. Therefore, you could change the third person **Yahweh** to first person if it would be clearer in your language. You should do the same as you did in 9:4. Alternate translation: “I”

See: First, Second or Third Person

Exodus 9:4 (#2)

יִשְׂרָאֵל

“Israel”

Here, **Israel** refers to the Israelites. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “the Israelite people”

See: Metonymy

Exodus 9:4 (#3)

יִשְׂרָאֵל

“Israel”

Here, **Israel** is used as a collective singular noun. If your language would not refer to a group of people in this way, you may need to translate it as plural. Alternate translation: "the Israelite people"

See: Collective Nouns

Exodus 9:4 (#4)

מִקְנֵה מִצְרַיִם

"the livestock of Egypt"

Here, **Egypt** refers to the Egyptians. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the livestock of the Egyptian people"

See: Metonymy

Exodus 9:4 (#5)

דָּבָר

"thing"

Alternate translation: "animal"

Exodus 9:4 (#6)

מִכָּל־לִבְנֵי יִשְׂרָאֵל

"from any of the sons of Israel"

Alternate translation: "which belongs to any of the sons of Israel"

Exodus 9:5 (#1)

וַיָּשֶׂם יְהוָה מוֹעֵד

"And Yahweh set an appointment"

Alternate translation: "And Yahweh made an appointed time"

Exodus 9:5 (#2)

לֵאמֹר

"saying"

This marks the beginning of a direct quotation. It can be omitted in translation if your language does not use a similar form. However, in this sentence it is the only verb related to speech, so you may need to translate it similarly to the way the UST does.

Exodus 9:5 (#3)

יְהוָה

"Yahweh"

Yahweh is speaking here. Therefore, you could change the third person **Yahweh** to first person if it would be clearer in your language. Alternate translation: "I, Yahweh,"

See: First, Second or Third Person

Exodus 9:6 (#1)

וַיַּעַשׂ יְהוָה

"And Yahweh did"

It is implied that Moses went and spoke to Pharaoh as directed. If it would be helpful to your readers, you could express that explicitly. Alternate translation: "Moses did as Yahweh had commanded. And Yahweh did"

See: Assumed Knowledge and Implicit Information

Exodus 9:6 (#2)

כֹּל מִקְנֵה

"all of the livestock of"

This is exaggerated to emphasize the seriousness of the event. There were still some animals alive that were afflicted by later plagues. However, it may be best to translate this with the word "all."

See: Hyperbole

Exodus 9:6 (#3)

מִצְרַיִם

"Egypt"

Here, **Egypt** refers to the Egyptians. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the Egyptian peoples'"

See: Metonymy

Exodus 9:6 (#4)

וּמִמִּקְנֵה בְנֵי־יִשְׂרָאֵל לֹא־מֵת אֶחָד

"But from the livestock of the sons of Israel not one died"

Here the author uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "But every single one of the Israelites' livestock lived"

See: Litotes

Exodus 9:7 (#1)

וְהִנֵּה

“and, behold”

Again, **behold** is used to draw attention to surprising information that follows. Alternate translation: “and listen”

Exodus 9:7 (#2)

לֹא־מֵת מִמִּקְנֵה יִשְׂרָאֵל עַד־אֶחָד

“not even one of the livestock of Israel had died”

Here the author uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: “every single one of the Israelites’ livestock was alive”

See: Litotes

Exodus 9:7 (#3)

יִשְׂרָאֵל

“of Israel”

Here, **Israel** refers to the Israelites. Alternate translation: “of the Israelites”

See: Metonymy

Exodus 9:7 (#4)

יִשְׂרָאֵל

“of Israel”

Here, **Israel** is a collective singular noun. If your language would not refer to a group of people in this way, you may need to translate it as plural. Alternate translation: “the Israelites”

See: Collective Nouns

Exodus 9:7 (#5)

וַיִּכְבַּד לֵב פַּרְעֹה

“But the heart of Pharaoh was heavy”

Pharaoh’s stubborn attitude is spoken of as if his **heart** were **heavy**. If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. This is a neutral statement (it does not say that anyone caused him to be stubborn as many others in this part of the narrative do). See how you translated this in Exodus 7:14. Alternate translation: “But Pharaoh was defiant”

See: Metaphor

Exodus 9:8 (#1)

וַיֹּאמֶר יְהוָה

“And Yahweh said”

A new scene begins here. Use the natural form in your language for introducing a new event. This is the start of the sixth plague scene.

See: Introduction of a New Event

Exodus 9:8 (#2)

לָכֶם & חָפְנֵיכֶם

“to you” - “both your hands of”

You and **your** refer to both Moses and Aaron. If your language uses different forms of “you” depending on the number of people addressed, use dual form (if you have one) or plural forms (if not) here.

See: Forms of ‘You’ — Dual/Plural

Exodus 9:8 (#3)

קְחוּ לָכֶם מְלֹא חָפְנֵיכֶם

“Take to you a fullness of both your hands of”

Alternate translation: “Each of you fill both your hands with”

Exodus 9:8 (#4)

פִּיחַ כִּבְשָׁן

“ash of a furnace”

Alternate translation: “ash from a furnace” or “ash produced by a furnace”

Exodus 9:8 (#5)

פִּיחַ

“ash of”

Here, **ash** is singular. For some languages you may need to make it plural as in the UST.

See: Collective Nouns

Exodus 9:8 (#6)

הַשָּׁמַיִמָה

“toward heaven”

Alternate translation: “toward the sky”

Exodus 9:8 (#7)

לְעֵינֵי פַרְעֹה

“before the eyes of Pharaoh”

The phrase **before the eyes of Pharaoh** means in his sight. If it would be helpful in your language, you could use an

equivalent expression or plain language. Alternate translation: “in the sight of Pharaoh” or “so Pharaoh sees it”

See: Metonymy

Exodus 9:9 (#1)

לִשְׁחִין פֹּרֵחַ אֲבַעְבֻּעֹת

“boils, bursting blisters”

To have **boils** means to have a condition where the skin is red, hot, and painful, the skin breaks open, and puss and blood come out.

See: Translate Unknowns

Exodus 9:9 (#2)

הָאָדָם

“man”

Here, **man** includes women and children. Alternate translation: “people” or “mankind” or “humans” See UST.

See: When Masculine Words Include Women

Exodus 9:10 (#1)

“ash of”

Here, **ash** is singular. For some languages you may need to make it plural as in the UST. See how you translated this in 9:9.

See: Collective Nouns

Exodus 9:10 (#2)

“ash of a furnace”

Alternate translation: “ash from a furnace” or “ash produced by a furnace” See how you translated this in 9:9.

Exodus 9:10 (#3)

וַיַּעַמְדוּ לִפְנֵי פַרְעֹה

“and they stood before the face of Pharaoh”

Here, **before the face of Pharaoh** means in Pharaoh’s presence. Alternate translation: “and stood in Pharaoh’s presence” or “and stood in the presence of Pharaoh” See how you translated a similar statement in 9:9.

See: Metonymy

Exodus 9:10 (#4)

“toward the heavens”

Alternate translation: “toward the sky” See how you translated this in 9:9.

Exodus 9:10 (#5)

“boils, bursting blisters”

To have **boils** means to have a condition where the skin is red, hot, and painful, the skin breaks open, and puss and blood come out. See how you translated this in 9:9.

See: Translate Unknowns

Exodus 9:10 (#6)

“on man”

Here, **man** includes women and children. See how you translated this in 9:9.

See: When Masculine Words Include Women

Exodus 9:11 (#1)

“the magicians” - “on the magicians”

See how you translated **magicians** in 7:11.

Exodus 9:11 (#2)

לַעֲמֹד לִפְנֵי מֹשֶׁה

“to stand before the face of Moses”

Here, **before the face of** means in Moses’ presence. Alternate translation: “to stand in Moses’ presence”

See: Metonymy

Exodus 9:11 (#3)

מִפְּנֵי הַשְּׁחִין

“because of the face of the boils”

Here, **the face of** means the presence of or perhaps pain from the boils. Alternate translation: “because of the boils”

See: Metonymy

Exodus 9:11 (#4)

הַשְּׁחִין & הַשְּׁחִין

“the boils,” - “boils”

To have **boils** means to have a condition where the skin is red, hot, and painful, the skin breaks open, and puss and blood come out. See how you translated this in 9:9. However, this time only **boils** is used, without the description (“bursting blisters”) that is in the previous two verses.

See: Translate Unknowns

Exodus 9:12 (#1)

וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה

“But Yahweh strengthened the heart of Pharaoh”

This phrase means that it was God who made him stubborn. His stubborn attitude is spoken of as if his **heart** were **strong**. If the **heart** is not the body part your culture uses to refer to a person's will, consider using whichever organ your culture would use for this image. See how you translated this in 4:21. Alternate translation: "But Yahweh caused Pharaoh to be stubborn"

See: Metaphor

Exodus 9:13 (#1)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה

"And Yahweh said to Moses"

A new scene begins here. Use the natural form in your language for introducing a new event. This is the beginning of the seventh plague sequence.

See: Introduction of a New Event

Exodus 9:13 (#2)

וְהִתְיַצֵּב לִפְנֵי פַרְעֹה

"and stand before the face of Pharaoh"

Here, **before the face of** means in Pharaoh's presence. Alternate translation: "and stand in Pharaoh's presence"

See: Metonymy

Exodus 9:13 (#3)

וְאָמַרְתָּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים

"and say to him, 'Thus says Yahweh, the God of the Hebrews"

After **and say to him**, a second-level quote begins which continues until the end of 9:19. It may be helpful to your readers to indicate this with an opening second-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation within a quotation. However, it may be useful to translate this short quote frame as an indirect quotation, as the UST does.

See: Direct and Indirect Quotations

Exodus 9:13 (#4)

כֹּה־אָמַר יְהוָה

"Thus says Yahweh"

This quotation formula is used to introduce commands from Yahweh. See chapter 4 Intro for more information.

Exodus 9:14 (#1)

כִּי

"For"

Here it is implied that Pharaoh will again not let God's people go. **For** is expressing the result, that is, God's response to Pharaoh's disobedience to the command immediately preceding. You may need to insert this as in the UST or choose a contrastive conjunction. Alternate translation: "Otherwise,"

See: Connect — Reason-and-Result Relationship

Exodus 9:14 (#2)

אֲנִי שֹׁלֵחַ אֶת־כָּל־מַגֵּפֹתַי אֶל־לִבְּךָ

"I am about to send all my plagues to your heart"

Here, **to your heart** is a synecdoche that means that even Pharaoh will be hurt by the plagues. If it would be helpful in your language, you could translate the meaning plainly. Alternate translation: "I am about to send all my plagues against you personally"

See: Synecdoche

Exodus 9:15 (#1)

כִּי עַתָּה שָׁלַחְתִּי אֶת־יָדִי וָאַךְ אוֹתְךָ
וְאֶת־עַמְּךָ בַּדָּבֶר וַתִּכָּחֵד מִן־הָאָרֶץ

"For now I could have stretched out my hand and struck you and your people with a plague, and you would have been destroyed from the land"

This verse presents two things that God could have done but did not do to the Egyptians. This is to set up the reason he gives in 9:16. Be sure that it is clear in your translation that these are hypothetical past events. See the note regarding Yahweh's stated goals in the next verse. Some languages may need to reverse the order of these verses to put Yahweh's goals before his non-action. Use the natural form in your language for expressing a hypothetical situation.

See: Hypothetical Situations

Exodus 9:15 (#2)

שָׁלַחְתִּי אֶת־יָדִי וָאַךְ אוֹתְךָ

"I could have stretched out my hand and struck you"

Here, **my hand** refers to God's power. Alternate translation: "I could have used my power to attack you"

See: Metonymy

Exodus 9:15 (#3)

וָאַךְ אוֹתְךָ וְאֶת־עַמְּךָ בַּדָּבֶר

"and struck you and your people with a plague"

Here, **a plague** is spoken about as if it were something that could be used to hit someone. If your readers would

not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "and caused you and your people to suffer from a plague"

See: Metaphor

Exodus 9:16 (#1)

וְאוּלָם בַּעֲבוּר זֹאת הֶעֱמַדְתִּיךָ בַּעֲבוּר הַרְאֹתְךָ
אֶת־כֹּחִי וּלְמַעַן סַפֵּר שְׁמִי בְּכָל־הָאָרֶץ

"However, for this reason I appointed you: in order to show you my power and in order to proclaim my name in all the earth"

The statements from **to show** to the end of the verse are Yahweh's stated goals, and thus, his reasons for not yet destroying Egypt and Pharaoh. You will need to translate, **However, for this reason I appointed you: in order** in a way that connects with 9:15 in an action-goal manner.

See: Connect — Goal (Purpose) Relationship

Exodus 9:16 (#2)

וּלְמַעַן סַפֵּר שְׁמִי בְּכָל־הָאָרֶץ

"and in order to proclaim my name in all the earth"

Here, **my name** represents Yahweh's reputation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "and so that people everywhere will know who I am"

See: Metonymy

Exodus 9:17 (#1)

עוֹדְךָ מִסְתּוֹלֵל בְּעַמִּי

"You are still exalting yourself against my people"

Pharaoh's opposition to letting the Israelites go to worship Yahweh is spoken of as if he were raising himself up as a barrier to them. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "You are still blocking my people"

See: Metaphor

Exodus 9:17 (#2)

מִסְתּוֹלֵל

"You are" - "exalting yourself"

Here, Pharaoh is both the subject and object of the sentence. Translate this in a way that conveys that (1) Pharaoh is making Pharaoh (himself) proud and (2) this is metaphorically expressed as Pharaoh making Pharaoh (himself) the obstacle in the Israelites' way to freedom (as discussed in the previous note.)

See: Reflexive Pronouns

Exodus 9:17 (#3)

מִסְתּוֹלֵל

"You are" - "exalting yourself"

Here, **you** is Pharaoh.

Exodus 9:17 (#4)

בְּעַמִּי

"against my people"

Here, **my people** are the Israelites.

Exodus 9:18 (#1)

הִנְנִי

"Behold me"

Alternate translation: "Pay attention to the important thing I am about to tell you"

Exodus 9:18 (#2)

כָּעֵת & אֲשֶׁר לֹא־הָיָה כָמֹהוּ

"at this time, which there has never been anything like"

Alternate translation: "at this time. There has never been anything like this"

Exodus 9:19 (#1)

שְׁלַח הָעֵז אֶת־מִקְנְךָ וְאֵת כָּל־אֲשֶׁר לְךָ
בַּשָּׂדֶה

"send and bring to safety your livestock and all that is yours in the field"

The form of address here is singular; Moses is speaking directly to Pharaoh. However, the next two verses make it clear that Pharaoh's servants heard and understood this warning to be for them as well. In this sense Pharaoh represents the Egyptians. If it would be helpful in your language, you could use an equivalent expression or plain language.

See: Metonymy

Exodus 9:19 (#2)

וְיָרַד עֲלֵהֶם הַבָּרָד

"and the hail will come down on"

Alternate translation: “and the balls of ice will drop on”

Exodus 9:19 (#3)

כָּל־הָאָדָם

“every man”

Here, **man** means humans and includes men, women, and children. Alternate translation: “everyone” or “anyone”

See: When Masculine Words Include Women

Exodus 9:19 (#4)

וְהַבְּהֵמָה

“and beast”

Here, **and beast** includes domestic and wild animals.

Exodus 9:19 (#5)

וָמֵתוּ

“and they will die”

The people and animals **will die** because they will be fatally injured by the hail. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “and the hail will kill them”

See: Assumed Knowledge and Implicit Information

Exodus 9:19 (#6)

וָמֵתוּ

“and they will die”

Up to three levels of direct quotation (depending on your earlier decision about converting a level to an indirect quotation) end at the end of this verse. You should indicate that ending here with closing first-level, second-level, and third-level (if required) quotation marks or with whatever other punctuation or convention your language uses to indicate the end of quotations within quotations.

See: Quote Markings

Exodus 9:20 (#1)

הַיָּרֵא

“The fearers of”

As in some other occasions, Moses’ conversation with Pharaoh is not recorded. If it would be helpful to your readers, you could express the fact that he did as Yahweh instructed explicitly. See the UST.

See: Assumed Knowledge and Implicit Information

Exodus 9:20 (#2)

הַיָּרֵא אֶת־דְּבַר יְהוָה מֵעַבְדֵי פַרְעֹה

“The fearers of the word of Yahweh from the servants of Pharaoh”

Here, **the word of Yahweh** refers to Yahweh’s warning, more broadly it means they believed that Yahweh would do what he threatened. Alternate translation: “Those of Pharaoh’s servants who feared Yahweh’s warning”

Exodus 9:21 (#1)

וַאֲשֶׁר לֹא־שָׂם לִבּוֹ אֶל

“but whoever did not set his heart to”

Here, **set his heart** means he believed or thought something was true. If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. Alternate translation: “but whoever did not respect”

See: Metaphor

Exodus 9:21 (#2)

דְּבַר יְהוָה

“the word of Yahweh”

Here, **the word of Yahweh** refers to Yahweh’s warning, more broadly it means they did not believe that Yahweh would do what he threatened. Alternate translation: “Yahweh’s warning”

See: Metonymy

Exodus 9:22 (#1)

וַיֹּאמֶר יְהוָה

“And Yahweh said”

A minor scene shift occurs here and may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 9:22 (#2)

אֶת־יָדְךָ

“your hand”

See note in the chapter 8 Intro regarding the hand and staff.

Exodus 9:22 (#3)

הָאָדָם

“man”

Here, **man** includes women and children. See the UST.

See: When Masculine Words Include Women

Exodus 9:22 (#4)

הַבְּהֵמָה

“beast”

Here, **beast** includes domestic and wild animals.

Exodus 9:23 (#1)

אֶת־מַטֵּהוּ

“his staff”

See note in the chapter 8 Intro regarding the hand and staff.

Exodus 9:25 (#1)

מֵאָדָם וְעַד־בְּהֵמָה

“from man to beast”

Here, **from man to beast** is a figure of speech used to emphasize the extent and severity of the hail. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “every living thing”

See: Merism

Exodus 9:25 (#2)

מֵאָדָם

“from man”

Here, **man** includes women and children. Alternate translation: “from people” or “from mankind” or “from humans” See UST.

See: When Masculine Words Include Women

Exodus 9:25 (#3)

בְּהֵמָה

“beast”

Here, **beast** includes domestic and wild animals.

Exodus 9:27 (#1)

וַיִּשְׁלַח פַּרְעֹה

“And Pharaoh sent”

A minor scene shift occurs here and may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 9:27 (#2)

חָטָאתִי

“I have sinned”

Some commentators suggest translating **sinned** more literally, that is “missed the mark,” because Pharaoh is probably not admitting a moral failure, but instead, admitting that he misjudged.

Exodus 9:27 (#3)

הַצַּדִּיק & הָרְשָׁעִים

“is righteous,” - “are guilty”

Many commentators suggest that Pharaoh is using these terms in a narrow, legal sense and only referring to this instance. That is, he is saying something like “I’ve lost this round in court.” See UST.

Exodus 9:27 (#4)

וְעַמִּי

“and my people”

Here, **my people** refers to the Egyptians.

Exodus 9:28 (#1)

וְלֹא תֹסִפוּן לַעֲמֹד

“and you will not continue to stay”

Here Pharaoh uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: “really, I will let you go”

See: Litotes

Exodus 9:29 (#1)

וַיֹּאמֶר אֵלָיו מֹשֶׁה

“And Moses said to him”

Alternate translation: “And Moses said to Pharaoh”

Exodus 9:29 (#2)

אֶפְרֹשׂ אֶת־כַּפַּי אֶל־יְהוָה

“I will spread my palms to Yahweh”

This symbolic gesture accompanies prayer. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “I will pray to Yahweh”

See: Symbolic Action

Exodus 9:30 (#1)

וְאַתָּה וַעֲבָדֶיךָ

“But you and your servants”

This phrase is shifted to the beginning of the sentence to mark focus on Pharaoh and his servants because, despite Yahweh demonstrating his power, they are not yet afraid of him. If your language has a form or discourse feature that draws contrastive focus to participants, use it here.

See: Connect — Contrary to Fact Conditions

Exodus 9:30 (#2)

מִפְּנֵ֥י יְהוָֽה

“of the face of Yahweh”

Here, **face** means presence or power. Alternate translation: “of Yahweh”

See: Metonymy

Exodus 9:31 (#1)

“”

This and the next verse give background information so that the destruction caused by the later plagues can be understood by the reader. Use the natural form in your language for expressing background information.

See: Background Information

Exodus 9:31 (#2)

וְהַפִּשְׁתָּ֥ה & וְהַפִּשְׁתָּ֥ה

“And the flax” - “and the flax”

Flax is a plant that produces fibers that can be made into linen cloth.

See: Translate Unknowns

Exodus 9:31 (#3)

אָבִ֥יב

“was in ear”

This means the seeds at the top of the barley stalk were developing but still green.

See: Translate Unknowns

Exodus 9:31 (#4)

גִּבְעֹ֑ל

“was in bloom”

Alternate translation: “was flowering”

Exodus 9:32 (#1)

וְהַכֻּסֶּ֥מֶת

“and the spelt”

Spelt is a kind of wheat.

See: Translate Unknowns

Exodus 9:33 (#1)

וַיִּפְרֹ֥שׂ כַּפָּ֖יו אֶל־יְהוָ֑ה

“and he spread his palms to Yahweh”

This symbolic gesture accompanies prayer. See how you translated a similar phrase in Exodus 9:29. Alternate translation: “lifted up his hands toward Yahweh and prayed”

See: Symbolic Action

Exodus 9:34 (#1)

וַיַּכְבֵּ֥ד לִבּ֖וֹ

“and he caused his heart to be heavy”

Pharaoh’s stubborn attitude is spoken of as if he made his own **heart heavy**. This time his servants do the same. If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. See how you translated this in 8:15. Alternate translation: “Pharaoh determined to be defiant”

See: Metaphor

Exodus 9:34 (#2)

וַיֹּ֥סֶף לַחֲטֹ֖א

“and he added to his sin”

This statement is from the author’s perspective. Therefore, unlike in 9:27, **sin** should be translated with the word your language uses for “sin.”

Exodus 9:34 (#3)

וַיַּכְבֵּ֥ד לִבּ֖וֹ הֽוּא וַעֲבָדָֽיו

“and he caused his heart to be heavy, he and his servants”

Alternate translation: “and he caused his heart to be heavy. His servants did also” or “and he caused his heart to be heavy. His servants did the same”

Exodus 9:35 (#1)

וַיֶּחֱזַ֥ק לֵ֖ב פַּרְעֹ֑ה

“And the heart of Pharaoh was strong”

Pharaoh’s stubborn attitude is spoken of as if his **heart** were **strong**. If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. See how you translated this in Exodus 7:13. This is a neutral statement (it does not say that anyone caused him to be stubborn as many

others in this part of the narrative do). Alternate translation: "Pharaoh was still defiant"

See: Metaphor

Exodus 9:35 (#2)

כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה

"just as Yahweh had said by the hand of Moses"

This is similar to 9:12. In this case, what Yahweh said is spoken of as if it were something that could be held in someone's hand. This means that Moses delivered a message from Yahweh that Pharaoh would be stubborn. It is not clear if this message was given to the Israelites or if this refers to Moses' statement to Pharaoh in 9:30. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "just as Yahweh had told Moses to say"

See: Metaphor

Exodus 10:1 (#1)

כִּי־אֲנִי הִכְבַּדְתִּי אֶת־לִבּוֹ וְאֶת־לֵב עֲבָדָיו

"for I have made his heart and the heart of his servants heavy"

This means God made Pharaoh and his servants stubborn. Their stubborn attitude is spoken of as if their **hearts** were **heavy.** If the **heart** is not the body part your culture uses to refer to a person's will, consider using whichever organ your culture would use for this image. See how you translated this in 4:21, but note that the metaphor is slightly different here. Alternate translation: "for I have caused Pharaoh and his servants to be stubborn"

See: Metaphor

Exodus 10:2 (#1)

הִתְעַלַּלְתִּי בְּמִצְרַיִם

"I toyed with Egypt"

Alternate translation: "I mocked Egypt"

Exodus 10:3 (#1)

וַיֹּאמֶר אֵלָיו

"and said to him"

After this phrase, a direct quote begins that continues until near the end of 10:6. It may be helpful to your readers to indicate this with an opening first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes unless there is something unique about them.

See: Quote Markings

Exodus 10:3 (#2)

וַיֹּאמֶר אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים

"and said to him, "Thus says Yahweh, God of the Hebrews"

It may be helpful to turn the introductory quotation into an indirect quotation so that you do not have to use quotes within quotes. Alternate translation: "and told him that Yahweh, the God of the Hebrews, said thus"

See: Direct and Indirect Quotations

Exodus 10:3 (#3)

כֹּה־אָמַר יְהוָה

"Thus says Yahweh"

This quotation formula is used to introduce commands from Yahweh. See chapter 4 Intro for more information.

Exodus 10:3 (#4)

עַד־מָתַי מֵאַנְתָּ לֵעָנֹת מִפָּנָי

"Until when will you refuse to be humble from my face"

Here, **face** represents the presence of Yahweh. Particularly, it means the presence of his judgment (the plagues). Alternate translation: "Until when will you refuse to be humble when I judge you" or "Until when will you refuse to be humble before me"

See: Metonymy

Exodus 10:4 (#1)

הִנְנִי

"behold me"

Here, **behold me** adds emphasis to what is said next. Alternate translation: "beware"

Exodus 10:4 (#2)

אַרְבֶּה

"locust"

Here, **locust** is a singular noun referring to the group as one. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: "locusts"

See: Collective Nouns

Exodus 10:5 (#1)

וְכִסָּה אֶת־עֵין הָאָרֶץ וְלֹא יוּכַל לִרְאֹת אֶת־הָאָרֶץ

“And it will cover the sight of the land, and none will be able to see the land”

These parallel statements have a similar meaning. They are used to emphasize the great number of locusts that are coming. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one.

See: Parallelism

Exodus 10:5 (#2)

וְכִסָּה אֶת־עֵין הָאָרֶץ

“And it will cover the sight of the land”

Alternate translation: “And it will cover the land from sight”

Exodus 10:5 (#3)

וְכִסָּה & וְאָכַל & וְאָכַל

“And it will cover” - “And it will devour” - “And it will devour”

Here the pronoun **it** agrees in number with the collective singular “locust” in the previous verse. Insects are often referred to without gender in English, but you will need to use whatever number, gender, or noun class is required in your language to agree with the word for “locust” that you used in 10:4. See the UST.

See: Collective Nouns

Exodus 10:6 (#1)

מִיּוֹם הֱיוֹתָם עַל־הָאֲדָמָה עַד הַיּוֹם הַזֶּה

“from the day they came to be on the earth until this day”

Here, **on the earth** could either mean “on the planet” or “on the land” (Egypt). Either way, the entire phrase is meant to emphasize an extremely long time, with the intended meaning being “never.”

See: Hyperbole

Exodus 10:6 (#2)

וַיִּפֶן

“And he turned around”

10:3 says that Aaron came in to see the king with Moses. It is implied that he left with him as well. You may make this explicit if it would help your readers.

See: Assumed Knowledge and Implicit Information

Exodus 10:7 (#1)

עַד־מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ

“Until when will this be a trap to us”

Pharaoh’s servants ask this question to show Pharaoh that he is stubbornly causing the destruction of Egypt. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “We must not let this man continue to cause trouble for us!”

See: Rhetorical Question

Exodus 10:7 (#2)

אֶת־הָאֲנָשִׁים

“the men”

Here, **men** may be literal or it may refer to the Israelites, including the women and children. In 10:10 the king rejects the idea of letting the women and children go, and in 10:11 he specifically says that the men can go.

See: When Masculine Words Include Women

Exodus 10:7 (#3)

הֲטֶרֶם תֵּדַע כִּי אָבְדָה מִצְרָיִם

“Do you not understand yet that Egypt has perished”

Pharaoh’s servants ask this question to bring Pharaoh to recognize what he refuses to see. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You should realize that Egypt is destroyed!”

See: Rhetorical Question

Exodus 10:7 (#4)

כִּי אָבְדָה מִצְרָיִם

“that Egypt has perished”

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Alternate translation: “that these plagues have destroyed Egypt” or “that their God has destroyed Egypt”

See: Active or Passive

Exodus 10:8 (#1)

וַיּוּשַׁב אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן אֶל־פַּרְעֹה

“And Moses and Aaron were brought back to Pharaoh”

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Alternate translation: “And a servant brought Moses and Aaron back to Pharaoh”

See: Active or Passive

Exodus 10:8 (#2)

מִי וָמִי

“Who and who”

Alternate translation: “Who all”

Exodus 10:9 (#1)

נֵלֵךְ & נֵלֵךְ

“We shall go” - “We shall go”

We means the Israelites and does not include Pharaoh or the Egyptians. Use an exclusive form here if your language has this distinction.

See: Exclusive and Inclusive ‘We’

Exodus 10:10 (#1)

יְהִי כֵן יְהוָה עִמָּכֶם כַּאֲשֶׁר אֲשַׁלַּח אֶתְכֶם וְאֶת־טַפְּכֶם

“May Yahweh be with you in the same way as I will let you and your children go”

May Yahweh be with you is usually a blessing but is almost certainly not a blessing here. It likely means something like “It will take Yahweh’s power to make me let you and your children go,” or “May Yahweh be as favorable to you as I am to the idea of letting your children go.” Pharaoh is saying that it will take Yahweh to make him do what Moses wants, but he does not think that will happen. Alternate translation: “It will be clear that Yahweh is with you if I let you and your children go”

Exodus 10:10 (#2)

רְאוּ כִי רָעָה נֶגֶד פְּנֵיכֶם

“See, for evil is before your faces”

The phrase **for evil is before your faces** could either be a warning from Pharaoh that Moses’ actions will lead to evil for the Israelites, or it could mean that Pharaoh thinks the Israelites plan something that he considers evil. **Faces** is a metonym for the whole person. Alternate translations: “I see that you plan evil” or “Be careful! Your actions will have bad consequences”

See: Metonymy

Exodus 10:11 (#1)

הַגְּבָרִים

“the men”

This interjection clarifies who may go. Alternate translation: “the leaders”

Exodus 10:11 (#2)

מֵאֵת פְּנֵי פַרְעֹה

“from the face of Pharaoh”

Here, **face** represents the presence of Pharaoh. Alternate translation: “from his presence”

See: Metonymy

Exodus 10:12 (#1)

וַיֹּאמֶר יְהוָה

“And Yahweh said”

There is a minor scene change here, which may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 10:12 (#2)

יָדְךָ

“your hand”

See note in the chapter 8 Intro regarding the hand and staff.

Exodus 10:12 (#3)

בָּאַרְבֶּה

“with the locust”

Locust is a collective singular noun referring to the group as one. See how you translated this in 10:4. Alternate translation: “locusts”

See: Collective Nouns

Exodus 10:12 (#4)

וְיַעַל & וְיֹאכַל

“and let it rise up” - “and let it devour”

Here, the pronoun **it** agrees in number with the collective singular “locust.” See how you translated this in 10:5

See: Collective Nouns

Exodus 10:13 (#1)

אֶת־מַטֵּהוּ

“his staff”

See note in the chapter 8 Intro regarding the hand and staff.

Exodus 10:13 (#2)

רוּחַ קָדִים

“an east wind”

The wind blew from east to west.

Exodus 10:13 (#3)

“the locust”

See how you translated this in 10:4. Alternate translation: “locusts”

See: Collective Nouns

Exodus 10:14 (#1)

“the locust” - “locust”

See how you translated this in 10:4. Alternate translation: “locusts”

See: Collective Nouns

Exodus 10:15 (#1)

וַיְכַס & וַיֹּאכַל

“And it covered” - “And it devoured”

Here the pronoun **it** agrees in number with the collective singular “locust.” See how you translated this in 10:5

See: Collective Nouns

Exodus 10:15 (#2)

“And it covered the sight of all of the land”

See how you translated this in 10:5.

Exodus 10:15 (#3)

וַיֹּאכַל אֵת־כָּל־עֵשֶׂב הָאָרֶץ וְאֵת כָּל־פְּרִי הָעֵץ אֲשֶׁר הוֹתִיר הַבָּרָד וְלֹא־נוֹתַר כָּל־יֶרֶק בָּעֵץ וּבְעֵשֶׂב הַשָּׂדֶה בְּכָל־אֶרֶץ מִצְרָיִם

“And it devoured all of the plants of the land and all of the fruit of the trees that the hail had left. And not any of the greenery remained in a tree or in a plant of the field in all of the land of Egypt”

These parallel statements reinforce one another. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one.

See: Parallelism

Exodus 10:16 (#1)

אֱלֹהֵיכֶם וְלָכֶם

“your God and against you”

Here, **you** and **your** are plural. These could refer either to Moses and Aaron or to all the Israelites. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 10:17 (#1)

שָׂא

“bear”

Alternate translation: “take away”

Exodus 10:17 (#2)

אַךְ הַפַּעַם & רַק

“just this once,” - “only”

Pharaoh could either be desperate and using **just this once … only** to attempt to make his request as small as possible to increase the chances of it being granted, or he could be still too proud to admit guilt beyond this single incident (which is probably his bold statement about Yahweh being with the Israelites in 10:10). The former seems more likely given that he terms this plague “this death.” If your culture has a way of making a request seem as small as possible, you may want to use it to translate Pharaoh’s request.

Exodus 10:17 (#3)

אֱלֹהֵיכֶם

“your God”

Here, **your** is plural. This could refer either to Moses and Aaron or to all the Israelites. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 10:17 (#4)

אֶת־הַמָּוֶת הַזֶּה

“this death”

The word **death** here refers to the destruction by the locusts of all plants in Egypt, which would eventually lead to the deaths of people, because there would be no crops. If it would be helpful in your language, you could use an equivalent expression or plain language. See the UST.

See: Metonymy

Exodus 10:17 (#5)

אֶת־הַמָּוֶת הַזֶּה

“this death”

The word **death** here refers to the destruction by the locusts of all plants in Egypt, which would eventually lead to the deaths of people because there would be no crops. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “this destruction that will lead to our deaths”

See: Assumed Knowledge and Implicit Information

Exodus 10:18 (#1)

וַיֵּצֵא

“And he went out”

Moses and Aaron were summoned to the king in 10:16, so some translations will need to say that they both left.

Exodus 10:19 (#1)

רוּחַ־יָם חָזָק מְאֹד

“a very strong sea wind”

Alternate translation: “a very strong west wind” or “a very strong wind from the west”

Exodus 10:19 (#2)

וַיִּשָּׂא אֶת־הָאַרְבֶּה

“and it carried away the locust”

Alternate translation: “and it moved the locust upward”

Exodus 10:19 (#3)

אֶת־הָאַרְבֶּה & אַרְבֶּה

“the locust,” - “locust”

See how you translated this in 10:4. Alternate translation: “the locusts … of the locusts”

See: Collective Nouns

Exodus 10:19 (#4)

וַיִּתְקַע הוּ

“and it drove it”

Here, the first **it** refers to the wind; the second **it** agrees in number with the collective singular “locust.” See how you translated this in 10:5

See: Collective Nouns

Exodus 10:20 (#1)

וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה

“And Yahweh strengthened the heart of Pharaoh”

This means God made him stubborn. His stubborn attitude is spoken of as if his **heart** were **strong**. If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. See how you translated this in 4:21. Alternate translation: “But Yahweh caused Pharaoh to be stubborn”

See: Metaphor

Exodus 10:21 (#1)

וַיֹּאמֶר יְהוָה

“And Yahweh said”

A new scene begins here, which may need to be marked in a certain way in your language. This is the start of the third plague sequence.

See: Introduction of a New Event

Exodus 10:21 (#2)

יָדְךָ

“your hand”

See note in the chapter 8 Intro regarding the hand and staff.

Exodus 10:21 (#3)

מִצְרַיִם וְיָמֵשׁ חֹשֶׁךְ

“Egypt, and darkness will feel”

This is a somewhat puzzling construction which describes the darkness. Most English translations take it as a passive, which restated actively means, “people will feel the darkness,” meaning metaphorically what is expressed in different ways in the UST and the alternate translation here. Another option is to view the Hebrew verb form as causative and translate as such: “and the darkness will cause people to feel,” meaning people will have to feel where they are going because they will not be able to see. A final option would be a personification of darkness such that the darkness gropes around, filling in every place in the land. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “Egypt, an extremely oppressive darkness”

See: Metaphor

Exodus 10:22 (#1)

אֶת־יָדוֹ

“his hand”

See note in the chapter 8 Intro regarding the hand and staff.

Exodus 10:22 (#2)

שְׁלֹשֶׁת

“for three”

Alternate translation: “for 3”

See: Numbers

Exodus 10:23 (#1)

לֹא־רָאוּ אִישׁ אֶת־אָחִיו

“No man could see his brother”

This phrase means that people could not see the people who lived closest to them, whether or not that person was literally their **brother**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “No one could see the people who lived with them”

See: Metonymy

Exodus 10:23 (#2)

אִישׁ & אִישׁ

“man” - “man”

Here, **man** refers to any human in general. Alternate translation: “person”

See: When Masculine Words Include Women

Exodus 10:23 (#3)

שְׁלֹשֶׁת

“for three”

Alternate translation: “for 3”

See: Numbers

Exodus 10:24 (#1)

לְכוּ עִבְדוּ & צֹאנְכֶם וּבְקַרְכֶם & טַפְּכֶם & עִמָּכֶם

“Go serve” - “your flocks and your herds” - “your children” - “with you”

Every instance of **you** and **your**, as well as the imperative verb forms in this verse, are plural. They refer to the Israelites. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 10:25 (#1)

גַּם־אַתָּה תִּתֵּן בְּיָדֵנוּ זְבָחִים וְעֹלוֹת

“Also you, you must give in our hands sacrifices and burnt offerings”

The construction here is difficult. Based on context, Moses is probably not saying that Pharaoh needs to provide his own animals to the Israelites. He is asking Pharaoh to let the Israelites take their own animals with them. **Give in our hands** means to take with them, by whatever means, which may include holding a rope in the hand to lead the animals or any other means of herding the animals. See the UST.

See: Metonymy

Exodus 10:25 (#2)

זְבָחִים וְעֹלוֹת

“sacrifices and burnt offerings”

Here, **sacrifices and burnt offerings** refers to the animals of their flocks and herds that they must take. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “animals for sacrifices and burnt offerings”

See: Metonymy

Exodus 10:25 (#3)

וְעָשִׂינוּ לַיהוָה אֱלֹהֵינוּ

“and we will do to Yahweh our God”

Here, **do** means “do the sacrifices and burnt offerings.” Alternate translation: “and we will make those sacrifices and burnt offerings to Yahweh our God”

Exodus 10:25 (#4)

בְּיָדֵנוּ & וְעָשִׂינוּ & אֱלֹהֵינוּ

“in our hands” - “and we will do” - “our God”

Here, **we** and **us** refers to the Israelites (same group as the speaker’s) while excluding Pharaoh and the Egyptians (listeners’ group). If your language distinguishes between forms of we and us based on who is included, be sure to use the one appropriate to the described group.

See: Exclusive and Inclusive ‘We’

Exodus 10:26 (#1)

מִקְנֵנוּ & עִמָּנוּ & נִקַּח & אֱלֹהֵינוּ וַאֲנַחְנוּ & נֵדַע & נַעֲבֹד & בֹּאֵנוּ

“our livestock” - “with us.” - “we shall take” - “our God. And as for us, we will” - “know” - “we must serve” - “we arrive”

Here, **we, our,** and **us** each refers to the Israelites (same group as the speaker’s) while excluding Pharaoh and the

Egyptians (listeners' group). If your language distinguishes between forms of we, our, and us based on who is included, be sure to use the one appropriate to the described group.

See: Exclusive and Inclusive 'We'

Exodus 10:26 (#2)

לֹא תִשָּׁאֵר פַּרְסָה

"Not a hoof shall be left behind"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "We cannot leave behind a single animal"

See: Active or Passive

Exodus 10:26 (#3)

פַּרְסָה

"a hoof"

Here the word **hoof** refers to the entire animal. If it would be helpful in your language, you could translate the meaning plainly. Alternate translation: "a single animal"

See: Synecdoche

Exodus 10:26 (#4)

"there"

The destination is unspecified. Previous context suggests it would be at the mountain of God (See: 3:1, especially 3:12, and 4:27), which would take three days of travel to reach (See: 3:18 and 5:3).

Exodus 10:27 (#1)

וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה

"And Yahweh strengthened the heart of Pharaoh"

This means God made him stubborn. His stubborn attitude is spoken of as if his **heart** were **strong**. If the **heart** is not the body part your culture uses to refer to a person's will, consider using whichever organ your culture would use for this image. See how you translated this in 4:21. Alternate translation: "But Yahweh caused Pharaoh to be stubborn"

See: Metaphor

Exodus 10:27 (#2)

וְלֹא אָבָה לְשַׁלְּחָם

"and he would not agree to let them go"

Alternate translation: "and Pharaoh would not consent to let them go"

Exodus 10:28 (#1)

הִשָּׁמֶר לְךָ

"Watch yourself"

Here, the listener, Moses, is both the subject and object of the sentence. He is the person told to look (subject) and he himself is what he is told to look at (object). Different languages have different methods of marking this. Alternate translation: "You watch yourself"

See: Reflexive Pronouns

Exodus 10:28 (#2)

הִשָּׁמֶר לְךָ

"Watch yourself"

This is an idiom. Pharaoh is not telling Moses literally to keep looking at himself. Alternate translation: "Be careful"

See: Idiom

Exodus 10:28 (#3)

תָּמוּת

"you shall die"

Pharaoh means he will have Moses killed. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 10:28 (#4)

פָּנַי & פָּנַי

"my face;" - "my face"

Here, **face** refers to the whole person. See the UST.

See: Synecdoche

Exodus 10:29 (#1)

כֵּן דִּבַּרְתָּ

"Just as you say"

With these words, Moses emphasizes that Pharaoh has spoken the truth. Alternate translation: "What you have said is true"

See: Idiom

Exodus 10:29 (#2)

פָּנֶיךָ

"your face"

Here, **face** refers to the whole person. Alternate translation: "you"

See: Synecdoche

Exodus 11:1 (#1)

אֶל־מֹשֶׁה

“to Moses”

After this phrase, a direct quote begins that continues until the end of 11:2. It may be helpful to your readers to indicate this with an opening first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes unless there is something unique about them.

See: Quote Markings

Exodus 11:1 (#2)

כְּשַׁלְּחוֹ & יְגָרֵשׁ

“As soon as he lets go, he will” - “drive” - “away”

These verbs (**lets go** and **drive away**) are meant to immediately follow one another. When you translate, make sure they are almost simultaneous in time; the letting go happens and then immediately the driving away happens.

See: Connect — Sequential Time Relationship

Exodus 11:1 (#3)

כָּלָה גָרֵשׁ יְגָרֵשׁ

“he will certainly drive” - “completely away”

The wording here is very forceful. Use strong words, forms, or phrasing when you are translating.

Exodus 11:1 (#4)

אֶתְכֶם & אֶתְכֶם

“you” - “you”

Each occurrence of the word **you** in this verse is plural and refers to Moses and the rest of the Israelites. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 11:2 (#1)

נָא

“now”

Here, **now** conveys urgency, indicating that Moses should speak soon, without delaying for other things. If you have a way of giving a command that shows that it is important for someone to do it quickly, it would be better to translate in that way than in a way that means “now” in a time sense (versus earlier or later).

Exodus 11:2 (#2)

בְּאָזְנֵי הָעָם

“in the ears of the people”

Alternate translation: “so the people hear you” or “when all the people are listening”

Exodus 11:2 (#3)

כְּלֵי־כֶסֶף וּכְלֵי זָהָב

“items of silver and items of gold”

These could be any sort of thing made from silver or gold (for instance: utensils, cups, pitchers, plates, candleholders), not just jewelry.

Exodus 11:2 (#4)

“and let them ask, a man from his neighbor and a woman from her neighbor, items of silver and items of gold”

Exodus 3:22 contains similar instructions; see how you translated there.

Exodus 11:3 (#1)

וַיִּתֵּן יְהוָה אֶת־חֵן הָעָם בְּעֵינֵי מִצְרָיִם גַּם ׀ הָאִישׁ מֹשֶׁה גָּדוֹל מְאֹד בְּאֶרֶץ מִצְרַיִם בְּעֵינֵי עַבְדֵי־פַרְעֹה וּבְעֵינֵי הָעָם

“And Yahweh gave the people favor in the eyes of the Egyptians. Furthermore, the man Moses was very great in the land of Egypt, in the eyes of the servants of Pharaoh and in the eyes of the people”

In this verse the author interjects a comment about the situation. Some translations choose to put the verse in parenthesis to indicate this. You may mark it in a way that is natural to your language.

See: Aside

Exodus 11:3 (#2)

אֶת־חֵן הָעָם בְּעֵינֵי מִצְרָיִם

“the people favor in the eyes of the Egyptians”

Here, **in the eyes of the Egyptians** is an idiom for the Egyptian’s feelings or opinion. **Favor** means those feelings are positive. Taken together, this means that when the Egyptians see the Israelites leaving Egypt, they will gladly help them. (Because the Egyptians have suffered under God’s judgment, the Egyptians want so badly to see them leave). If your language has the same or a similar idiom, you can

translate or use it. Otherwise, you can translate the meaning. See how you translated this in 3:21.

See: Idiom

Exodus 11:3 (#3)

בְּעֵינֵי עַבְדֵי־פַרְעֹה וּבְעֵינֵי הָעָם

“in the eyes of the servants of Pharaoh and in the eyes of the people”

Here, **in the eyes of the servants of Pharaoh and in the eyes of the people** is an idiom for their feelings or opinions. If your language has the same or a similar idiom, you can translate or use it. Otherwise, you can translate the meaning. See how you translated a similar idiom in 3:21.

See: Idiom

Exodus 11:3 (#4)

“And Yahweh gave the people favor in the eyes of the Egyptians”

Exodus 3:21 contains a related phrase; see how you translated it there.

Exodus 11:4 (#1)

כֹּה אָמַר יְהוָה

“Thus says Yahweh”

This quotation formula is used to introduce commands from Yahweh. See chapter 4 Intro for more information.

Exodus 11:5 (#1)

בְּכוֹר & מִבְּכוֹר & בְּכוֹר & בְּכוֹר

“firstborn” - “from the firstborn of” - “the firstborn of” - “firstborn of”

The “firstborn” always refers to the oldest male offspring.

Exodus 11:5 (#2)

מִבְּכוֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר אַחַר הָרֵחָיִם וְכָל בְּכוֹר בְּהֵמָה

“from the firstborn of Pharaoh, who sits on his throne, to the firstborn of the slave girl who is behind the mill, and every firstborn of a beast”

This is a merism. First, two extremes are mentioned: the highest of society (**Pharaoh, who sits on his throne**) and the lowest (**the slave girl who is behind the mill**). Then the animals (**beasts**) are added making it a three-item list of parts of society and even the economy to show the totality of the coming judgment. If it would be helpful in your language, you could use an equivalent expression or plain language.

See: Merism

Exodus 11:5 (#3)

אֲשֶׁר אַחַר הָרֵחָיִם

“who is behind the mill”

Alternate translation: “who is grinding at the handmill” or “who is behind the handmill grinding grain”

Exodus 11:6 (#1)

אֲשֶׁר כָּמֹהוּ לֹא נִהְיָתָה וְכָמֹהוּ לֹא תֹסִף

“which nothing like it has ever happened, and nothing like it will happen again”

This phrase uses the extremes of past and future to emphasize the concept of “never.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “such as has never been and never will be”

See: Merism

Exodus 11:7 (#1)

לֹא יָחֵרֵץ & לְשֹׁנוֹ

“will not sharpen his tongue”

This means to make an unfriendly noise. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “will not growl”

See: Idiom

Exodus 11:7 (#2)

תֵּדְעוּן

“you will know”

Here, **you** is plural. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 11:7 (#3)

“that Yahweh distinguishes between Egypt and between Israel”

See how you translated a similar phrase in Exodus 9:4.

Exodus 11:8 (#1)

וְהִשְׁתַּחֲוּוּ־לִי

“and they will bow to me”

This does not mean to bow for worshiping. **They will bow to** Moses to beg him to leave. They will do this to show how

desperate they will be for Moses and the Israelites to go. If it would be helpful to your readers, you could express that explicitly.

See: Symbolic Action

Exodus 11:8 (#2)

וְהִשְׁתַּחֲוּוּ־לִי

“and they will bow to me”

They will bow to Moses to beg him to leave. They will do this to show how desperate they will be for Moses and the Israelites to go. If this action would not mean the same thing in your culture, you may need to make the reason they are bowing explicit. Alternate translation: “and they will bow down to me to beg”

See: Assumed Knowledge and Implicit Information

Exodus 11:8 (#3)

וְכָל־הָעָם אֲשֶׁר־בְּרַגְלֶיךָ

“and all the people who are at your feet”

Here, the people are pictured as below Moses, which means they are his followers. The reference to **feet** also can mean they go the same place he goes, again, meaning “follower.” If your language uses a similar image to mean follower, you can translate the image; if not, you may use another image from your culture or translate the meaning. Alternate translation: “and all the people who are following you”

See: Metaphor

Exodus 11:8 (#4)

וְאַחֲרֵי־כֵן אֵצֵא

“And after that I will go out”

This means that Moses and the Israelites will leave Egypt. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “After that I will leave here” or “After that I will go out from Egypt”

See: Assumed Knowledge and Implicit Information

Exodus 11:8 (#5)

בָּחֳרִי־אָף

“with burning of the nose”

This is an idiom meaning that Moses is angry. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “enraged”

See: Idiom

Exodus 11:10 (#1)

וּמֹשֶׁה וְאַהֲרֹן עָשׂוּ אֶת־כָּל־הַמֹּפְתִים הָאֵלֶּה לִפְנֵי פַרְעֹה וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא־שִׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאַרְצוֹ

“And Moses and Aaron did all these miracles before the face of Pharaoh. But Yahweh strengthened the heart of Pharaoh, and he did not let the sons of Israel go from his land”

This verse is summarizing and wrapping up the story of the plagues. If your language has a way of summarizing information at the end of a story, try to translate this verse (and possibly verse 9—see the introductory notes to this chapter) in this way.

See: End of Story

Exodus 11:10 (#2)

וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה

“But Yahweh strengthened the heart of Pharaoh”

This means God made him stubborn. His stubborn attitude is spoken of as if his **heart** were **strong**. If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. See how you translated this in 4:21. Alternate translation: “But Yahweh caused Pharaoh to be stubborn”

See: Metaphor

Exodus 12:2 (#1)

הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים

“This month is to you the head of the months”

The start of this verse is the beginning of a direct quote which continues until the end of 12:20. It may be helpful to your readers to indicate this with an opening first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes unless there is something unique about them.

See: Quote Markings

Exodus 12:2 (#2)

הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי הַשָּׁנָה

“This month is to you the head of the months. It is the first to you of the months of the year”

These two phrases mean basically the same thing and emphasize that the month in which the events of this chapter take place will be the beginning of their calendar year.

See: Parallelism

Exodus 12:2 (#3)

רֹאשׁ הוּא לָכֶם לְחָדְשֵׁי הַשָּׁנָה

“It is the first to you of the months of the year”

The first month of the Hebrew calendar includes the last part of March and the first part of April on Western calendars. It marks when Yahweh rescued the Israelites from the Egyptians. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar, and say approximately what time of year that is on your calendar in a footnote.

See: Hebrew Months

Exodus 12:3 (#1)

דַּבְּרוּ

“Speak”

The command here is to both Moses and Aaron. If your language uses a different form if two are people addressed, use a dual form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 12:3 (#2)

וְיִקְחוּ לָהֶם אִישׁ שֶׂה לְבֵית־אָב שֶׂה לַבָּיִת

“they shall take to themselves, each man, a lamb to the house of the fathers: a lamb to a house”

This seems to be indicating that if multiple families live in one house, the man who is the leader of the family group that lives there should take one lamb for that whole household. Alternate translation: “the father of each household must take a lamb for his household, one per household”

Exodus 12:3 (#3)

שֶׂה לַבָּיִת

“a lamb to a house”

Alternate translation: “one lamb per house”

Exodus 12:3 (#4)

שֶׂה & שֶׂה

“a lamb” - “a lamb”

The word **lamb** literally means “of the flock,” and it could also be translated as a sheep or a goat. Here, the ULT uses **lamb** (a young sheep), because 12:5 specifies that it must be one year old. “Kid” (a young goat) would be equally valid as verse 5 also says that it could be either a sheep or a goat. You may translate it as either sheep or goat, whichever would be most familiar.

Exodus 12:4 (#1)

וְאִם־יִמְעַט הַבַּיִת מִהְיֹת מִשֶּׂה

“And if the household is too few for having a lamb”

This means that there are not enough people in the family to eat an entire lamb. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “If there are not enough people in the household to eat an entire lamb”

See: Assumed Knowledge and Implicit Information

Exodus 12:4 (#2)

וּשְׁכֵנוֹ הַקָּרֹב אֶל־בֵּיתוֹ בְּמִכְסַת נְפָשׁוֹת

“and his neighbor near to his house by the number of people”

The phrase **by the number of people** helps to clarify which sort of **neighbor near to his house** the Israelite should choose. They should count their own household and another household and try to have a group that is the right number to eat an entire lamb. Alternate translation: “and his neighbor who lives near him and whose family is the right size to share a lamb with”

Exodus 12:4 (#3)

אִישׁ

“each man”

Here **man** refers to each person, whether man, woman, or child. Alternate translation: “each family member”

See: When Masculine Words Include Women

Exodus 12:6 (#1)

בֵּין הָעַרְבָּיִם

“between the evenings”

This refers to the time of evening after the sun has set but while there is still some light.

Exodus 12:7 (#1)

עַל־שְׁתֵּי הַמְּזוּזֹת וְעַל־הַמַּשְׁקוֹף עַל הַבָּתִּים

“on the two doorposts and on the lintel of the houses”

Alternate translation: “on the sides and top of the way into the house” or “on the top and sides of the frame around the door into the house”

Exodus 12:8 (#1)

מְרֹרִ֥ים

“bitter herbs”

These are edible but strong-tasting leaves, seeds, and other parts of plants.

Exodus 12:9 (#1)

אַל־תֹּאכְל֨וּ מִמֶּ֜נּוּ נָ֗א

“You shall not eat from it raw”

Alternate translation: “Do not eat the lamb or goat uncooked”

Exodus 12:11 (#1)

חֲגֻרִ֥ים

“belts fastened”

Here, **belts** are strips of leather or fabric for tying around the waist.

Exodus 12:11 (#2)

וַאֲכַלְתֶּ֖ם אֹתוֹ֑ בְּחִפָּזֹ֖ון

“And you shall eat it with haste”

Alternate translation: “And you must eat it quickly”

Exodus 12:11 (#3)

פֶּ֥סַח הֽוּא לַיהוָֽה

“It is the Passover to Yahweh”

It refers to eating the animal on the tenth day of the month. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “This observance is Yahweh’s Passover”

See: Assumed Knowledge and Implicit Information

Exodus 12:12 (#1)

וּבְכָל־אֱלֹהֵ֥י מִצְרַ֖יִם אֶֽעֱשֶׂ֥ה שְׁפָטִ֖ים

“And I will bring judgment on all the gods of Egypt”

If your language does not use an abstract noun for the idea of **judgment**, you can express the same idea in another way.

See: Abstract Nouns

Exodus 12:13 (#1)

לְמַשְׁחִ֥ית

“for destruction”

If your language does not use an abstract noun for the idea of **destruction**, you can express the same idea in another way. Alternate translation: “to destroy you”

See: Abstract Nouns

Exodus 12:13 (#2)

וְלֹֽא־יִהְיֶ֥ה בָכֶ֖ם נֶ֑גֶף

“and the plague will not be on you”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and I will not put the plague on you”

See: Active or Passive

Exodus 12:13 (#3)

בְּאֶ֥רֶץ מִצְרָֽיִם

“on the land of Egypt”

Yahweh is going to strike the people and animals who live in **the land of Egypt**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “on everything living in the land of Egypt”

See: Metonymy

Exodus 12:14 (#1)

וְהָיָ֤ה הַיּוֹם֙ הַזֶּ֔ה

“And this day shall become”

Verses 14–20 are instructions for the Israelites’ future celebration of the Passover. If your language makes a distinction between near and far future events or between near and general commands, you may need to make clear that these verses primarily have a later application.

Exodus 12:14 (#2)

הַיּ֖וֹם הַזֶּֽה

“this day”

Here, **this day** means the tenth day of the first month of every year. On this day every year, they must celebrate the Passover.

See: Hebrew Months

Exodus 12:15 (#1)

אַךְ

“Yes”

Alternate translation: “Surely” or “Indeed”

Exodus 12:15 (#2)

וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל

“that person shall be cut off from Israel”

The metaphor **cut off** could mean: (1) the person must leave. Alternate translation: “he must be sent away” (2) the person is no longer an Israelite. Alternate translation: “he will no longer be considered to be one of the people of Israel” (3) the person must die. Alternate translation: “he must be killed”

See: Metaphor

Exodus 12:15 (#3)

וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל

“that person shall be cut off from Israel”

As noted in the previous note, the metaphor **cut off** has at least three possible meanings. By whom that person will be cut off is not specified; it could be the Israelites or Yahweh. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The following alternate translations express those: (1) “the people of Israel must send him away” or (2) “I will no longer consider him to be one of the people of Israel” or (3) “the people of Israel must kill him”

See: Active or Passive

Exodus 12:15 (#4)

מִיִּשְׂרָאֵל

“from Israel”

Israel is a collective noun referring to the nation or people group. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “from the Israelites”

See: Collective Nouns

Exodus 12:16 (#1)

וּבַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם

“And on the first day an assembly of holiness, and on the seventh day an assembly of holiness shall be for you”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “And on the first day and on the seventh day, you shall have an assembly of holiness”

See: Active or Passive

Exodus 12:16 (#2)

מִקְרָא־קֹדֶשׁ & מִקְרָא־קֹדֶשׁ

“an assembly of holiness,” - “an assembly of holiness”

If your language does not use an abstract noun for the idea of **holiness**, you can express the same idea in another way. Alternate translation: “a holy assembly … a holy assembly”

See: Abstract Nouns

Exodus 12:16 (#3)

וּבַיּוֹם הָרִאשׁוֹן & וּבַיּוֹם הַשְּׁבִיעִי

“And on the first day” - “and on the seventh day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “And on day one of the month … and on day seven of the month”

See: Ordinal Numbers

Exodus 12:16 (#4)

כָּל־מְלָאכָה לֹא־יֵעָשֶׂה בָהֶם

“All work shall not be done in these”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You will do no work on these days”

See: Active or Passive

Exodus 12:16 (#5)

הוּא לְבַדּוֹ יֵעָשֶׂה לָכֶם

“that alone may be done by you”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “which must be the only work that you do”

See: Active or Passive

Exodus 12:17 (#1)

אֶת־צִבְאֹתֵיכֶם

“your hosts”

The term **hosts** refers to a large group of people, often organized into groups for war. See how you translated this in

Exodus 6:26. Alternate translation: “your groups” or “your divisions”

See: Translate Unknowns

Exodus 12:18 (#1)

בָּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ & עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ

“In the first month, on the fourteenth day” - “until the twenty-first day of the month”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “In month one, on day fourteen … until day twenty-one of the month”

See: Ordinal Numbers

Exodus 12:18 (#2)

בָּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ & עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ

“In the first month, on the fourteenth day” - “until the twenty-first day of the month”

If your language does not use ordinal numbers, you can use cardinal numbers here.

See: Ordinal Numbers

Exodus 12:18 (#3)

בָּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ

“In the first month, on the fourteenth day”

This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April on Western calendars. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar, and say approximately what time of year that is on your calendar in a footnote.

See: Hebrew Months

Exodus 12:18 (#4)

יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ

“the twenty-first day of the month”

This is near the middle of April on Western calendars. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar, and say approximately what time of year that is on your calendar in a footnote.

See: Hebrew Months

Exodus 12:19 (#1)

שְׂאֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם

“no yeast shall be found in your houses”

This means there should not be any yeast in their houses. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Note that the UST more accurately conveys the meaning here, as the alternate translation in this note could be understood to mean that you must simply hide the yeast very well. Alternate translation: “Yahweh must not find any yeast in your houses”

See: Active or Passive

Exodus 12:19 (#2)

“that person shall be cut off from the congregation of Israel”

See how you translated **cut off** in Exodus 12:15.

See: Metaphor

Exodus 12:19 (#3)

“that person shall be cut off from the congregation of Israel”

See how you translated **cut off** in Exodus 12:15.

See: Metaphor

Exodus 12:21 (#1)

“”

A new scene begins at this verse, which may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 12:22 (#1)

אֵגֶד אֵזוֹב

“a bunch of hyssop”

Hyssop is a woody plant with small leaves that can be used for sprinkling liquids by dipping the leaves in the liquid and then shaking them or brushing them over the target. If this plant is unknown, you can use a descriptor phrase. Alternate translation: “part of a plant with small branches and many leaves”

See: Translate Unknowns

Exodus 12:22 (#2)

אֶל־הַמַּשְׁקוֹף וְאֶל־שְׁתֵּי הַמְּזוּזֹת

“to the lintel and to both the doorposts”

Alternate translation: “on the sides and top of the way into the house.” See how you translated a similar phrase in Exodus 12:7.

Exodus 12:22 (#3)

אִישׁ & לֹא

“not a man”

Here, **man** includes women and children. Alternate translation: “no person”

See: When Masculine Words Include Women

Exodus 12:23 (#1)

וּפָסַח יְהוָה עַל־הַפֶּתַח

“and Yahweh will pass over the door”

Here the word **door** implies the entire house. This means that God will spare the Israelites in houses with blood on the door frames. If it would be helpful in your language, you could translate the meaning plainly. Alternate translation: “and Yahweh will pass over the house”

See: Synecdoche

Exodus 12:23 (#2)

עַל־הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזֹת

“on the lintel and on the two doorposts”

Alternate translation: “on the sides and top of the way into the house” See how you translated a similar phrase in Exodus 12:7.

Exodus 12:24 (#1)

אֶת־הַדָּבָר הַזֶּה

“this thing”

These words refer to the Passover or Festival of Unleavened Bread. Observing the Passover was an act of worshiping Yahweh.

Exodus 12:24 (#2)

לְךָ וּלְבָנֶיךָ

“for you and for your sons”

Here, **you** and **your** are singular but they refer to the whole nation. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of “you” in your translation.

See: Singular Pronouns that refer to Groups

Exodus 12:24 (#3)

וּלְבָנֶיךָ

“and for your sons”

Here, **sons** includes everyone.

See: When Masculine Words Include Women

Exodus 12:25 (#1)

אֶת־הָעֲבֹדָה הַזֹּאת

“this service”

Here, **this service** refers to the Passover or Festival of Unleavened Bread. Observing the Passover was an act of worshiping Yahweh.

Exodus 12:26 (#1)

בְּנֵיכֶם

“your sons”

Here, **your sons** refers to all children, as in the UST.

See: When Masculine Words Include Women

Exodus 12:26 (#2)

אֲלֵיכֶם & מָה הָעֲבֹדָה הַזֹּאת לָכֶם

“to you, ‘What is this service to you”

After **you**, a second-level quotation begins. It may be helpful to your readers to indicate this with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation. However, you may want to translate this as an indirect quotation in order to reduce the layers of quotations in this passage. Alternative translation: “to you what this ritual means to you,”

See: Quotes within Quotes

Exodus 12:27 (#1)

וְאֶת־בָּתֵּינוּ הִצִּיל

“And he rescued our households”

This means that Yahweh spared the Israelites’ firstborn sons. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “He did not kill the firstborn sons in our houses”

See: Assumed Knowledge and Implicit Information

Exodus 12:28 (#1)

כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְאַהֲרֹן כֵּן עָשׂוּ

“as Yahweh had commanded Moses and Aaron, so they did”

Alternate translation: “everything that Yahweh told Moses and Aaron to do”

Exodus 12:29 (#1)

“”

The next few verses are the climax of this part of Exodus. A number of literary features mark it out. First, it is specially introduced with **and so it happened,** which is used to mark major breaks in the narrative. Second, it uses repetition: **firstborn** is repeated four times in verse 29 so that the reader cannot possibly miss what is happening. **Night** is repeated in verse 29, 30, and 31. **Got up/get up** is repeated in verse 30 and 31. In verses 31 and 32 “also” occurs five times (it is translated as “both” once in the ULT). Third, the places of both **Pharaoh** and **the captive** are elaborated on to slow the pace and create a vivid mental image for the reader. In verse 30 there is the listing of sorts of people who got up; note the use of the double negative for emphasis. Your translation should attempt to use the same or similar literary features of your own language that slow down the pace, create vivid imagery, and emphasize that this is a climax point.

Exodus 12:29 (#2)

מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר וְכֹל בְּכוֹר בְּהֵמָה

“from the firstborn of Pharaoh sitting on his throne to the firstborn of the captive who was in the house of the pit, and all the firstborn of beasts”

This phrase indicates that there was no person or household excluded from Yahweh’s judgment. It both speaks of extreme parts of society and then makes this into a list by including the animals. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “the firstborn of Pharaoh who sits on the throne and the firstborn of the captive who was in the house of the pit and the firstborn of everyone in between was struck; even all the firstborn of the beasts were struck”

See: Merism

Exodus 12:29 (#3)

בְּכוֹר & מִבְּכֹר & בְּכוֹר & בְּכוֹר

“the firstborn” - “from the firstborn of” - “the firstborn of” - “the firstborn of”

In these usages, **firstborn** always refers to the oldest male offspring. See how you translated a similar phrase in Exodus 11:5.

Exodus 12:29 (#4)

עַד בְּכוֹר הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר

“to the firstborn of the captive who was in the house of the pit”

Alternate translation: “to the firstborn of people in the house of the pit” This refers to prisoners in general and not to a specific person in prison.

Exodus 12:30 (#1)

כִּי־אֵין בַּיִת אֲשֶׁר אֵין־שָׁם מֵת

“for there was not a house where there was not someone dead”

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “because someone was dead in every house”

See: Double Negatives

Exodus 12:31 (#1)

אַתֶּם & כְּדַבֶּרְכֶם

“you” - “as you have said”

Here, Pharaoh speaking is to both Moses and Aaron. If your language uses a different form if two are people addressed, use a dual form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 12:33 (#1)

כֻּלָּנוּ מֵתִים

“We are all dying”

The Egyptians were afraid that they would die if the Israelites did not leave Egypt. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “We will all die if you do not leave”

See: Assumed Knowledge and Implicit Information

Exodus 12:34 (#1)

מִשְׁאֶרֹתָם צְרֻרֹת בְּשִׂמְלֹתָם עַל־שִׁכְמָם

“Their kneading bowls were wrapped in their clothes on their shoulders”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “They tied

up their bread-making bowls in their clothes and placed them on their shoulders”

See: Active or Passive

Exodus 12:36 (#1)

אֶת־חֵן הָעָם בְּעֵינֵי מִצְרַיִם

“the people favor in the eyes of the Egyptians”

Here, **in the eyes of the Egyptians** is an idiom for the Egyptian’s feelings or opinion. **Favor** means that those feelings are positive. Taken together, this means that when the Egyptians saw the Israelites leaving Egypt, they gladly helped them (because they wanted them to leave so badly due to the Egyptians suffering under God’s judgment). If your language has the same or a similar idiom, you can translate or use it. Otherwise, you can translate the meaning. See how you translated this in 3:21.

See: Idiom

Exodus 12:37 (#1)

מֵרַעְמְסֵס

“from Rameses”

Rameses was a major Egyptian city where grain was stored. See how you translated this in Exodus 1:11.

See: How to Translate Names

Exodus 12:37 (#2)

כְּשֵׁשׁ־מֵאוֹת אֶלֶף

“about 600,000”

Alternate translation: “about six hundred thousand”

See: Numbers

Exodus 12:39 (#1)

כִּי־גֹרְשׁוּ מִמִּצְרַיִם

“because they were driven out of Egypt”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “because the Egyptians had driven them out of Egypt”

See: Active or Passive

Exodus 12:40 (#1)

שְׁלֹשִׁים & וְאַרְבַּע מֵאוֹת

“430”

Alternate translation: “four hundred thirty”

See: Numbers

Exodus 12:41 (#1)

שְׁלֹשִׁים & וְאַרְבַּע מֵאוֹת

“430”

Alternate translation: “four hundred thirty”

See: Numbers

Exodus 12:41 (#2)

צִבְאוֹת

“the hosts of”

The term **hosts** refers to a large group of people, often organized into groups for war. See how you translated this in Exodus 6:26. Alternate translation: “your groups” or “your divisions”

See: Translate Unknowns

Exodus 12:42 (#1)

לֵיהוָה שִׁמֻּרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם

“for all the sons of Israel to observe for Yahweh throughout their generations”

Alternate translation: “for all the sons of Israel throughout their generations to observe for Yahweh”

Exodus 12:44 (#1)

וְכָל־עֶבֶד אִישׁ

“But any slave of a man”

Alternate translation: “But any slave of an Israelite”

Exodus 12:44 (#2)

וּמַלְתָּה אֹתוֹ אָז

“if you circumcised him, then”

This is a hypothetical situation. You will need to use whatever form your language uses to mark something as potentially true.

See: Connect — Hypothetical Conditions

Exodus 12:44 (#3)

וּמַלְתָּה

“if you circumcised”

Here **you** is singular. It refers to a specific man and his slave. It might make more sense to use the third person here. Alternate translation: “if he circumcised”

See: Forms of ‘You’ — Singular

Exodus 12:46 (#1)

בְּבַ֥יִת אֶחָ֖ד יֵאָכֵ֑ל

“It shall be eaten in one house”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You must eat it in one house”

See: Active or Passive

Exodus 12:46 (#2)

לֹא־תוֹצִ֤יא

“You shall not bring”

Here, **you** is singular, however it is used to address a crowd. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of “you” in your translation.

See: Singular Pronouns that refer to Groups

Exodus 12:48 (#1)

וְכִי־יָגוּר אִתְּךָ֖ גֵּ֑ר וְעָשָׂ֤ה פֶ֙סַח֙ לַיהוָ֔ה

“And if a sojourner is sojourning with you, and keeps the Passover to Yahweh”

This is a two-part hypothetical situation. It describes the circumstance and desire of the sojourner; the next portion says what he must do. You will need to use whatever form your language uses to mark something as potentially true.

See: Connect — Hypothetical Conditions

Exodus 12:48 (#2)

אִתְּךָ֖

“with you”

Here, **you** is singular, however it is used to address a crowd. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of “you” in your translation.

See: Singular Pronouns that refer to Groups

Exodus 12:48 (#3)

הִמּ֣וֹל לוֹ֔ כָּל־זָכָ֖ר

“all his males shall be circumcised”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “someone must circumcise all males in his household”

See: Active or Passive

Exodus 12:48 (#4)

הִמּ֣וֹל לוֹ֔ כָּל־זָכָ֖ר וְאָז֥ יִקְרַ֖ב לַעֲשֹׂתֽוֹ

“all his males shall be circumcised. And then he may draw near to keep it”

The sojourner will be circumcised in order to **draw near to keep** the Passover. Some languages may need to place the purpose clause first. Alternate translation: “in order draw near to keep it all his males must be circumcised”

See: Connect — Goal (Purpose) Relationship

Exodus 12:48 (#5)

כְּאֶזְרַ֥ח הָאָ֖רֶץ

“like a native of the land”

Here, **land** refers to Canaan—which is the land that the Israelites will soon live in. The expression **a native of the land** means a person who is a native Israelite. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “those who are Israelites by birth”

See: Metonymy

Exodus 12:48 (#6)

וְכָל־עָרֵ֥ל לֹא־יֹאכַ֖ל בּֽוֹ

“And any uncircumcised person shall not eat it”

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “And only a circumcised person may eat it”

See: Double Negatives

Exodus 12:51 (#1)

וַיְהִי֙ בְּעֶ֣צֶם הַיּ֔וֹם הַזֶּ֖ה

“And so it was, in that very day”

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

Exodus 12:51 (#2)

צִבְאֹתָ֑ם

“their hosts”

The term **hosts** refers to a large group of people often organized into groups for war. See how you translated this in Exodus 6:26. Alternate translation: “your groups” or “your divisions”

See: Translate Unknowns

Exodus 13:2 (#1)

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא

“Set apart to me all the firstborn, openers of every womb among the sons of Israel, among man and among beast; he is mine”

This entire verse is a direct quotation. It may be helpful to your readers to indicate this by marking it with first-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes unless there is something unique about them.

See: Quote Markings

Exodus 13:3 (#1)

מִבֵּית עֲבָדִים

“from the house of slavery”

Moses speaks of Egypt as if it were a house where people keep slaves. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “the place where you were slaves”

See: Metaphor

Exodus 13:3 (#2)

“by a strong hand”

Here, **hand** refers to power. See how you translated “strong hand” in Exodus 6:1.

See: Metonymy

Exodus 13:3 (#3)

וְלֹא יֵאָכֵל חָמֵץ

“And no yeast may be eaten”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language, as in the UST.

See: Active or Passive

Exodus 13:4 (#1)

הָאָבִיב

“Aviv”

This is the name of the first month of the Hebrew calendar. Aviv is during the last part of March and the first part of April on Western calendars. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar, and say approximately what time of year that is on your calendar in a footnote.

See: Hebrew Months

Exodus 13:5 (#1)

וְהָיָה כִּי־יְבִיאֲךָ יְהוָה אֶל־אֶרֶץ & וְעָבַדְתָּ אֶת־הָעֲבֹדָה הַזֹּאת בַּחֹדֶשׁ הַזֶּה

“And it will be that Yahweh will bring you to the land of” - “and you shall serve this service in this month”

When the Israelites live in Canaan, they must celebrate the Passover on this day each year. See how you translated a similar phrase in Exodus 12:25.

Exodus 13:5 (#2)

לַאֲבֹתֶיךָ

“to your fathers”

Here, **fathers** means “ancestors.” Alternate translation: “to your ancestors”

See: Metonymy

Exodus 13:5 (#3)

אֶרֶץ זָבַת חָלָב וּדְבָשׁ

“a land flowing with milk and honey”

The same description occurs in Exodus 3:8. See how you translated it there and in the several notes for it.

Exodus 13:6 (#1)

שִׁבְעַת

“Seven”

Alternate translation: “7”

See: Numbers

Exodus 13:6 (#2)

וּבַיּוֹם הַשְּׁבִיעִי

“and on the seventh day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “and on day 7”

See: Ordinal Numbers

Exodus 13:7 (#1)

מַצּוֹת יֵאָכֵל

“Unleavened bread shall be eaten”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You must eat unleavened bread”

See: Active or Passive

Exodus 13:7 (#2)

אֶת שִׁבְעַת

“seven”

Alternate translation: “7”

See: Numbers

Exodus 13:7 (#3)

וְלֹא־יֵרָאֶה לְךָ חָמֵץ

“and leavened bread may not be seen among you”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you may not have any bread with yeast among you”

See: Active or Passive

Exodus 13:7 (#4)

וְלֹא־יֵרָאֶה לְךָ שְׂאֹר

“And yeast may not be seen among you”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You may not have any yeast”

See: Active or Passive

Exodus 13:7 (#5)

בְּכָל־גְּבֻלֶךָ

“within any of your borders”

Alternate translation: “inside any of the borders of your land”

Exodus 13:8 (#1)

בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרָיִם

“on that day, saying, ‘This is because of what Yahweh did for me when I came out from Egypt”

The quotation can be stated as an indirect quote. Alternate translation: “on that day that this is because of what Yahweh did for you when you came out of Egypt”

See: Quotes within Quotes

Exodus 13:9 (#1)

וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ

“And it shall be a sign for you on your hand and a memorial between your eyes”

This phrase compares the Festival of Unleavened bread to two different types of physical reminders that help people not forget something important.

See: Parallelism

Exodus 13:9 (#2)

לְךָ לְאוֹת עַל־יָדְךָ

“a sign for you on your hand”

Moses speaks of celebrating the festival as if it were an object one could tie around their hands to remind them of what Yahweh had done. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “like something you tie around your hand as a reminder”

See: Metaphor

Exodus 13:9 (#3)

וּלְזִכָּרוֹן בֵּין עֵינֶיךָ

“and a memorial between your eyes”

Moses speaks of celebrating the festival as if it were an object one could tie on their foreheads to remind them of what Yahweh had done. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “and like something you tie around your head as a reminder”

See: Metaphor

Exodus 13:9 (#4)

לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ

“so that the law of Yahweh may be in your mouth”

Here, **in your mouth** refers to the words that they speak. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “so you may always be speaking of the law of Yahweh”

See: Metonymy

Exodus 13:9 (#5)

“with a strong hand”

Here, **hand** refers to power. See how you translated “strong hand” in Exodus 6:1.

See: Metonymy

Exodus 13:10 (#1)

מִיָּמִ֥ים יָמִ֖ימָה

“from days to days”

Alternate translation: “for all time”

See: Merism

Exodus 13:11 (#1)

וְלַאֲבֹתֶ֖יךָ

“and to your fathers”

Here, **fathers** means “ancestors.” Alternate translation: “to your ancestors”

See: Metonymy

Exodus 13:11 (#2)

וּנְתָנָ֥ה לָּ֑ךְ

“and he gives it to you”

Alternate translation: “when he gives the land of the Canaanites to you”

Exodus 13:12 (#1)

וְהַעֲבַרְתָּ֥

“then cause to pass over”

This is a deliberate word-play with Exodus 12:12 and Exodus 12:23 because these memorial sacrifices are to be reminders of what happened at the first Passover. It would be good to make a similar word-play in your translation, if possible, but following the meaning as in the UST is fine.

Exodus 13:13 (#1)

בְּשֶׂ֖ה & וַעֲרַפְתּ֥וֹ

“with a lamb.” - “then you shall break his neck”

If it would be helpful to your readers, you could make explicit that either the **lamb** or **donkey** must be killed, as in the UST.

See: Assumed Knowledge and Implicit Information

Exodus 13:13 (#2)

לֹ֥א תִפְדֶּ֖ה

“you do not ransom it”

Alternate translation: “you do not ransom the donkey”

Exodus 13:14 (#1)

כִּֽי־יִשְׁאָלְךָ֥ בִנְךָ֖ מָחָ֑ר לֵאמֹ֣ר מַה־זֹּ֔את וְאָמַרְתָּ֥ אֵלָ֖יו

“when your son asks you later, saying, ‘What is this?’ then you shall say to him”

The first quotation can be stated as an indirect quotation. Alternate translation: “when your son asks you later what this means, then you are to tell him”

See: Quotes within Quotes

Exodus 13:14 (#2)

בְּחֹ֥זֶק יָ֖ד

“With a strong hand”

Here, **hand** represents God’s actions or works. See how you translated this in Exodus 6:1. Alternate translation: “With his powerful works”

See: Metonymy

Exodus 13:14 (#3)

מִבֵּ֥ית עֲבָדִֽים

“from the house of slaves”

Moses speaks of Egypt as if it were a house where people keep slaves. See how you translated this in Exodus 13:3. Alternate translation: “from the place where you were slaves”

See: Metaphor

Exodus 13:15 (#1)

כִּֽי־הִקְשָׁ֥ה פַרְעֹ֖ה לְשַׁלְּחֵנוּ֑

“that when Pharaoh was hard to let us go”

If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. This means he was stubborn. His stubborn attitude is spoken of as if he were **hard.** Alternate translation: “that when Pharaoh resisted letting us go”

See: Metaphor

Exodus 13:15 (#2)

מִבְּכֹ֥ר אָדָ֖ם וְעַד־בְּכֹ֣ור בְּהֵמָ֑ה

“from the firstborn of man and to the firstborn of beast”

This is a figure of speech used to emphasize the extent of the plague, nothing was exempt. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "whether he was a person or an animal"

See: Merism

Exodus 13:16 (#1)

וְהָיָה לְאוֹת עַל־יָדֶךָ וּלְטוֹטָפֹת בֵּין עֵינֶיךָ

"And it shall be a sign on your hand and a headband between your eyes"

This expresses two ways to remember the importance of the Passover event. See how you translated a similar phrase in Exodus 13:9.

See: Parallelism

Exodus 13:16 (#2)

בְּחֹזֶק יָד

"with a strong hand"

Here, **hand** represents God's actions or works. See how you translated this in Exodus 6:1. Alternate translation: "with his powerful works"

See: Metonymy

Exodus 13:17 (#1)

""

Verses 17–19 provide background information about the Israelites process of leaving Egypt. Use the natural form in your language for expressing background information.

See: Background Information

Exodus 13:17 (#2)

וַיְהִי

"And so it was"

This marks the transition from instruction to narrative. You should mark the resumption of the narrative in a natural way in your language.

See: Introduction of a New Event

Exodus 13:17 (#3)

וְלֹא־נָחָם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא

"that God did not lead them by way of the land of the Philistines, although it was nearby"

The route on which God took the Israelites was not the expected route. In some languages you may need to put the portion that describes the expectation first. Alternate translation: "although it was nearby, God did not lead them by way of the land of the Philistines."

See: Connect — Contrast Relationship

Exodus 13:17 (#4)

פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה

"Lest the people repent when they see war and return to Egypt"

In some languages you may need to put the reason before the hypothetical result. Alternate translation: "When they see war, they may repent and return to Egypt"

See: Hypothetical Situations

Exodus 13:18 (#1)

וַחֲמֻשִׁים

"And" - "by fives"

The meaning of this term (**by fives**) is uncertain. Many English translations opt for something like "prepared for battle," because this seems to be the meaning in Numbers 32:17 and the related verses in Joshua 1:14 and 4:12. Because of what the previous verse said about war, it may mean that they went out in formation—like an army would march—but perhaps not armed. Alternate translation: "And … in formation like an army"

Exodus 13:19 (#1)

"And Moses took the bones of Joseph with him"

See Joshua 24:32 regarding the burial of Joseph's bones.

Exodus 13:19 (#2)

"God will certainly attend to you, and you shall bring my bones up with you from here"

This is an almost exact quote of what Joseph said in Genesis 50:25; reference your translation there when translating this.

Exodus 13:20 (#1)

מִסֻּכֹּת וַיַּחֲנוּ בְאֵתָם

"from Succoth, and they camped at Etham"

Alternate translation: "from a place named Succoth, and they camped at a place named Etham"

Exodus 13:20 (#2)

בְאֵתָם

“at Etham”

Etham was possibly located south of the route heading toward the Philistines, at the border of the wilderness.

See: How to Translate Names

Exodus 13:21 (#1)

וַיהוָה הֹלֵךְ לִפְנֵיהֶם

“And Yahweh went before their faces”

Here, **before their faces** means “in front of the people.” Alternate translation: “And Yahweh led them by going in front of them”

See: Metonymy

Exodus 13:21 (#2)

בְּעַמּוּד עָנָן & בְּעַמּוּד אֵשׁ

“in a pillar of cloud” - “in a pillar of fire”

The possessive here indicates characteristic. The **cloud** and **fire** looked like a **pillar**. Alternate translation: “in a cloud that looked like a pillar … in a fire that looked like a pillar” or “in a pillar-shaped cloud … in a pillar-shaped fire”

Exodus 13:21 (#3)

לְהָאִיר לָהֶם

“to be light to them”

Alternate translation: “to be light for them”

Exodus 13:21 (#4)

אֵשׁ לְהָאִיר לָהֶם לָלֶכֶת יוֹמָם וָלָיְלָה

“fire to be light to them, to go by day or by night”

They could travel either by day or night because God provided light at night. You could reorder the cause and effect if that is more natural in your language. Alternate translation: “fire. They could go by day or by night because he was light to them.”

See: Connect — Reason-and-Result Relationship

Exodus 13:22 (#1)

“the daytime pillar of cloud or the nighttime pillar of fire”

See how you translated this in 13:21.

Exodus 13:22 (#2)

לִפְנֵי הָעָם

“from the face of the people”

Here, **from the face of the people** means “from in front of the people” where they could see it. Alternate translation: “from where they could see it”

See: Metonymy

Exodus 14:2 (#1)

דַּבֵּר

“Say”

This verse begins a direct quote which continues into 13:4. It may be helpful to your readers to indicate this with an opening first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation. There may be other quotations in this chapter; they will be marked by the same punctuation, but they will not have their own notes unless there is something unique about them.

See: Quote Markings

Exodus 14:2 (#2)

פִּי הַחִירֹת & מִגְדֹּל & בַּעַל צְפֹן

“Pi Hahiroth,” - “Migdol” - “Baal Zephon”

These are locations on Egypt’s eastern border.

See: How to Translate Names

Exodus 14:2 (#3)

בְּנֵי יִשְׂרָאֵל וְיָשֻׁבוּ וְיַחֲנוּ לִפְנֵי פִּי הַחִירֹת בֵּין מִגְדֹּל וּבֵין הַיָּם לִפְנֵי בַּעַל צְפֹן

“the sons of Israel that they should turn and camp before the face of Pi Hahiroth, between Migdol and the sea, before the face of Baal Zephon”

The portion after **that** could be translated as a direct quotation. That would make a second-level direct quotation. It may be helpful to your readers to indicate this by marking it with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation. Alternate translation: “the sons of Israel, ‘Turn and camp before the face of Pi Hahiroth, between Migdol and the sea, before the face of Baal Zephon.’”

See: Direct and Indirect Quotations

Exodus 14:2 (#4)

תַּחֲנוּ

“You are to camp”

Here, **you** is plural and refers to Moses and the Israelites. If your language uses different forms of "you" depending on the number of people addressed, use a plural form here.

See: Forms of 'You' — Dual/Plural

Exodus 14:3 (#1)

וְאָמַר פַּרְעֹה לִבְנֵי יִשְׂרָאֵל נְבֻכִים הֵם בָּאָרֶץ סָגַר עֲלֵיהֶם הַמִּדְבָּר

"And Pharaoh will say about the sons of Israel, 'They are confused in the land. The wilderness has closed in on them"

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: "Pharaoh will say that the Israelites are confused in the land, and the wilderness has closed in on them"

See: Direct and Indirect Quotations

Exodus 14:3 (#2)

סָגַר עֲלֵיהֶם הַמִּדְבָּר

"The wilderness has closed in on them"

Pharaoh speaks of **the wilderness** as a person who has trapped the Israelites. If this might be confusing for your readers, you could express this meaning plainly. Alternate translation: "It is as if the wilderness is closing in on them."

See: Personification

Exodus 14:4 (#1)

וְחִזַּקְתִּי אֶת־לֵב־פַּרְעֹה

"And I will strengthen the heart of Pharaoh"

This means God will make him stubborn. His stubborn attitude is spoken of as if his **heart** were **strong.** If the **heart** is not the body part your culture uses to refer to a person's will, consider using whichever organ your culture would use for this image. See how you translated this in 4:21. Alternate translation: "But I will cause Pharaoh to be stubborn"

See: Metaphor

Exodus 14:4 (#2)

וְרָדַף אַחֲרֵיהֶם

"and he will pursue after them"

Alternate translation: "and Pharaoh will pursue the Israelites"

Exodus 14:4 (#3)

וְאִכָּבְדָה

"And I will be glorified"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And people will glorify me"

See: Active or Passive

Exodus 14:4 (#4)

וְאִכָּבְדָה בְּפַרְעֹה וּבְכָל־חֵילוֹ

"And I will be glorified because of Pharaoh and because of all his army"

Yahweh is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "And I will be glorified because of what I do to Pharaoh and to all his army"

See: Ellipsis

Exodus 14:4 (#5)

וַיַּעֲשׂוּ־כֵן

"And they did so"

If it would be helpful to your readers, you could express what **they did** explicitly. Alternate translation: "So the Israelites turned and camped as Yahweh had instructed them"

See: Assumed Knowledge and Implicit Information

Exodus 14:5 (#1)

וַיֻּגַּד לְמֶלֶךְ מִצְרַיִם

"And the king of Egypt was told"

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

See: Active or Passive

Exodus 14:5 (#2)

בָּרֹחַ

"fled"

Alternate translation: "had run away"

Exodus 14:5 (#3)

וַיֵּהָפֵךְ לְבַב פַּרְעֹה וַעֲבָדָיו אֶל־הָעָם

"and the heart of Pharaoh and his servants was turned to the people"

Here, **heart** refers to their attitudes toward the Israelites. If it would be helpful in your language, you could use an

equivalent expression or plain language. Alternate translation: “and Pharaoh and his servants changed their attitude about the people”

See: Metonymy

Exodus 14:5 (#4)

וַיֵּהָפֵךְ לְבַב פַּרְעֹה וַעֲבָדָיו אֶל־הָעָם

“and the heart of Pharaoh and his servants was turned to the people”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and Pharaoh and his servants turned their hearts to the people”

See: Active or Passive

Exodus 14:5 (#5)

אֶל־הָעָם

“to the people”

Alternate translation: “against the Israelites”

Exodus 14:5 (#6)

מַה־זֹּאת עָשִׂינוּ כִּי־שִׁלַּחְנוּ אֶת־יִשְׂרָאֵל מֵעָבְדֵנוּ

“What is this we did that we released Israel from our slavery”

They asked this question to show they thought they had done a foolish thing. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “We should not have let the Israelites go free from working for us!”

See: Rhetorical Question

Exodus 14:5 (#7)

אֶת־יִשְׂרָאֵל

“Israel”

This is a collective singular noun. If your language would not refer to a group of people in this way, you may need to translate it as plural. Alternate translation: “the Israelites”

See: Collective Nouns

Exodus 14:7 (#1)

שֵׁשׁ־מֵאוֹת

“600”

Alternate translation: “six hundred”

See: Numbers

Exodus 14:7 (#2)

וְשָׁלִשִׁים

“and third men”

The precise meaning of this term is not known. Alternate translations: “and officers” or “and shield-bearers” or “and three men”

Exodus 14:8 (#1)

וַיְחַזֵּק יְהוָה אֶת־לֵב פַּרְעֹה

“And Yahweh strengthened the heart of Pharaoh”

This means God made him stubborn. His stubborn attitude is spoken of as if his **heart** were “strong.” If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. See how you translated this in 4:21. Alternate translation: “And Yahweh caused Pharaoh to be stubborn”

See: Metaphor

Exodus 14:8 (#2)

בְּיָד רָמָה

“with a high hand”

Alternate translation: “boldly” or “defiantly”

Exodus 14:9 (#1)

כָּל־סוּס רֶכֶב פַּרְעֹה וּפָרָשָׁיו וְחֵילוֹ

“all of the horses of the chariots of Pharaoh and his horsemen and his army”

It is unclear exactly what the groupings are here. **Horses of the chariots** (probably meaning “horse-drawn chariots”) and **horsemen** could be two groups or two references to the same group. **Army** could mean another group, perhaps on foot (See: 15:19), or it could be a summary grouping. Furthermore, most translations render **horses of the chariots** as “horses and chariots,” suggesting four total groups (possibly because of 23). Alternate translation: “all the horse-drawn chariots of Pharaoh and his horsemen and his foot soldiers”

Exodus 14:9 (#2)

אוֹתָם

“them”

Here, **them** refers to the Israelites. Alternate translation: “the Israelites”

See: Pronouns — When to Use Them

Exodus 14:9 (#3)

פִּי־הַחִירֹת & בַּעַל צְפֹן

“Pi Hahiroth” - “Baal Zephon”

These are places on Egypt’s eastern border. See how you translated them in Exodus 14:2.

See: How to Translate Names

Exodus 14:10 (#1)

וּפַרְעֹה הִקְרִיב

“And Pharaoh approached”

Here, **Pharaoh** represents the entire Egyptian army. If it would be helpful in your language, you could translate the meaning plainly. Alternate translation: “Then Pharaoh and his army approached”

See: Synecdoche

Exodus 14:10 (#2)

וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם

“and the sons of Israel lifted their eyes”

Alternate translation: “and the sons of Israel looked up” or “and the sons of Israel looked back”

Exodus 14:10 (#3)

וְהִנֵּה

“and behold”

Here, **behold** is used to draw attention to alarming information that follows. Use a word, phrase, or structure in your language that indicates that the next information is very alarming.

Exodus 14:11 (#1)

הֲמִבְּלִי אֵין־קְבָרִים בְּמִצְרַיִם לְקַחְתָּנוּ לָמוּת בַּמִּדְבָּר

“Is it because there were not any graves in Egypt that you have taken us away to die in the wilderness”

The Israelites ask this question to express their frustration and fear of dying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “There were plenty of graveyards in Egypt for us to be buried in. You did not have to take us into the wilderness to die!”

See: Rhetorical Question

Exodus 14:11 (#2)

מַה־זֹּאת עָשִׂיתָ לָּנוּ לְהוֹצִיאֵנוּ מִמִּצְרָיִם

“What is this you have done to us, to bring us out from Egypt”

The Israelites ask this question to rebuke Moses for bringing them to the desert to die. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You should not have endangered us like this by bringing us out of Egypt!”

See: Rhetorical Question

Exodus 14:12 (#1)

הֲלֹא־זֶה הַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם

“Is this not the word that we spoke to you in Egypt”

The Israelites ask this question to emphasize that this is what they had told Moses. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “This is exactly what we told you while we were in Egypt”

See: Rhetorical Question

Exodus 14:12 (#2)

בְּמִצְרַיִם לֵאמֹר חֲדַל מִמֶּנּוּ וְנַעַבְדָה אֶת־מִצְרָיִם

“in Egypt, saying, ‘Cease from us and let us serve the Egyptians”

If it would be more natural in your language, you could express the portion following **saying** as an indirect quotation. Alternate translation: “in Egypt? We told you to leave us alone so we could serve the Egyptians.”

See: Direct and Indirect Quotations

Exodus 14:13 (#1)

וּרְאוּ אֶת־יְשׁוּעַת יְהוָה אֲשֶׁר־יַעֲשֶׂה לָכֶם הַיּוֹם

“and see the salvation of Yahweh, that he will do for you today”

If your language does not use an abstract noun for the idea of **salvation**, you can express the same idea in another way. Alternate translation: “and see what Yahweh will do for you today, he will save you”

See: Abstract Nouns

Exodus 14:13 (#2)

לֹא תֹסִיפוּ לִרְאֹתָם עוֹד עַד־עוֹלָם

“you will not repeat seeing again until eternity”

This statement is very extended for emphasis on its certainty. Alternate translation: “you will not see them again forever”

Exodus 14:14 (#1)

יְהוָה יִלָּחֶם

“Yahweh himself will fight”

The form **Yahweh himself** emphasizes what Yahweh will do in contrast to what the Israelites will do. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “As for Yahweh, he will fight”

See: Reflexive Pronouns

Exodus 14:14 (#2)

תַּחֲרִישׁוּן

“you will be silent”

Here, **silent** could mean “still.” The Israelites’ lack of action is in contrast to Yahweh’s fighting. It is not a total lack of motion or sound. Alternate translation: “you will not fight”

Exodus 14:15 (#1)

מַה־תִּצְעַק אֵלָי

“Why are you crying out to me”

Moses apparently had been praying to God for help, so God uses this question to compel Moses to act. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Do not call out to me any longer, Moses.”

See: Rhetorical Question

Exodus 14:16 (#1)

הָרֵם אֶת־מַטְּךָ וּנְטֵה אֶת־יָדְךָ

“raise your staff and reach out your hand”

See note in the chapter 8 Intro regarding **hand** and **staff**.

Exodus 14:16 (#2)

וּבְקָעֵהוּ

“and split it”

Alternate translation: “and divide the sea into two parts”

Exodus 14:17 (#1)

וַאֲנִי הִנְנִי

“And behold me”

Here, **behold me** is an expression meant to focus the attention of the listener on what the speaker is about to say. In this case, Yahweh is drawing attention to his next actions. Alternate translation: “Look at what I will do”

Exodus 14:17 (#2)

מְחַזֵּק אֶת־לֵב מִצְרַיִם

“I will strengthen the heart of the Egyptians”

This means that God will make them stubborn. Their stubborn attitude is spoken of as if their **hearts** were “strong.” If the **heart** is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. See how you translated this in 4:21. Alternate translation: “I will cause the Egyptians to be stubborn”

See: Metaphor

Exodus 14:17 (#3)

וְיָבֹאוּ אַחֲרֵיהֶם

“and they will enter after them”

Alternate translation: “so that the Egyptians will go into the sea after the Israelites”

Exodus 14:17 (#4)

וְאִכָּבְדָה בְּפַרְעֹה וּבְכָל־חֵילוֹ בְּרִכְבּוֹ וּבְפָרָשָׁיו

“And I will be glorified because of Pharaoh and because of all his army, because of his chariots and because of his horsemen”

Yahweh is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. See how you translated a similar phrase in 14:4 Alternate translation: “And I will be glorified because of what I do to Pharaoh, all his army, his chariots, and his horsemen”

See: Ellipsis

Exodus 14:17 (#5)

וְאִכָּבְדָה

“And I will be glorified”

If your language does not use the passive form in this way, you can state this in active form or in another way that is

natural in your language. Alternate translation: “And people will glorify me”

See: Active or Passive

Exodus 14:18 (#1)

בְּהִכָּבְדִ□□□י

“when I am glorified”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “when I cause people to glorify me”

See: Active or Passive

Exodus 14:18 (#2)

בְּהִכָּבְדִ□□□י בְּפַרְעֹ□□□ה בְּרִכְבּ□□□ו וּבְפָרָשָׁיו

“when I am glorified because of Pharaoh, because of his chariots and because of his horsemen”

Yahweh is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. See how you translated a similar phrase in 14:4 Alternate translation: “when I get glory because of what I do to Pharaoh, his chariots, and his horsemen” or “when I show my glory by what I do to Pharaoh, his chariots, and his horsemen”

See: Ellipsis

Exodus 14:19 (#1)

לִפְנֵי□□ מַחֲנֵ□□□ה & מִפְּנֵיהֶ□□□□ם

“before the face of the camp of” - “from before their face”

Here, **face** means “front.” Alternate translation: “in front of the camp of … from in front of them”

See: Metonymy

Exodus 14:19 (#2)

“the pillar of cloud”

See how you translated this in 13:21.

Exodus 14:19 (#3)

יִשְׂרָאֵ□□□ל

“Israel”

This is a collective singular noun. If your language would not refer to a group of people in this way, you may need to translate it as plural. Alternate translation: “the Israelites”

See: Collective Nouns

Exodus 14:20 (#1)

יִשְׂרָאֵ□□□ל

“Israel”

This is a collective singular noun. If your language would not refer to a group of people in this way, you may need to translate it as plural. Alternate translation: “the Israelites”

See: Collective Nouns

Exodus 14:20 (#2)

וַיְהִ□□□י הֶעָנָן□□ וְהַח□□□□□שֶׁךְ וַיָּ□□□□□אֶר אֶת־הַלָּ□□□□□יְלָה

“And it became a cloud, and darkness, and it lit up the night”

Alternate translation: “And the cloud became dark on one side and light on the other side all night”

Exodus 14:21 (#1)

וַיֵּ□□□□□ט מֹשֶׁ□□□□ה אֶת־יָדוֹ□□□□□ עַל־הַיָּם□□

“And Moses reached out his hand over the sea”

See note in the chapter 8 Intro regarding the hand and staff.

Exodus 14:21 (#2)

בְּרֻ□□□חַ קָדִ□□□ים

“by a” - “east wind”

An **east wind** originates in the east and blows towards the west.

Exodus 14:21 (#3)

וַיִּבָּקְעֻ□□□ו הַמָּיִם

“And the waters were divided”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “And Yahweh divided the waters”

See: Active or Passive

Exodus 14:24 (#1)

בְּאַשְׁמֹ□□□□רֶת הַבֹּ□□□□□קֶר

“in the watch of the morning”

This is the last third of the night. It is approximately the three hours before sunrise. Alternate translation: “very early in the morning” or “in the time before the sun rises”

See: Translate Unknowns

Exodus 14:24 (#2)

“through the pillar of fire and cloud”

See how you translated this in 13:21.

Exodus 14:24 (#3)

מַחֲנֵה מִצְרַיִם & אֵת מַחֲנֵה מִצְרָיִם

“the camp of the Egyptians” - “the camp of the Egyptians”

Alternate translation: “the army of the Egyptians … the army of the Egyptians”

Exodus 14:25 (#1)

מִפְּנֵי יִשְׂרָאֵל

“from the face of Israel”

Here, **the face of Israel** means the presence of Israel. See the UST.

See: Metonymy

Exodus 14:26 (#1)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְטֵה אֶת־יָדְךָ עַל־הַיָּם וְיָשֻׁבוּ הַמַּיִם עַל־מִצְרַיִם עַל־רִכְבּוֹ וְעַל־פָּרָשָׁיו

“And Yahweh said to Moses, “Reach out your hand over the sea, and the waters will return on the Egyptians, on his chariots, and on his horsemen”

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: “Yahweh told Moses to reach out with his hand over the sea so that the waters would come back onto the Egyptians, their chariots, and their horsemen.”

See: Direct and Indirect Quotations

Exodus 14:26 (#2)

נְטֵה אֶת־יָדְךָ עַל־הַיָּם

“Reach out your hand over the sea”

See note in the chapter 8 Intro regarding the hand and staff.

Exodus 14:26 (#3)

עַל־רִכְבּוֹ וְעַל־פָּרָשָׁיו

“on his chariots, and on his horsemen”

Here, **his** refers to Pharaoh, king of Egypt. Alternate translation: “on Pharaoh’s chariots and on Pharaoh’s horsemen”

See: Pronouns — When to Use Them

Exodus 14:27 (#1)

וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם

“And Moses reached out his hand over the sea”

See note in the chapter 8 Intro regarding the hand and staff.

Exodus 14:27 (#2)

לִפְנוֹת בֹּקֶר

“before the face of the morning”

Here, **before the face of** means “before the occurrence of.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “before it was morning”

See: Metonymy

Exodus 14:27 (#3)

וַיְנַעֵר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם

“And Yahweh shook off the Egyptians in the middle of the sea”

Here, Yahweh is pictured as acting toward the Egyptians as if they were dirt or dust on his clothing that he shakes to be rid of them. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “and Yahweh threw the Egyptians back into the middle of the sea”

See: Metaphor

Exodus 14:28 (#1)

לֹא־נִשְׁאַר בָּהֶם עַד־אֶחָד

“Not even one of them remained”

This negative statement is meant to strongly convey the idea that all the Egyptians were gone. If this is confusing in your language, you can express the meaning positively. Alternate translation: “Every one of them was gone”

See: Litotes

Exodus 14:30 (#1)

אֶת־יִשְׂרָאֵל

“Israel”

This is a collective singular noun. If your language would not refer to a group of people in this way, you may need to translate it as plural. Alternate translation: “the Israelites”

See: Collective Nouns

Exodus 14:30 (#2)

מִיַּ□□□□□ד מִצְרָ□□□□ים

“from the hand of Egypt”

Here, **hand** refers to power. Alternate translation: “from the Egyptians’ power”

See: Metonymy

Exodus 14:30 (#3)

עַל־שְׂפַ□□□□ת הַיָּם

“on the shore of the sea”

Alternate translation: “on the land along the edge of the sea”

Exodus 14:31 (#1)

יִשְׂרָאֵ□□□□ל

“Israel”

This is a collective singular noun. If your language would not refer to a group of people in this way, you may need to translate it as plural. Alternate translation: “the Israelites”

See: Collective Nouns

Exodus 14:31 (#2)

אֶת־הַיָּ□□□□□ד הַגְּדֹלָ□□□□ה

“the great hand”

Here, **hand** refers to power. Alternate translation: “the great power”

See: Metonymy

Exodus 15:1 (#1)

גָּאֹ□□□□ה גָּאָ□□□□ה

“he has triumphantly triumphed”

If it would be helpful to your readers, you could state explicitly over whom Yahweh triumphed. Alternate translation: “he has achieved a glorious victory over the army of Egypt”

See: Assumed Knowledge and Implicit Information

Exodus 15:1 (#2)

גָּאֹ□□□□ה גָּאָ□□□□ה

“he has triumphantly triumphed”

Alternate translation: “he is highly exalted” or “he is extremely high” or “he is exaltedly exalted”

Exodus 15:1 (#3)

סוּ□□□ וְרֹכְבָ□□□ו רָמָ□□□□ה בַיָּם

“the horse and the one riding it he threw into the sea”

Moses sang about God causing the sea to cover and drown the horse and rider as if God had thrown them **into the sea**. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “he has made the horse and rider drown in the sea”

See: Metaphor

Exodus 15:1 (#4)

סוּ□□□ וְרֹכְבָ□□□ו

“the horse and the one riding it”

This refers to many or all of the Egyptian horses and riders that were chasing the Israelites. Alternate translation: “the horses and their riders”

See: Generic Noun Phrases

Exodus 15:1 (#5)

וְרֹכְבָ□□□ו

“and the one riding it”

Here, **rider** could either refer to a person who sits on a horse or who travels in a chariot that a horse is pulling.

Exodus 15:2 (#1)

עֻזִּ□□□□□י & יָ□□□□ה

“Yah is my strength”

Moses is expressing the help that he gets from Yahweh by equating Yahweh with **strength**. Use a form or metaphor from your language that would express Yahweh’s strengthening help. Alternatively, you could express the meaning plainly. Alternate translation: “Yah is the one who gives me strength” or “Yah is the strong one who protects me”

See: Metaphor

Exodus 15:2 (#2)

וְזִמְרָת□□ יָ□□□□ה

“Yah is” - “and my song”

Moses calls Yahweh his **song** because Yahweh is the one he sings about or because Yahweh causes him to sing. Use a form or metaphor from your language that would express Yahweh being a song of joy. Alternatively, you could express the meaning plainly. Alternate translation: “Yah is … the one I sing about” or “Yah … makes me sing joyfully”

See: Metaphor

Exodus 15:2 (#3)

וַיְהִי־לִי לִישׁוּעָה

“and he has become my salvation”

Moses calls Yahweh his salvation because Yahweh saved him. Use a form or metaphor from your language that would express Yahweh’s saving power. Alternatively, you could express the meaning plainly. Alternate translation: “and he has saved me” or “and he is the one who saves me”

See: Metaphor

Exodus 15:2 (#4)

זֶה אֵלִי וְאַנְוֵהוּ אֱלֹהֵי אָבִי וַאֲרֹמְמֶנְהוּ

“”This is my God, and I will glorify him,“

These lines are expressing very similar ideas for emphasis. If that is a normal way to make an emphatic (poetic) statement or if it would be understood in your language, you could translate in a similar way. If, however, repetition like this would create a different meaning, find a structure in your language that would fit.

See: Parallelism

Exodus 15:3 (#1)

יְהוָה אִישׁ מִלְחָמָה

“Yahweh is a man of war”

Moses calls Yahweh a **man of war** because he powerfully fought against the Egyptians and won. Alternate translation: “Yahweh is like a warrior”

See: Metaphor

Exodus 15:4 (#1)

מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם וּמִבְחַר שְׁלִשָׁיו טֻבְּעוּ בְיַם־סוּף

“”He threw the chariots of Pharaoh and his army into the sea.“

These lines are synonymous parallels where the second strengthens what is said in the first. Alternate translation: “He threw all of Pharaoh’s army into the sea, including the chariots; even his chosen officers sank in the sea of reeds”

See: Parallelism

Exodus 15:4 (#2)

מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם

“He threw the chariots of Pharaoh and his army into the sea”

Moses sings about Yahweh causing the sea to cover Pharaoh’s chariots and army as if Yahweh had thrown them **into the sea.** If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “He has made Pharaoh’s chariot riders and army drown in the sea”

See: Metaphor

Exodus 15:5 (#1)

תְּהֹמֹת יְכַסֻּמוּ יָרְדוּ בְמְצוֹלֹת כְּמוֹ־אָבֶן

“”The deeps cover them;“

These lines are synonymous parallels where the second clarifies what is said in the first. Alternate translation: “The deeps covered them because they had descended into the depths like a stone”

See: Parallelism

Exodus 15:5 (#2)

יָרְדוּ בְמְצוֹלֹת כְּמוֹ־אָבֶן

“they descended into the depths like a stone”

This comparison is that just ***like a stone*** does not float but sinks to the bottom of the sea, the enemy soldiers sank to the bottom of the sea. Alternate translation: “they went down into the deep water like a stone sinking to the bottom of the sea”

See: Simile

Exodus 15:6 (#1)

יְמִינְךָ יְהוָה נֶאְדָּרִי בַכֹּחַ יְמִינְךָ יְהוָה תִּרְעַץ אוֹיֵב

“”Your right hand, Yahweh, is majestic in power;“

These lines are synonymous parallels where the second takes the abstract idea in the first and makes it concrete (though still with poetic imagery). Alternate translation: “Yahweh, you show how majestic in power your right hand is by shattering the enemy”

See: Parallelism

Exodus 15:6 (#2)

יְמִינְךָ יְהוָה נֶאְדָּרִי בַכֹּחַ יְמִינְךָ יְהוָה תִּרְעַץ אוֹיֵב

“”Your right hand, Yahweh, is majestic in power;“

Moses speaks of Yahweh as if Yahweh had hands. The **right hand** refers to Yahweh’s power or the things Yahweh does powerfully. If it would be helpful in your language, you

could use an equivalent expression or plain language. Alternate translation: “Yahweh, your power is glorious; Yahweh, your power has shattered the enemy” or “Yahweh, what you do is gloriously powerful; Yahweh, by your power you have shattered the enemy”

See: Metonymy

Exodus 15:6 (#3)

תִּרְעַץ אוֹיֵב

“shatters the enemy”

Moses speaks of the enemy as if it were fragile and could be **shattered** like glass or pottery. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “completely destroys the enemy”

See: Metaphor

Exodus 15:7 (#1)

תַּהֲרֹס קָמֶיךָ תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ

“”you overthrow those who rise up against you.“

These lines are synonymous parallels where the second takes the abstract idea in the first portion (**you overthrow those who rise up against you**) and makes it concrete (though still with poetic imagery). Alternate translation: “you overthrow those who rise up against you by sending out your heat to devour them like stubble”

See: Parallelism

Exodus 15:7 (#2)

וּבְרֹב גְּאוֹנְךָ

“And in the abundance of your majesty”

If your language does not use abstract nouns for the ideas of **abundance** and **majesty**, you can express the same idea in another way. Alternate translation: “You are abundantly majestic and” or “Because you are abundantly majestic,”

See: Abstract Nouns

Exodus 15:7 (#3)

קָמֶיךָ

“those who rise up against you”

Rebelling against Yahweh is spoken of as **rising up against** him. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “those who rebel against you” or “your enemies”

See: Metaphor

Exodus 15:7 (#4)

חֲרֹנְךָ

“your heat”

Alternate translation: “your wrath” or “your fury”

Exodus 15:7 (#5)

תְּשַׁלַּח חֲרֹנְךָ

“You send out your heat”

Moses speaks of Yahweh’s wrath (literally **heat**) as if it were a servant that Yahweh sent out to do something. Alternate translation: “You show your wrath” or “You act according to your wrath”

See: Personification

Exodus 15:7 (#6)

יֹאכְלֵמוֹ כַּקַּשׁ

“it devours them like stubble”

Moses speaks of God’s wrath as if it were fire that could completely burn up things. His enemies were completely destroyed like **stubble** in a fire. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “it completely destroys your enemies like a fire that burns up straw”

See: Metaphor

Exodus 15:7 (#7)

יֹאכְלֵמוֹ כַּקַּשׁ

“it devours them like stubble”

Here the enemies (or **those who rise up against** Yahweh) are pictured as if they were a highly flammable piece of dried grass. Alternate translation: “it devours the enemy as if they were stubble”

See: Simile

Exodus 15:8 (#1)

וּבְרוּחַ אַפֶּיךָ

“And by the breath of your nostrils”

Moses speaks of God as if God had a nose, and he speaks of the wind as if God blew the wind from his nose. Alternate translation: “You blew on the sea and”

See: Personification

Exodus 15:8 (#2)

וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד נֹזְלִים

“”And by the breath of your nostrils the waters were piled up;“

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “The blast from your nostrils piled the waters up and made the flowing waters stand upright in a heap”

See: Active or Passive

Exodus 15:8 (#3)

נֶעֶרְמוּ מַיִם נִצְּבוּ כְמוֹ־נֵד נֹזְלִים קָפְאוּ תְהֹמֹת בְּלֶב־יָם

“”the waters were piled up;“

These lines are synonymous parallels where each line means basically the same thing, but each gives the reader a different poetic image.

See: Parallelism

Exodus 15:8 (#4)

בְּלֶב־יָם

“in the heart of the sea”

The center or deepest part of the sea is spoken of as if the sea had a **heart**. Alternate translation: “in the center of the sea”

See: Metaphor

Exodus 15:9 (#1)

תִּמְלָאֵמוֹ נַפְשִׁי

“my soul will be satisfied in them”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “I will satisfy my desire on them”

See: Active or Passive

Exodus 15:9 (#2)

תּוֹרִישֵׁמוֹ יָדִי

“my hand will dispossess them”

The meaning of this phrase is unclear. The word translated **dispossess** could also mean “possess” or “inherit.” What seems clear is that the Egyptians plan to use their power to prevent the Israelites from possessing good things. Whether this is a reference back to **plunder** earlier in the verse or to recapturing them as slaves or to taking over the Israelites’ place in the land of Goshen or to keeping them from reaching the promised land (of Yahweh’s possession, see 15:17 regarding where Yahweh will bring his people) or something else is not so clear. It could also refer to taking away their life and breath. **Dispossess** was chosen rather than another term because the verb is in a causative form here. Alternate translation: “my hand will possess them” or “my hand will inherit them” or “my hand will kill them”

Exodus 15:9 (#3)

תּוֹרִישֵׁמוֹ יָדִי

“my hand will dispossess them”

Here **hand** is used of the Egyptians’ power (that is, their military strength). If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “I will dispossess them”

See: Metonymy

Exodus 15:10 (#1)

נָשַׁפְתָּ בְרוּחֲךָ

“You blew with your wind”

Moses spoke about God making the **wind** blow as if God **blew** the wind through his nose or mouth. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “But you made the wind blow”

See: Metaphor

Exodus 15:10 (#2)

צָלְלוּ כָּעוֹפֶרֶת בְּמַיִם אַדִּירִים

“they sank like lead in the majestic waters”

Lead is a heavy metal that is commonly used to make things sink in water. It is used here to show how quickly God’s enemies were destroyed. Alternate translation: “sank as fast as a heavy piece of metal in the deep turbulent waters”

See: Simile

Exodus 15:11 (#1)

מִי־כָמֹכָה בָּאֵלִם יְהוָה

“Who is like you among the gods Yahweh”

Moses uses this question to show how great God is. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "O Yahweh, no one is like you among the gods!" or "Yahweh, none of the gods is like you!"

See: Rhetorical Question

Exodus 15:11 (#2)

מִי־כָמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא

""Who is like you, majestic in holiness,"

Moses uses this question to show how great God is. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "No one is like you. No one is majestic in holiness as you are, no one is honored in praises as you are, and no one does miracles as you do!"

See: Rhetorical Question

Exodus 15:11 (#3)

נֶאְדָּר בַּקֹּדֶשׁ

"majestic in holiness"

If your language does not use an abstract noun for the idea of **holiness**, you can express the same idea in another way. Alternate translation: "majestic and holy"

See: Abstract Nouns

Exodus 15:12 (#1)

יְמִינְךָ

"your right hand"

The phrase **right hand** represents the strong power of God. Alternate translation: "with your strong power"

See: Metonymy

Exodus 15:12 (#2)

נָטִיתָ יְמִינְךָ

"You reached out your right hand"

Moses speaks about God causing something to happen as if God **reached out** with his** hand**. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "With your strong power you made it happen"

See: Metaphor

Exodus 15:12 (#3)

תִּבְלָעֵמוֹ אָרֶץ

"and the earth swallows them"

Moses personifies the earth as if it could swallow or devour with its mouth. Alternate translation: "the earth devours them"

See: Personification

Exodus 15:13 (#1)

נָחִיתָ בְחַסְדְּךָ עַם־זוּ גָּאָלְתָּ נֵהַלְתָּ בְעֻזְּךָ

""In your covenant faithfulness, you led this people you redeemed."

These lines are structural parallels where the lines are saying similar things, but the parallelism is more in the construction of the lines. **In your** is repeated and the concepts of **led** and **guided** are very similar to one another.

See: Parallelism

Exodus 15:13 (#2)

קָדְשֶׁךָ

"your holiness"

If your language does not use an abstract noun for the idea of **holiness**, you can express the same idea in another way. See the UST.

See: Abstract Nouns

Exodus 15:14 (#1)

""

Verses 14–16a form a complex parallel structure where things are repeated in reverse. (See the chapter 15 Intro)

See: Parallelism

Exodus 15:14 (#2)

יִרְגְּזוּן

"they shake"

This means to shake with fear. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 15:14 (#3)

חִיל אָחַז יֹשְׁבֵי פְלֶשֶׁת

"anguish seized the inhabitants of Philistia"

Moses speaks of **anguish** as if it were a person that could forcefully grab hold of someone and make them extremely

afraid. Alternate translation: “the inhabitants of Philistia will be afraid”

See: Personification

Exodus 15:15 (#1)

אֵילֵי מוֹאָב יְאֹחֲזֵמוֹ רָעַד

“trembling seizes the leaders of Moab”

Moses speaks of **trembling** as if it were a person that could forcefully grab hold of someone and make them extremely afraid. Alternate translation: “the leaders of Moab will be afraid”

See: Personification

Exodus 15:15 (#2)

נָמֹגוּ

“melted away”

Moses uses the phrase, **melted away,** to speak of people becoming weak because of their fear. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “became weak from fear”

See: Metaphor

Exodus 15:16 (#1)

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד

“Terror and dread fall on them”

Terror and dread form a doublet meaning “extremely fearful.” If your language does not use repetition in this way, you can combine these phrases. Alternate translation: “They will become extremely fearful”

See: Doublet

Exodus 15:16 (#2)

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד

“Terror and dread fall on them”

Terror and dread are pictured as physical objects that could **fall on** people. The image might be of them crushing people or being a heavy weight that people struggle under (however, the image is not specified). It means that the people will feel the emotions of terror and dread very strongly. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “They will be overwhelmed with feelings of terror and dread”

See: Metaphor

Exodus 15:16 (#3)

בִּגְדֹל זְרוֹעֲךָ

“By the greatness of your arm”

Yahweh’s **arm** represents his great strength. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “Because of your great strength”

See: Metonymy

Exodus 15:16 (#4)

יִדְּמוּ כָאָבֶן

“they are still as a stone”

This could mean: (1) “they will be silent like stone” or (2) “they will be motionless as stone”

See: Simile

Exodus 15:17 (#1)

תְּבִיאֵמוֹ וְתִטָּעֵמוֹ

“You will bring them, and you will plant them”

If it would be helpful to your readers, you could express where God would bring them explicitly. Alternate translation: “You will take your people to Canaan and plant them there”

See: Assumed Knowledge and Implicit Information

Exodus 15:17 (#2)

תְּבִיאֵמוֹ

“You will bring them”

Since Moses was not already in Canaan, some languages would use “take” rather than **bring.** Alternate translation: “You will take them”

See: Go and Come

Exodus 15:17 (#3)

וְתִטָּעֵמוֹ בְּהַר

“and you will plant them on the mountain of”

Moses speaks about God giving his people the land to live in as if they were a plant that God was planting. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “and you will settle them on

the mountain of" or "and you will let them live on the mountain of"

See: Metaphor

Exodus 15:17 (#4)

בְּהַר נַחֲלָתְךָ

"on the mountain of your possession"

This refers to Mount Zion in the land of Canaan.

Exodus 15:17 (#5)

בְּהַר נַחֲלָתְךָ

"on the mountain of your possession"

Moses speaks about God promising to give his people **the mountain** forever as if he were giving it to them as an inheritance. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "on the mountain that you have given them as an inheritance"

See: Metaphor

Exodus 15:17 (#6)

כּוֹנְנוּ יָדֶיךָ

"that your hands built"

The phrase **your hands** refers to God's power. Alternate translation: "that you have built by your power"

See: Metonymy

Exodus 15:18 (#1)

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד

"Yahweh will reign forever and ever"

Alternate translation: "Yahweh reigns forever and ever"

Exodus 15:20 (#1)

אֶת־הַתֹּף & בְּתֻפִּים

"a tambourine" - "with tambourines"

A **tambourine** is a hand-held musical instrument like a small drum that also has pieces of metal around the side that make a metallic rattling sound when shaken. Alternate translation: "timbrel"

See: Translate Unknowns

Exodus 15:20 (#2)

וַתֵּצֵאן כָּל־הַנָּשִׁים אַחֲרֶיהָ בְּתֻפִּים וּבִמְחֹלֹת

"and all the women went out after her with tambourines and with dancing"

Here, **all** may be a generalization; it may not have been every woman. It could be better to translate as a restrictive clause as in the UST. Alternate translation: "and every woman who went out after her had a tambourine and danced"

See: Hyperbole

Exodus 15:21 (#1)

גָּאֹה גָּאָה

""

If it would be helpful to your readers, you could state explicitly over whom Yahweh triumphed. See how you translated this in Exodus 15:1. Alternate translation: "he has achieved a glorious victory over the army of Egypt"

See: Assumed Knowledge and Implicit Information

Exodus 15:21 (#2)

סוּס וְרֹכְבוֹ רָמָה בַיָּם

""

Miriam sang about God causing the **sea** to cover and drown the **horse and the one riding it** as if God had thrown them **into the sea**. See how you translated this in Exodus 15:1. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: "he has made the horse and rider drown in the sea"

See: Metaphor

Exodus 15:22 (#1)

אֶת־יִשְׂרָאֵל

"Israel"

The word **Israel** represents the people of Israel. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: "Moses led the Israelite people"

See: Collective Nouns

Exodus 15:22 (#2)

מִדְבַּר־שׁוּר

"the Wilderness of Shur"

We do not know the exact location of this place.

See: How to Translate Names

Exodus 15:23 (#1)

מָרָתָה

“to Marah”

We do not know the exact location of **Marah**.

See: How to Translate Names

Exodus 15:24 (#1)

וַיִּלֹּנוּ הָעָם עַל־מֹשֶׁה

“And the people murmured against Moses”

Murmur is a very strong term for “grumble” or “complain” that is used to describe the Israelites’ attitude throughout their time in the wilderness. It occurs several times in Exodus and Numbers. Alternate translation: “And the people complained against Moses” or “And the people grumbled at Moses”

Exodus 15:26 (#1)

לְקוֹל | יְהוָה אֱלֹהֶיךָ

“to the voice of Yahweh your God”

Yahweh is speaking about his own voice. Alternate translation: “to my voice”

See: First, Second or Third Person

Exodus 15:26 (#2)

לְקוֹל | יְהוָה אֱלֹהֶיךָ

“to the voice of Yahweh your God”

Yahweh’s voice represents what he says. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “to what I say”

See: Metonymy

Exodus 15:26 (#3)

וְהַיָּשָׁר בְּעֵינָיו תַּעֲשֶׂה

“and you do what is right in his eyes”

The **eyes** represent seeing, and seeing represents thoughts or judgment. If your readers would not understand what this image means in this context, you could use an equivalent idiom from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “and do what Yahweh considers to be right”

See: Idiom

Exodus 15:26 (#4)

וְהַאֲזַנְתָּ לְמִצְוֹתָיו

“and you give ear to his commands”

The **ear** represents listening, and listening represents obeying. If your readers would not understand what this image means in this context, you could use an equivalent idiom from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “and you carefully obey his commands”

See: Idiom

Exodus 15:26 (#5)

כָּל־הַמַּחֲלָה אֲשֶׁר־שַׂמְתִּי בְּמִצְרַיִם לֹא־אָשִׂים עָלֶיךָ

“all of the diseases that I put on the Egyptians I shall not put on you”

God speaks of causing people to have diseases as putting diseases on them. If your readers would not understand what this image means in this context, you could use an equivalent idiom from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “I will not cause any of you to have the diseases that I cause the Egyptians to have”

See: Idiom

Exodus 15:27 (#1)

אֵילִמָה

“to Elim”

Elim is an oasis in the desert, a place with water and shade trees.

See: How to Translate Names

Exodus 15:27 (#2)

וְשִׁבְעִים

“and 70”

Alternate translation: “and seventy”

See: Numbers

Exodus 16:1 (#1)

סִין

“Sin”

The word **Sin** here is the Hebrew name of the wilderness. It is not the English word “sin.”

See: How to Translate Names

Exodus 16:1 (#2)

בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשֵּׁנִי

“on the fifteenth day of the second month”

This time coincides with the end of April and the beginning of May on Western calendars. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar, and say approximately what time of year that is on your calendar in a footnote.

See: Hebrew Months

Exodus 16:1 (#3)

בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשֵּׁנִי

“on the fifteenth day of the second month”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “on day 15 of month 2”

See: Ordinal Numbers

Exodus 16:2 (#1)

וַיִּלֹּנוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל

“And all the congregation of the sons of Israel murmured”

Here, **all** is a generalization. Alternate translation: “And many of the community of the sons of Israel murmured”

See: Hyperbole

Exodus 16:2 (#2)

וַיִּלֹּנוּ

“And” - “murmured”

Alternate translation: “And … spoke angrily”

Exodus 16:3 (#1)

מִי־יִתֵּן מוּתֵנוּ

“If only we had died”

This is a way of saying that they wished that they had died. It is a hypothetical past statement. Translate it in a way that makes it clear that this did not actually happen. Alternate translation: “We wish that we had died”

See: Hypothetical Situations

Exodus 16:3 (#2)

בְּיַד־יְהוָה

“by the hand of Yahweh”

The phrase **the hand of Yahweh** represents Yahweh’s action. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “by Yahweh’s action”

See: Metonymy

Exodus 16:4 (#1)

מַמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמָיִם

“make bread rain down from heaven for you”

God speaks of food coming **down from heaven** as if it were rain. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “make bread come down from heaven like rain” or “make bread fall to you from the sky”

See: Metaphor

Exodus 16:4 (#2)

בְּתוֹרָתִי

“in my law”

Alternate translation: “in my instruction”

Exodus 16:5 (#1)

וְהָיָה בַּיּוֹם הַשִּׁשִּׁי וְהֵכִינוּ

“And so it will be, on the sixth day, that they shall prepare”

Alternate translation: “It will happen on the sixth day that they will prepare” or “On the sixth day they will prepare”

Exodus 16:5 (#2)

בַּיּוֹם הַשִּׁשִּׁי

“on the sixth day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “on day 6”

See: Ordinal Numbers

Exodus 16:5 (#3)

מִשְׁנֶה

“twice”

two times

Exodus 16:7 (#1)

וְנַחְנוּ מָה כִּי תלונו עָלֵינוּ

“And who are we that you murmur against us”

Moses and Aaron used this question to show the people that it was foolish to complain against them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “We are not powerful enough for you to complain against us.” or “It is foolish to complain against us, because we cannot do what you want.”

See: Rhetorical Question

Exodus 16:8 (#1)

וְנַחְנוּ מָה

“And what are we”

Moses used this question to show the people that he and Aaron did not have the power to give them what they wanted. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Aaron and I cannot give you what you want.”

See: Rhetorical Question

Exodus 16:8 (#2)

וְנַחְנוּ מָה לֹא־עָלֵינוּ תְּלֻנֹּתֵיכֶם כִּי עַל־יְהוָה

“And what are we? Not against us is your murmuring, but against Yahweh”

The people were complaining against Moses and Aaron, who were Yahweh’s servants. So by complaining against them, the people were really complaining against Yahweh. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “Your complaints are not really against us; they are against Yahweh, because we are his servants”

See: Assumed Knowledge and Implicit Information

Exodus 16:9 (#1)

וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן אֱמֹר אֶל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל קְרֹבוּ

“And Moses said to Aaron, “Say to all of the congregation of the sons of Israel, ‘Approach”

There are two layers of quotations here. You may want to translate one or the other as an indirect quotation in order to reduce the layers of quotations in this passage. Alternative translation: “And Moses told Aaron to tell all of the congregation of the sons of Israel, ‘Approach’” or “And Moses told Aaron, ‘Tell all of the congregation of the sons of Israel to approach’”

See: Quotes within Quotes

Exodus 16:10 (#1)

וַיְהִי

“And so it was”

This phrase is used here to mark an important event in the story. The important event here is the people seeing Yahweh’s glory. If your language has a way for doing this, you could consider using it here.

Exodus 16:10 (#2)

וְהִנֵּה

“and behold”

The word **behold** here shows that the people saw something extraordinary.

Exodus 16:13 (#1)

וַיְהִי

“And so it was”

This phrase is used here to mark an important part of the events. If your language has a way for doing this, you could consider using it here.

Exodus 16:13 (#2)

הַשְּׂלָו

“quail”

The word **quail** means a type of small, plump game bird.

See: Translate Unknowns

Exodus 16:14 (#1)

כַּכְּפֹר

“like frost”

Frost is frozen dew that forms on the ground. It is very fine.

See: Translate Unknowns

Exodus 16:14 (#2)

כַּכְּפֹר

“like frost”

The original readers knew what frost is like, so this phrase would help them understand what the flakes were like. Alternate translation: “flakes that looked like frost” or “flakes that were fine like frost”

See: Simile

Exodus 16:16 (#1)

אִישׁ לְפִי אָכְלוֹ

“each according to the mouths of his eating”

Alternate translation: “according to how much each will eat”

Exodus 16:16 (#2)

עֹמֶר

“an omer”

2 liters

See: Biblical Volume

Exodus 16:16 (#3)

עֹמֶר לַגֻּלְגֹּלֶת מִסְפַּר נַפְשֹׁתֵיכֶם אִישׁ לַאֲשֶׁר בְּאָהֳלוֹ תִּקָּחוּ

“an omer for each person up to the number of your people, each shall take for those in his tent”

Alternate translation: “take an omer per person according to how many people are in the gatherer’s tent”

Exodus 16:19 (#1)

אִישׁ אַל

“A man” - “not”

A man refers to people in general, not to one particular man. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: “No one”

See: Generic Noun Phrases

Exodus 16:20 (#1)

וַיָּרֶם תּוֹלָעִים

“and it bred worms”

Alternate translation: “and it decayed with worms”

Exodus 16:21 (#1)

אִישׁ כְּפִי אָכְלוֹ

“each man according to the mouths of his eating”

Alternate translation: “everyone according to how much they would eat” or “everyone according to how many people they had to feed”

Exodus 16:22 (#1)

וַיְהִי

“And so it was”

This phrase is used here to mark the beginning of a new part of the story. Verses 16:22–30 tell about what the people did concerning the manna on the sixth and seventh days of the week. If your language has a way for marking this as a new part of the story, you could consider using it here.

See: Introduction of a New Event

Exodus 16:22 (#2)

בַּיּוֹם הַשִּׁשִּׁי

“on the sixth day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “on day 6”

See: Ordinal Numbers

Exodus 16:22 (#3)

מִשְׁנֶה

“twice as much”

Alternate translation: “two times as much”

Exodus 16:22 (#4)

לֶחֶם

“bread”

This refers to the **bread** that appeared as thin flakes on the ground each morning.

Exodus 16:23 (#1)

שַׁבָּתוֹן שַׁבַּת־קֹדֶשׁ לַיהוָה

“is a rest, a Sabbath of holiness to Yahweh”

Alternate translation: “is a day to stop working completely and dedicate to Yahweh”

Exodus 16:23 (#2)

שַׁבַּת־קֹדֶשׁ

“a Sabbath of holiness”

If your language does not use an abstract noun for the idea of **holiness**, you can express the same idea in another way. Alternate translation: “a holy Sabbath”

See: Abstract Nouns

Exodus 16:24 (#1)

וְלֹא הִבְאִישׁ

“And it did not become foul”

Alternate translation: “And it did not smell rotten”

Exodus 16:25 (#1)

כִּי־שַׁבָּת הַיּוֹם לַיהוָה

“for it is Sabbath, a day for Yahweh”

Alternate translation: “today is a Sabbath, a day to honor Yahweh by not working”

Exodus 16:26 (#1)

וּבַיּוֹם הַשְּׁבִיעִי

“and on the seventh day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “but on day seven”

See: Ordinal Numbers

Exodus 16:27 (#1)

וְלֹא מָצָאוּ

“but they found none”

Alternate translation: “but they did not find any manna”

Exodus 16:28 (#1)

עַד־אָנָה מֵאַנְתֶּם לִשְׁמֹר מִצְוֹתַי וְתוֹרֹתָי

“Until what time will you refuse to keep my commandments and my laws”

God used this question to scold the people because they did not obey his laws. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You people still do not keep my commandments and laws!”

See: Rhetorical Question

Exodus 16:28 (#2)

מֵאַנְתֶּם

“will you refuse”

Yahweh speaks to Moses, but the word **you** refers to the people of Israel in general. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of “you” in your translation.

See: Singular Pronouns that refer to Groups

Exodus 16:28 (#3)

לִשְׁמֹר מִצְוֹתַי וְתוֹרֹתָי

“to keep my commandments and my laws”

Alternate translation: “to obey my commandments and my laws”

Exodus 16:29 (#1)

כִּי־יְהוָה נָתַן לָכֶם הַשַּׁבָּת

“For Yahweh has given you the Sabbath”

Yahweh speaks about teaching people to rest on the Sabbath as if the **Sabbath** were a gift. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “I, Yahweh, have taught you to rest on the Sabbath”

See: Metaphor

Exodus 16:29 (#2)

בַּיּוֹם הַשִּׁשִּׁי & בַּיּוֹם הַשְּׁבִיעִי

“on the sixth day” - “on the seventh day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “on day 6 … on day 7”

See: Ordinal Numbers

Exodus 16:29 (#3)

לֶחֶם

“bread”

This refers to the bread that appeared as thin flakes on the ground each morning.

Exodus 16:29 (#4)

יוֹמָיִם

“for two days”

Alternate translation: “for 2 days”

Exodus 16:31 (#1)

כְּזֶרַע גַּד לָבָן

“like coriander seed, white”

Coriander is an herb also known as cilantro. People eat both the leaves and seeds. People dry the seeds, grind them into a powder, and put it in food to add flavor. Alternate translation: “like a small white seed”

See: Translate Unknowns

Exodus 16:31 (#2)

כְּצַפִּיחִת

“was like wafers”

Wafers are very thin biscuits or crackers.

Exodus 16:33 (#1)

לִפְנֵי יְהוָה

“before the face of Yahweh”

Here, **face** represents the presence of Yahweh. Alternate translation: “in the presence of Yahweh”

See: Metonymy

Exodus 16:34 (#1)

“”

Verses 34–36 provide a later commentary on the chapter. If your language has a way of marking background information you may want to use it starting from verse 34 or verse 35. You may want to leave verse 34 more connected to verse 33 even though it references the **Covenant**, which has not been given yet.

See: Background Information

Exodus 16:34 (#2)

לִפְנֵי הָעֵדֻת

“before the face of the Covenant”

Here, **face** represents being near the **Covenant.** Alternate translation: “near the Covenant”

See: Metonymy

Exodus 16:36 (#1)

וְהָעֹמֶר עֲשִׂרִית הָאֵיפָה הוּא

“And an omer, it is a tenth of an ephah”

An **omer** and an **ephah** are both units of dry measurement. An ephah is approximately equal to a bushel, and an omer is one-tenth of an ephah. The original readers would have known how much an ephah was. This sentence would help them know how much an omer was.

See: Biblical Volume

Exodus 16:36 (#2)

וְהָעֹמֶר עֲשִׂרִית הָאֵיפָה הוּא

“And an omer, it is a tenth of an ephah”

For languages that do not use fractions, this can be reworded. Alternate translation: “Now ten omers equal one ephah”

See: Fractions

Exodus 17:1 (#1)

וַיִּסְעוּ כָל־עֲדַת בְּנֵי־יִשְׂרָאֵל

“And all the community of the sons of Israel journeyed”

A new scene begins here, which may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 17:1 (#2)

סִין

“Sin”

The word **Sin** here is the Hebrew name of the wilderness. It is not the English word “sin.” See how you translated this in Exodus 16:1.

See: How to Translate Names

Exodus 17:1 (#3)

עַל־פִּי יְהוָה

“at the mouth of Yahweh”

Here, **mouth** refers to Yahweh’s commands (that is, what he says to do). If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “at the command of Yahweh”

See: Metonymy

Exodus 17:1 (#4)

בִּרְפִידִים

“at Rephidim”

Rephidim means “the resting place,” a place to rest on long journeys through the wilderness.

See: How to Translate Names

Exodus 17:2 (#1)

מַה־תְּרִיבוּן עִמָּדִי מַה־תְּנַסּוּן אֶת־יְהוָה

“Why are you quarreling with me? Why do you test Yahweh”

Moses uses these questions to scold the people. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Why are you speaking against me? And why are you trying to test whether Yahweh is able to give you what you need?”

See: Rhetorical Question

Exodus 17:3 (#1)

לָמָה זֶּה הֶעֱלִיתָנוּ מִמִּצְרַיִם לְהָמִית אֹתִי וְאֶת־בָּנַי וְאֶת־מִקְנָי בַּצָּמָא

“Is this why you brought us up from Egypt? To kill me and my sons and my cattle, with thirst”

The people use this question to accuse Moses of wanting to kill them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Why did you bring us up out of Egypt? Did you bring us here to cause us and our children and animals to die because we have no water to drink?”

See: Rhetorical Question

Exodus 17:6 (#1)

לְפָנֶיךָ

“before your face”

Here, **before your face** means “in front of you.”

See: Metonymy

Exodus 17:7 (#1)

מַסָּה

“Massah”

Massah is a place in the desert whose name means “testing” in Hebrew.

See: How to Translate Names

Exodus 17:7 (#2)

וּמְרִיבָה

“and Meribah”

Meribah is a place in the desert whose name means “complaining” in Hebrew.

See: How to Translate Names

Exodus 17:7 (#3)

אִם־אֵין

“or not”

In some languages it may be unnatural to explicitly have the negative option included in this question or to have it at the end. It may be omitted or relocated in the question if that is the case.

Exodus 17:8 (#1)

וַיָּבֹא עֲמָלֵק

“And Amalek came”

A new scene begins here which may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 17:8 (#2)

עֲמָלֵק & יִשְׂרָאֵל

“Amalek” - “Israel”

Amalek and **Israel** both refer to the nations (people groups) descended from that individual by simply using the name of the ancestor. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: “the Amalekites … the Israelites”

See: Metonymy

Exodus 17:8 (#3)

עֲמָלֵק & יִשְׂרָאֵל

“Amalek” - “Israel”

Amalek and **Israel** are both collective nouns that refer to the nations (people groups) descended from that individual. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “the Amalekites … the Israelites”

See: Collective Nouns

Exodus 17:8 (#4)

עֲמָלֵק

“Amalek”

Amalek or the Amalekites are a completely new participant in the story. Use the natural form in your language for introducing a new character.

See: Introduction of New and Old Participants

Exodus 17:8 (#5)

בִּרְפִידִם

“at Rephidim”

Rephidim was the name of a place in the desert.

See: How to Translate Names

Exodus 17:9 (#1)

יְהוֹשֻׁעַ

“Joshua”

Joshua is a completely new participant in the story. Use the natural form in your language for introducing a new

character. Later he becomes a major character, but not really in the book of Exodus.

See: Introduction of New and Old Participants

Exodus 17:10 (#1)

וַיַּעַשׂ יְהוֹשֻׁעַ כַּאֲשֶׁר אָמַר־לוֹ מֹשֶׁה לְהִלָּחֵם בַּעֲמָלֵק

“And Joshua did as Moses said to him, to fight Amalek”

Joshua represents himself and the Israelites that he led into battle. If it would be helpful in your language, you could translate the meaning plainly. Alternate translation: “And, as Moses instructed, Joshua and the men he chose fought against the Amalekites”

See: Synecdoche

Exodus 17:10 (#2)

וְחוּר

“and Hur”

Hur was the name of a man.

See: How to Translate Names

Exodus 17:10 (#3)

וְחוּר

“and Hur”

Hur is a new participant in the story, which you may need to point out in your translation. However, he is a very minor character. He only appears in this passage and once much later in the book, so you may not need to highlight him at all.

See: Introduction of New and Old Participants

Exodus 17:11 (#1)

וְגָבַר יִשְׂרָאֵל & וְגָבַר עֲמָלֵק

“then Israel would be winning,” - “then Amalek would be winning”

The words **Israel** and **Amalek** represent the fighters from those groups. If it would be helpful in your language, you could translate the meaning plainly. Alternate translation: “the Israelite fighters were winning … the Amalekite fighters would begin to win”

See: Synecdoche

Exodus 17:12 (#1)

וִידֵי מֹשֶׁה כְּבֵדִים

“And the hands of Moses became heavy”

The author writes of Moses’ arms becoming tired as if his **hands became heavy**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “And Moses’ arms became tired”

See: Idiom

Exodus 17:12 (#2)

מִזֶּה וּמִזֶּה אֶחָד

“one from this, and one from that”

Alternate translation: “one on one side, and one on the other”

Exodus 17:13 (#1)

לְפִי־חָרֶב

“with the edge of the sword”

The **sword** represents battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “in combat”

See: Metonymy

Exodus 17:14 (#1)

מָחֹה אֶמְחֶה אֶת־זֵכֶר עֲמָלֵק

“I will certainly blot out the memory of Amalek”

God speaks of destroying Amalek as if he were removing people’s memory of Amalek. When a group of people is completely destroyed, there is nothing to remind people about them. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “I will completely destroy Amalek”

See: Metaphor

Exodus 17:14 (#2)

עֲמָלֵק

“Amalek”

The Amalekites are referred to by naming their ancestor. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “Amalekites”

See: Metonymy

Exodus 17:14 (#3)

מִתַּחַת הַשָּׁמָיִם

“from under the skies”

This phrase makes an intentionally broad image and represents all people everywhere. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “from all people everywhere”

See: Hyperbole

Exodus 17:15 (#1)

נִסִּי

“is my banner”

A **banner** is something lifted up high, perhaps like a flag, that people can see from a distance and follow. Alternate translation: “is my military standard” or “is my guidon”

Exodus 17:16 (#1)

כִּי־יָד עַל־כֵּס יָהּ

“Because a hand was against the throne of Yah”

The Hebrew here is very difficult, and there are a variety of opinions regarding the meaning. Questions include: (1) Whose hand is referred to? Amalek’s, Yahweh’s, or Moses’? (2) What is the hand on (or against)? Yahweh’s throne or banner? (3) What is the meaning of the Hebrew preposition meaning on, against, or above? What does that signify? Rebellion, or taking an oath, or holding onto a symbol of power? If there is another translation in your region, it may be best to simply follow the interpretation it gives. Alternate translation: “Because a hand was on the throne of Yah” or “Because a hand was on the banner of Yah”

Exodus 17:16 (#2)

מִלְחָמָה לַיהוָה בַּעֲמָלֵק

“war is to Yahweh against Amalek”

This phrase has no verbs in Hebrew. You may need to translate the noun **war** as a verb. Alternate translation: “Yahweh will make war with Amalek” or “Yahweh will war against Amalek”

Exodus 18:1 (#1)

חֹתֵן מֹשֶׁה

“father-in-law of Moses”

The label, **father-in-law of Moses** refers to the father of the wife of Moses. If your language uses a different term for a man’s father-in-law than for a woman’s father-in-law, choose the appropriate one here. Note the use of this term also in verses: 2, 5–8, 12, 14–15, 17, 24, and 27. Alternate translation: “the father of the wife of Moses”

See: Kinship

Exodus 18:2 (#1)

וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת־צִפֹּרָה אֵשֶׁת מֹשֶׁה

“And Jethro, father-in-law of Moses, took Zipporah, wife of Moses”

This could mean: (1) Jethro took Zipporah to Moses, or (2) Jethro had earlier welcomed back Zipporah.

Exodus 18:2 (#2)

אַחַר שִׁלּוּחֶיהָ

“after he had sent her back”

This is something Moses had done earlier. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “after Moses had sent her home to her father”

See: Assumed Knowledge and Implicit Information

Exodus 18:3 (#1)

וְאֵת שְׁנֵי בָנֶיהָ

“and her two sons”

This is the ending of the sentence that begins with the words **Jethro … took Zipporah** in 18:2. This could mean: (1) Jethro took Zipporah and her two sons to Moses, or (2) Jethro had earlier welcomed back Zipporah and her two sons.

Exodus 18:3 (#2)

“was Gershom”

Gershom is a son of Moses and Zipporah; his name means “foreigner.” See 2:22.

See: How to Translate Names

Exodus 18:4 (#1)

אֱלִיעֶזֶר

“was Eliezer”

Eliezer is a son of Moses and Zipporah; his name means “God is the one who helps me.”

See: How to Translate Names

Exodus 18:4 (#2)

מֵחֶרֶב פַּרְעֹה

“from the sword of Pharaoh”

The phrase **from the sword of Pharaoh** represents being killed by Pharaoh or Pharaoh’s army. If it would be helpful in your language, you could use an equivalent expression or

plain language. Alternate translation: “from being killed by Pharaoh” or “from being killed by Pharaoh’s army”

See: Metonymy

Exodus 18:5 (#1)

וּבָנָ֖יו

“and his sons”

Alternate translation: “with his sons”

Exodus 18:7 (#1)

וַיִּשְׁתַּ֣חוּ֔ וַיִּשַּׁק־לֹ֖ו

“and he bowed down and kissed him”

These were symbolic acts that were the normal way that people showed great respect and devotion in that culture. If it would be helpful to your readers, you could express that explicitly.

See: Symbolic Action

Exodus 18:8 (#1)

עַ֣ל אודֹ֔ת יִשְׂרָאֵ֖ל

“on account of Israel”

The word **Israel** represents the Israelite people. Alternate translation: “in order to help the Israelite people”

See: Metonymy

Exodus 18:8 (#2)

אֵ֣ת כָּל־הַתְּלָאָה֮ אֲשֶׁ֣ר מְצָאָ֣תַם

“all the hardship that found them”

Moses writes of **hardships** happening to them as if hardships had discovered where they were. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “all the hardships that had happened to them” or “how they had many hard experiences”

See: Metaphor

Exodus 18:9 (#1)

מִיַּ֣ד מִצְרָיִם

“from the hand of Egypt”

The hand represents the power of someone to do something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “from the power of the Egyptians” or “from what the Egyptians were doing to them”

See: Metonymy

Exodus 18:10 (#1)

מִיַּ֣ד מִצְרַ֣יִם וּמִיַּ֣ד פַּרְעֹ֣ה & מִתַּ֣חַת יַד־מִצְרָיִם

“out of the hand of Egypt and out of the hand of Pharaoh,” - “from under the hand of Egypt”

The hand represents the power of someone to do something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “from the power of the Egyptians and from the power of Pharaoh … from the power of the Egyptians” or “from what the Egyptians and Pharaoh were doing to you … from what the Egyptians were doing to you”

See: Metonymy

Exodus 18:11 (#1)

כִּ֣י בַדָּבָ֔ר

“because of the affair”

Here, **because of the matter** probably refers back to Yahweh’s rescue of Israel. Alternate translation: “because of what he did”

Exodus 18:11 (#2)

אֲשֶׁ֣ר זָדוּ֔ עֲלֵיהֶ֑ם

“in} which they acted proudly against them”

The most natural referent for **they** is **the gods**, who, perhaps through their agents (Pharaoh and the Egyptians), fought against Yahweh and oppressed the Israelites (**them**). This would connect back to Exodus 12:12 where Yahweh declares that he is bringing judgment on the gods of Egypt. You may need to make some part of this explicit. Alternate translation: “in which they proudly fought Yahweh by oppressing Israel”

See: Assumed Knowledge and Implicit Information

Exodus 18:12 (#1)

לִפְנֵ֣י הָאֱלֹהִים

“before the face of God”

Here, **face** represents the presence of God. In this case it likely means that this was a worship event. Alternate translation: “in the presence of God”

See: Metonymy

Exodus 18:13 (#1)

וַיְהִי֙ מִמָּחֳרָ֣ת

“And so it happened the next day”

A new scene begins here, which may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 18:13 (#2)

וַיֵּשֶׁב מֹשֶׁה לִשְׁפֹּט

“that Moses sat down to judge”

Sitting was symbolic of having a position of authority. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “Moses sat down as a judge”

See: Symbolic Action

Exodus 18:13 (#3)

מִן־הַבֹּקֶר עַד־הָעָרֶב

“from morning until evening”

Alternate translation: “all day”

Exodus 18:14 (#1)

מָה־הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לָעָם

“What is this thing that you are doing with the people”

Jethro uses this question to show Moses that what he was doing was not good. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You should not be doing all of this for the people!”

See: Rhetorical Question

Exodus 18:14 (#2)

מַדּוּעַ אַתָּה יוֹשֵׁב לְבַדֶּךָ וְכָל־הָעָם נִצָּב עָלֶיךָ מִן־בֹּקֶר עַד־עָרֶב

“For what purpose do you sit alone, and all the people position themselves next to you from morning until evening”

Jethro used this question to show Moses that he was doing too much. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Why are you doing all this for the people? Why are you doing this by yourself, and why are all the people standing around you from morning until evening, asking you to make decisions for them?”

See: Rhetorical Question

Exodus 18:14 (#3)

אַתָּה יוֹשֵׁב לְבַדֶּךָ

“do you sit alone”

The word **sit** here is a metonym for “judge.” Judges would sit while they listened to people’s complaints. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “do you judge alone” or “are you the only one who judges the people”

See: Metonymy

Exodus 18:14 (#4)

נִצָּב עָלֶיךָ

“position themselves next to you”

The people came to be near Moses so that they could get a chance for him to hear their petitions. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “petition you”

See: Assumed Knowledge and Implicit Information

Exodus 18:18 (#1)

נָבֹל תִּבֹּל

“You will certainly wear yourself out”

Alternate translation: “You will surely make yourself very tired”

Exodus 18:18 (#2)

כָּבֵד מִמְּךָ

“is too heavy for you”

Jethro speaks of the hard work that Moses is doing as if it were a physical burden that Moses was carrying. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “is too hard for you”

See: Metaphor

Exodus 18:19 (#1)

אִיעָצְךָ

“I will advise you”

Alternate translation: “I will guide you” or “I will instruct you”

Exodus 18:19 (#2)

וִיהִי אֱלֹהִים עִמָּךְ

“and God will be with you”

Jethro speaks of God helping Moses as if God would be with Moses. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “God will help you” or “God will give you wisdom”

See: Metaphor

Exodus 18:19 (#3)

וְהֵבֵאתָ אַתָּה אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים

“and you should bring their disputes to God yourself”

Jethro speaks of Moses telling God about their disputes as if they were something that Moses was bringing to God. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “and you tell God about their disputes” or and “you tell God what they are arguing about”

See: Metaphor

Exodus 18:20 (#1)

וְהוֹדַעְתָּ אֹתָם אֶת־הַדֶּרֶךְ יֵלְכוּ בָהּ

“And you should cause them to know the way they should walk in”

Jethro speaks of living or behaving like walking. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “You must show them how to live” or “You must show them how to behave”

See: Metaphor

Exodus 18:21 (#1)

וְאַתָּה תֶחֱזֶה

“And you yourself should search out”

Alternate translation: “As for you, search out” or “You must also search out”

Exodus 18:21 (#2)

וְשַׂמְתָּ עֲלֵהֶם

“And you should appoint over them”

Jethro speaks of giving them authority over people as putting them over people. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “You should select leaders for the people”

See: Metaphor

Exodus 18:21 (#3)

וְשַׂמְתָּ עֲלֵהֶם

“And you should appoint over them”

Here, **them** refers to the Israelites. Moses is advised to place good men in charge of groups of Israelites. Alternate translation: “And you must appoint these men over the Israelites”

See: Pronouns — When to Use Them

Exodus 18:21 (#4)

שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשָׂרֹת

“leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens”

This could mean: (1) these numbers represent the exact amount of people in each group. Alternate translation: “leaders in charge of groups of 1,000 people, groups of 100 people, groups of 50 people, and groups of 10 people” or (2) these numbers are not exact, but represent groups of people of various sizes. Alternate translation: “leaders in charge of very small groups, small groups, large groups, and very large groups”

See: Numbers

Exodus 18:22 (#1)

כָּל־הַדָּבָר הַגָּדֹל יָבִיאוּ אֵלֶיךָ

“every great situation they will bring to you”

By **every great situation they will bring to you**, Jethro is recommending that the new leaders should pass the most difficult cases to Moses for him to judge them. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “the difficult cases they will tell you about” or “when there are difficult cases, they will tell you about them so you could judge them”

See: Metaphor

Exodus 18:22 (#2)

וְהָקֵל מֵעָלֶיךָ וְנָשְׂאוּ אִתָּךְ

“And you must lighten {this thing} from on you! And they will carry alongside you”

Jethro speaks of the hard work that they would do as if it were something that they would carry beside Moses and make lighter for Moses by helping him. If your readers would not understand what this image means in this con-

text, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “and lessen your work by having them do the hard work with you” or “and make your work easier by having them help you do the hard work”

See: Metaphor

Exodus 18:23 (#1)

וְיָכָלְתָּ עֲמֹד

“then you will be able to endure”

Alternate translation: “then you will not wear yourself out”

Exodus 18:23 (#2)

כָּל־הָעָם הַזֶּה עַל־מְקֹמוֹ יָבֹא בְשָׁלוֹם

“all of this people will go to its place in peace”

Here, getting **to their place** could mean each person’s home tent or it could mean the whole group gets to the promised land. If you cannot leave it ambiguous, it would be best to indicate something like “harmony in the camp.” Alternate translation: “all these people will live in harmony”

Exodus 18:25 (#1)

רָאשִׁים עַל־הָעָם

“heads over the people”

Moses writes of the leaders of people as if they were the **head** of a body. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “leaders over the people”

See: Metaphor

Exodus 18:25 (#2)

אַנְשֵׁי־חַיִל

“men of ability”

If it would be helpful to your readers, what sort of ability they had can be stated clearly. Alternate translation: “men who were able to lead” or “men who were able to judge”

See: Assumed Knowledge and Implicit Information

Exodus 18:25 (#3)

שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשָׂרֹת

“leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens”

This could mean: (1) these numbers represent the exact amount of people in each group. Alternate translation: “leaders in charge of groups of 1,000 people, groups of 100 people, groups of 50 people, and groups of 10 people” or (2) these numbers are not exact, but represent groups of people of various sizes. Alternate translation: “leaders in charge of very small groups, small groups, large groups, and very large groups” See how you translated this in Exodus 18:21.

See: Numbers

Exodus 18:26 (#1)

וְשָׁפְטוּ אֶת־הָעָם בְּכָל־עֵת

“And they judged the people at all times”

Alternate translation: “They judged the people most of the time” or “They judged the people in all regular circumstances”

Exodus 18:26 (#2)

אֶת־הַדָּבָר הַקָּשֶׁה יְבִיאוּן אֶל־מֹשֶׁה

“They brought the difficult situations to Moses”

The author writes of telling Moses about the difficult cases as bringing him the difficult cases. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “They told Moses about the difficult cases” or “When there were difficult cases, they told Moses about them so that he would judge them”

See: Metaphor

Exodus 18:26 (#3)

הַדָּבָר הַקָּטֹן

“small situation”

Alternate translation: “easy case”

Exodus 19:1 (#1)

בַּחֹדֶשׁ הַשְּׁלִישִׁי & בַּיּוֹם הַזֶּה

“In the third month” - “on the same day”

This means they arrived at the wilderness on the first day of the month just as they left Egypt on the first day of the month. The first day of the third month on the Hebrew calendar is near the middle of May on Western calendars. If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “In the month 3 … on the day 1 of the month”

See: Ordinal Numbers

Exodus 19:2 (#1)

מֵרְפִידִ֖ים

“from Rephidim”

Rephidim is an area on the edge of the wilderness of Sinai where the people of Israel had been camping. See how you translated this name in Exodus 17:1.

See: How to Translate Names

Exodus 19:3 (#1)

תֹּאמַר֙ לְבֵ֣ית יַעֲקֹ֔ב וְתַגִּ֖יד לִבְנֵ֥י יִשְׂרָאֵֽל

“you shall speak to the house of Jacob, and you shall tell the sons of Israel”

These two phrases have exactly the same meaning. This may be for poetic effect, as Yahweh’s statement here through 19:6 is somewhat artfully crafted. You may need to use a strategy other than parallelism to achieve a similar poetic effect in your language.

See: Parallelism

Exodus 19:4 (#1)

אַתֶּ֖ם רְאִיתֶֽם

“You yourselves saw”

The word **you** here refers to the Israelites. Yahweh is telling Moses what to tell the Israelites. If your language has a plural form of you, you would need it here.

See: Forms of ‘You’ — Dual/Plural

Exodus 19:4 (#2)

וָאֶשָּׂ֖א אֶתְכֶ֑ם עַל־כַּנְפֵ֥י נְשָׁרִֽים

“how I carried you on the wings of eagles”

God speaks of caring for his people while they traveled as if he were an eagle and carried them on his **wings**. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “how I helped you travel like an eagle that carries her babies on her wings”

See: Metaphor

Exodus 19:5 (#1)

בְּקֹלִ֑י

“to my voice”

God’s voice represents what he says. Alternate translation: “to what I say” or “to my words”

See: Metonymy

Exodus 19:5 (#2)

וּשְׁמַרְתֶּ֖ם אֶת־בְּרִיתִֽי

“and keep my covenant”

Alternate translation: “and do what my covenant requires you to do”

Exodus 19:5 (#3)

סְגֻלָּ֑ה

“possession”

Alternate translation: “treasure”

Exodus 19:6 (#1)

לִ֖י מַמְלֶ֣כֶת כֹּהֲנִ֑ים

“my kingdom of priests”

God speaks of his people as if they were **priests**. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “my kingdom of people who are like priests” or “my kingdom of people who do what priests do”

See: Metaphor

Exodus 19:7 (#1)

וַיָּ֣שֶׂם לִפְנֵיהֶ֗ם אֵ֤ת כָּל־הַדְּבָרִים֙ הָאֵ֔לֶּה

“And he set before their faces all these words”

Moses setting the words before them means that he was telling people things. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “And he told them all these words”

See: Metaphor

Exodus 19:7 (#2)

לִפְנֵיהֶֽם

“before their faces”

Here, **face** means the person. Alternate translation: “before them”

See: Metonymy

Exodus 19:7 (#3)

אֵ֤ת כָּל־הַדְּבָרִים֙ הָאֵ֔לֶּה אֲשֶׁ֥ר צִוָּ֖הוּ יְהוָֽה

“all these words that Yahweh had commanded him”

Alternate translation: “all that Yahweh had commanded him”

Exodus 19:8 (#1)

וַיָּ֣שֶׁב מֹשֶׁ֗ה אֶת־דִּבְרֵ֤י הָעָם֙

“And Moses brought the words of the people back”

If it would be helpful to your readers, where Moses went can be stated explicitly. Alternate translation: “Moses went back up the mountain to report the words of the people”

See: Assumed Knowledge and Implicit Information

Exodus 19:8 (#2)

אֶת־דִּבְרֵ֤י הָעָם֙

“the words of the people”

Here, **words** refers to what the people said. Alternate translation: “what the people said”

See: Metonymy

Exodus 19:9 (#1)

אֶת־דִּבְרֵ֤י הָעָם֙

“the words of the people”

Here, **words** refers to what the people said. Alternate translation: “what the people said”

See: Metonymy

Exodus 19:10 (#1)

וְקִדַּשְׁתָּ֑ם

“and make them holy”

This may mean instruct the people, or it may mean Moses will have a role as well. Alternate translation: “and tell them to dedicate themselves to me” or “and help them to purify themselves for me”

Exodus 19:11 (#1)

לְעֵינֵ֥י

“before the eyes”

Here, **before the eyes** means “so they can see.” If it would be helpful in your language, you could use an equivalent expression or plain language. See the UST.

See: Metonymy

Exodus 19:12 (#1)

וְהִגְבַּלְתָּ֣

“And you shall set boundaries”

The **boundary** was either a mark or some kind of barrier.

Exodus 19:12 (#2)

לֵאמֹ֗ר הִשָּׁמְרוּ֙ לָכֶ֔ם

“saying, ‘Watch yourselves”

A second-level direct quotation begins with **watch**. It is not clear where this command that Moses is to give the Israelites ends. Most English translations end it in 19:13 before the last sentence. For that reason, it may be most helpful to translate the instruction as an indirect quotation. Alternate translation: “telling them to watch themselves”

See: Quotes within Quotes

Exodus 19:12 (#3)

הִשָּׁמְרוּ֙ לָכֶ֔ם עֲל֥וֹת בָּהָ֖ר וּנְגֹ֣עַ בְּקָצֵ֑הוּ

“Watch yourselves climbing on the mountain or touching on its edge”

Here, the negative command is implied from the **watch yourselves** command. Alternate translation: “Watch yourselves against climbing on the mountain or touching on its edge”

Exodus 19:12 (#4)

כָּל־הַנֹּגֵ֥עַ בָּהָ֖ר מ֣וֹת

“Every mountain toucher” - “certainly”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You must surely put to death any person who touches the mountain” or “You must surely kill anyone who touches the mountain”

See: Active or Passive

Exodus 19:13 (#1)

לֹא־תִגַּ֥ע בּ֛וֹ יָ֖ד

“No hand shall touch that one”

Here, **hand** is a metonym for any part of a person. Alternate translation: “No person shall touch that one”

See: Metonymy

Exodus 19:13 (#2)

סָקֹ֥ול יִסָּקֵ֛ל אֹ־יָרֹ֥ה יִיָּרֶ֖ה

“he shall be stoned or he shall be shot”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must certainly stone or shoot him”

See: Active or Passive

Exodus 19:13 (#3)

יָרֹה יִיָּרֶה

“he shall be shot”

This refers to being killed by someone who shoots arrows from a bow.

Exodus 19:13 (#4)

יַעֲלוּ

“shall ascend”

If you translate this with come or go, consider which would be the correct perspective for your language and the text context. Yahweh is speaking, so “come up” is valid; however, the people will be the ones moving, so “go up” is valid as well.

See: Go and Come

Exodus 19:15 (#1)

אֵל־תִּגְּשׁוּ אֶל־אִשָּׁה

“you shall not come near to a woman”

This is a polite way of talking about sexual relations. If this would be misunderstood in your language, use a different polite way of referring to this or you could state this plainly. Alternate translation: “do not sleep with your wives”

See: Euphemism

Exodus 19:15 (#2)

אִשָּׁה

“a woman”

This word means both “woman” and “wife.” Context dictates the correct translation. Since wife would make it a narrower command, **woman** was chosen here.

Exodus 19:18 (#1)

יָרַד & יְהוָה

“Yahweh descended”

Alternate translation: “Yahweh came down”

Exodus 19:18 (#2)

כְּעֶשֶׁן הַכִּבְשָׁן

“like the smoke of a furnace”

This shows that it was a very large amount of smoke. If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: “like the smoke from a very large fire”

See: Simile

Exodus 19:19 (#1)

הוֹלֵךְ וְחָזֵק מְאֹד

“went very strong”

Alternate translation: “continued to become louder and louder”

Exodus 19:19 (#2)

בְּקוֹל

“in a voice”

The word **voice** here refers to a sound that God made. This could mean: (1) “by speaking loudly like thunder” or (2) “by speaking” or (3) “by causing thunder to sound”

See: Metonymy

Exodus 19:20 (#1)

וַיֵּרֶד & וַיַּעַל

“And” - “descended” - “And” - “ascended”

You may need to consider your language’s rules for perspective regarding going or coming up or down in this verse.

See: Go and Come

Exodus 19:21 (#1)

פֶּן־יֶהֶרְסוּ

“lest they break through”

God spoke about walking past the boundary as if they might break down a barrier and walk through it. See how you translated “set bounds” in Exodus 19:12. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “not to go beyond the boundary” or “not to go through the barrier”

See: Metaphor

Exodus 19:21 (#2)

וְנָפַל

“and” - “fall”

Here, **fall** refers to dying. This is a polite way of referring to something unpleasant. If this would be misunderstood in your language, use a different polite way of referring to this or you could state this plainly.

See: Euphemism

Exodus 19:22 (#1)

יִפְרֹץ בָּהֶם יְהוָה

“Yahweh bursts out against them”

Yahweh’s anger and judgment are pictured as something that will **burst** through a boundary. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “Yahweh kills them in anger”

See: Metaphor

Exodus 19:23 (#1)

בָּנוּ לֵאמֹר הַגְבֵּל אֶת־הָהָר וְקִדַּשְׁתּוֹ

“us, saying: ‘Set boundaries on the mountain and set it apart”

This quoted command could be translated as an indirect quotation. Alternate translation: “us to set boundaries on the mountain to keep it separate”

See: Quotes within Quotes

Exodus 19:24 (#1)

לֶךְ־רֵד

“Go, climb down”

Alternate translation: “Go down”

Exodus 19:24 (#2)

אַל־יֶהֶרְסוּ

“shall not break through”

God spoke about walking past the boundary as if they might **break** down a barrier and walk through it. See how you translated a similar phrase in Exodus 19:21. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “must not go beyond the boundary” or “must not go through the barrier”

See: Metaphor

Exodus 19:24 (#3)

יִפְרָץ־בָּם

“he burst out against them”

Yahweh’s anger and judgment are pictured as something that will **burst** forth from him. See how you translated a similar phrase in Exodus 19:22. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “he kill them in anger”

See: Metaphor

Exodus 20:2 (#1)

מִבֵּית עֲבָדִים

“from the house of slavery”

Yahweh speaks of **Egypt** as if it were a **house** where people keep slaves. See how you translated this in Exodus 13:3. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “from the place where you were slaves”

See: Metaphor

Exodus 20:3 (#1)

לֹא יִהְיֶה־לְּךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי

“There shall not be to you other gods above my face”

Alternate translation: “You must not worship any other gods besides me”

Exodus 20:4 (#1)

וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ

“or the likeness of anything that is in heaven above or that is in the earth beneath or that is in the water under the earth”

This list means all created things wherever they are. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “nor anything that looks like anything created, whether that is in heaven above, or that is in the earth beneath, or that is in the water under the earth”

See: Merism

Exodus 20:4 (#2)

וְכָל־תְּמוּנָה

“or the likeness of anything”

If your language does not use an abstract noun for the idea of **likeness**, you can express the same idea in another way. Alternate translation: “nor anything looking like something”

See: Abstract Nouns

Exodus 20:5 (#1)

לָהֶם

“to them”

Here, **them** refers to carved figures or idols.

See: Pronouns — When to Use Them

Exodus 20:5 (#2)

בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים

“the sons on the third and on the fourth”

Alternate translation: “Generation” is implied by **sons**, therefore **third and fourth** refers to the grandchildren and great-grandchildren. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “the sons down to the third and fourth generations” or “and even on the grandchildren and great-grandchildren”

See: Ellipsis

Exodus 20:5 (#3)

עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים

“on the third and on the fourth”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “to generations 3 and 4”

See: Ordinal Numbers

Exodus 20:6 (#1)

וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי

“But I show covenant faithfulness to thousands, to lovers of me”

If your language does not use an abstract noun for the idea of **faithfulness**, you can express the same idea in another way. Alternate translation: “I am faithful to the covenant with thousands of those who love me”

See: Abstract Nouns

Exodus 20:6 (#2)

לַאֲלָפִים

“to thousands”

Alternate translation: “Generation” is implied by the previous verse. If it would be helpful in your language, you could supply necessary words from the context. Alternate translation: “to the thousandth generation” or “for a thousand generations”

See: Ellipsis

Exodus 20:6 (#3)

לַאֲלָפִים לְאֹהֲבַי

“to thousands, to lovers of me”

Here, **thousands** may mean: (1) “forever,” that is, “to all descendants forever” (2) a number too many to count. Alternate translation: “for every generation” or “forever to innumerable people who love me”

See: Metonymy

Exodus 20:7 (#1)

תִּשָּׂא & יִשָּׂא

“You shall” - “lift up” - “lifts up”

To **lift up**, take, or use the name of Yahweh (with emptiness, i.e. improperly) covers many sorts of speaking or invoking his name or making a claim to him or attempting to manipulate him or misrepresenting him. A broad word should be used in translation of this term.

Exodus 20:7 (#2)

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ

“You shall not lift up the name of Yahweh your God”

Alternate translation: “You must not use the name of Yahweh your God”

Exodus 20:7 (#3)

לַשָּׁוְא & לַשָּׁוְא

“with emptiness,” - “with emptiness”

Alternate translation: “carelessly” or “without proper respect”

Exodus 20:7 (#4)

לֹא יְנַקֶּה

“will not leave unpunished”

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “I will certainly consider guilty”

See: Double Negatives

Exodus 20:8 (#1)

לְקַדְּשׁוֹ

“to set it apart to me”

Alternate translation: “to make it holy to me” or “to consecrate it to me”

Exodus 20:9 (#1)

מְלַאכְתֶּךָ

“your work”

Alternate translation: “your occupation” or “your livelihood”

Exodus 20:10 (#1)

בִּשְׁעָרֶיךָ

“within your gates”

Cities often had walls around them to keep out enemies, and gates for people to go in and out. Anyone who was inside the gates was part of the community. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “within your community” or “inside your city”

See: Metonymy

Exodus 20:11 (#1)

בַּיּוֹם הַשְּׁבִיעִי

“on the seventh day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “on day seven”

See: Ordinal Numbers

Exodus 20:14 (#1)

לֹא תִנְאָף

“You shall not commit adultery”

Alternate translation: “You must not have sex with anyone other than your spouse”

Exodus 20:16 (#1)

לֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר

“You shall not testify false testimony against your neighbor”

Alternate translation: “You must not speak a false report against your neighbor”

Exodus 20:17 (#1)

לֹא תַחְמֹד

“You shall not covet”

Alternate translation: “You must not strongly want to have” or “You must not want to take”

Exodus 20:18 (#1)

הָהָר עָשֵׁן

“the mountain smoking”

Alternate translation: “the smoky mountain”

Exodus 20:18 (#2)

וַיָּנֻעוּ

“and they trembled”

Alternate translation: “and they shook with fear”

Exodus 20:18 (#3)

וַיַּעַמְדוּ מֵרָחֹק

“and they stood from a distance”

Alternate translation: “and stood far away”

Exodus 20:20 (#1)

וּבַעֲבוּר תִּהְיֶה יִרְאָתוֹ עַל־פְּנֵיכֶם לְבִלְתִּי תֶחֱטָאוּ

“so that the fear of him may be above your faces and so that you do not sin”

Alternate translation: “so that you will honor him and not sin”

Exodus 20:20 (#2)

תִּהְיֶה יִרְאָתוֹ עַל־פְּנֵיכֶם

“the fear of him may be above your faces”

Here, **fear** is spoken of as something that could be **above their faces**. This means that they would be continually thinking about honoring God. It is similar to the image in Exodus 13:16. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “you will live always reverencing him”

See: Metaphor

Exodus 20:21 (#1)

וּמֹשֶׁה נִגַּשׁ

“and Moses approached”

Alternate translation: “and Moses moved closer,”

Exodus 20:23 (#1)

אֱלֹהֵי כֶסֶף וֵאלֹהֵי זָהָב

“gods of silver or gods of gold”

Alternate translation: “gods made out of silver or gold” or “idols made out of silver or gold”

Exodus 20:24 (#1)

מִזְבַּח אֲדָמָה

“an altar of earth”

The phrase **an altar of earth** means an altar made of materials from the ground, such as stone, soil, or clay.

Exodus 20:24 (#2)

אַזְכִּיר אֶת־שְׁמִי

“I cause my name to be remembered”

Here, **name** is a metonym for God’s being. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “I cause myself to be remembered”

See: Metonymy

Exodus 20:24 (#3)

אַזְכִּיר אֶת־שְׁמִי

“I cause my name to be remembered”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “I choose for you to remember me”

See: Active or Passive

Exodus 20:26 (#1)

וְלֹא־תַעֲלֶה בְמַעֲלֹת עַל־מִזְבְּחִי

“And you shall not go up to my altar on steps”

If you need to connect this statement more explicitly to the previous statements regarding building the alter, you could add a phrase about building steps. Alternate translation: “Do not build steps up to the altar and go up to it on those steps”

See: Assumed Knowledge and Implicit Information

Exodus 20:26 (#2)

אֲשֶׁר לֹא־תִגָּלֶה עֶרְוָתְךָ עָלָיו

“so that your nakedness is not exposed over it”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “so that you do not expose your nakedness over it”

See: Active or Passive

Exodus 20:26 (#3)

עֶרְוָתְךָ

“your nakedness”

Alternate translation: “your private parts”

Exodus 21:1 (#1)

“”

Yahweh continues speaking to Moses. There is no quote break between chapters.

Exodus 21:1 (#2)

תָּשִׂים

“you shall set”

Alternate translation: “you must give” or “you must tell”

Exodus 21:1 (#3)

לִפְנֵיהֶם

“before their faces”

Here, **faces** represents the presence of the nation. Alternate translation: “before them”

See: Metonymy

Exodus 21:2 (#1)

“”

General Information:\n\nHere Yahweh begins telling Moses his laws for the people of Israel.

Exodus 21:2 (#2)

כִּי תִקְנֶה עֶבֶד עִבְרִי

“If you buy a Hebrew servant”

This is the first of many hypothetical situations, introduced by “when” or **if,** which you will encounter over the next several chapters. See the chapter 21 Intro. You will need to translate these consistently in a manner that expresses that these situations have not happened.

See: Connect — Hypothetical Conditions

Exodus 21:3 (#1)

אִם־בְּגַפּוֹ יָבֹא בְּגַפּוֹ יֵצֵא

“If he came by himself, he shall go free by himself”

What **by himself** means can be stated clearly. Some languages require that the additional condition, that he marries while a slave, be stated clearly. Alternate translation: “If he became a slave while he had no wife, and if he marries while he is a slave, the master need only free the man”

See: Assumed Knowledge and Implicit Information

Exodus 21:3 (#2)

בְּגַפּ֑וֹ & בְּגַפּ֑וֹ

“by himself,” - “by himself”

Alternate translation: “alone” or “without a wife”

Exodus 21:3 (#3)

אִם־בַּ֖עַל אִשָּׁ֣ה הֽוּא

“if he is the husband of a wife”

Alternate translation: “if he was married when he became a slave” or “if he came as a married man”

Exodus 21:5 (#1)

אָמֹ֥ר יֹאמַ֖ר

“plainly says”

Alternate translation: “makes a statement, saying”

Exodus 21:5 (#2)

לֹ֣א אֵצֵ֔א חָפְשִׁ֖י

“I shall not go out free”

Alternate translation: “I do not want my master to set me free”

Exodus 21:6 (#1)

הָאֱלֹהִ֑ים

“God”

The word for **God** at its most literal means “great ones.” Here it may have this basic meaning and refer to human judges or other leaders in Israel. It may also be a metonym and refer to the judges because they represent God to the people and have his authority. Texts other than the standard Hebrew text support this reading. See Exodus 22:8–9 for another example of this. Alternate translation: “the judges”

See: Metonymy

Exodus 21:6 (#2)

וְרָצַ֤ע & אֶת־אָזְנ֔וֹ

“and” - “shall bore his ear through”

Alternate translation: “and … will put a hole in his ear”

Exodus 21:6 (#3)

בַּמַּרְצֵ֖ע

“with an awl”

An **awl** is a pointed tool used to make a hole

Exodus 21:6 (#4)

לְעֹלָ֑ם

“forever”

Alternate translation: “until the end of his life” or “until he dies”

Exodus 21:8 (#1)

“”

This verse is the first of three possible situations between a master and his female slave.

Exodus 21:8 (#2)

יְעָדָ֑הּ

“has appointed her”

Alternate translation: “has chosen her”

Exodus 21:8 (#3)

וְהֶפְדָּ֑הּ

“then he shall cause her to be ransomed”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “then he must allow her father to buy her back”

See: Active or Passive

Exodus 21:8 (#4)

בְּבִגְדוֹ־בָ֥הּ

“since he has acted treacherously with her”

Alternate translation: “since he has deceived her”

Exodus 21:9 (#1)

“”

This verse is the second of three possible situations between a master and his female slave.

Exodus 21:9 (#2)

לִבְנ֖וֹ יִיעָדֶ֥נָּה

“he appoints her for his son”

Alternate translation: “he decides that she is the one who will be his son’s wife”

Exodus 21:9 (#3)

כְּמִשְׁפַּ֥ט הַבָּנ֖וֹת יַעֲשֶׂ־לָּֽהּ

“he shall act toward her according to the custom of daughters”

Alternate translation: “he must do to her according to the manner in which daughters are customarily treated”

Exodus 21:10 (#1)

“”

This verse and the next are the third of three possible situations between a master and his female slave.

Exodus 21:10 (#2)

שְׁאֵרָ֣ה כְּסוּתָ֣ה וְעֹנָתָ֣ה לֹ֣א יִגְרָ֑ע

“he shall not diminish her food, her clothing, or her marital rights”

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “he must give the first wife the same food, clothing, and marital rights she had before”

See: Double Negatives

Exodus 21:10 (#3)

וְעֹנָתָ֣ה

“or her marital rights”

This term only occurs here in the Bible. It probably means things that a husband must do for his wife. Most commentators believe it specifically means having sexual relations with her, possibly so that she can bear children. Alternate translation: “or her right to intimacy” or “or her childbearing rights”

See: Euphemism

Exodus 21:12 (#1)

מַכֵּ֣ה אִ֣ישׁ

“Whoever strikes a man”

Alternate translation: “Whoever attacks a man”

Exodus 21:12 (#2)

מ֖וֹת יוּמָֽת

“he shall surely be put to death”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must certainly execute that person” or “you must certainly kill that person”

See: Active or Passive

Exodus 21:13 (#1)

וַאֲשֶׁר־ לֹ֣א צָדָ֣ה

“But if he did not lie in wait”

Alternate translation: “But if he did not plan to do it” or “But if he did not do it on purpose”

Exodus 21:13 (#2)

וְשַׂמְתִּ֣י לְךָ֣ מָק֣וֹם אֲשֶׁ֣ר יָנ֣וּס שָׁמָּ֑ה

“then I will appoint a place for you where he can flee”

If it would be helpful to your readers, you could express the purpose for choosing a place explicitly. Alternate translation: “I will choose a place to which he can run away to be safe”

See: Assumed Knowledge and Implicit Information

Exodus 21:14 (#1)

בְּעָרְמָ֣ה

“with cunning”

Alternate translation: “after thinking carefully about it”

Exodus 21:14 (#2)

תִּקָּחֶ֣נּוּ

“then you shall take him”

The word “him” refers to the one who killed his neighbor.

Exodus 21:14 (#3)

לָמֻ֥ת

“for execution”

Alternate translation: “to execute him”

Exodus 21:15 (#1)

וּמַכֵּ֣ה אָבִ֣יו וְאִמּ֣וֹ מ֖וֹת יוּמָֽת

“Whoever hits his father or his mother shall surely be put to death”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “If anyone hits his father or mother, you must surely put him to death” or “You must surely kill anyone who hits his father or mother”

See: Active or Passive

Exodus 21:15 (#2)

מ֖וֹת

“surely”

Alternate translation: “certainly”

Exodus 21:16 (#1)

מ□□ות יומָת

“he shall surely be put to death”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must kill that kidnapper”

See: Active or Passive

Exodus 21:17 (#1)

וּמְקַלֵּ□□□ל אָב□□□יו וְאִמ□□□ו מ□□ות יומָת

“Whoever acts contemptuously toward his father or his mother shall surely be put to death”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You must surely kill anyone who curses his father or his mother”

See: Active or Passive

Exodus 21:17 (#2)

וּמְקַלֵּ□□□ל

“Whoever acts contemptuously toward”

The word translated **acts contemptuously** means the opposite of “honor” (as in the commandment to honor one’s parents). Alternate translation: “Whoever acts dishonorably toward”

Exodus 21:19 (#1)

יָק□□ום

“he rises”

Alternate translation: “he gets better”

Exodus 21:19 (#2)

וְנִקָּ□□□ה

“then” - “is free”

Alternate translation: “then … is innocent”

Exodus 21:19 (#3)

שִׁבְתּ□□□ו

“for his sitting”

This refers to a situation when someone cannot work to earn money. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “for the time he could not work”

See: Assumed Knowledge and Implicit Information

Exodus 21:19 (#4)

וְרַפֹּ□□□□א יְרַפֵּא

“and for his complete healing”

Alternate translation: “and for his medical costs” or “and for his costs for healing”

Exodus 21:20 (#1)

תַּ□□□□חַת יָד□□ו

“under his hand”

Alternate translation: “because of the injury” or “because the master hit him”

Exodus 21:20 (#2)

נָק□□□ם יִנָּקֵם

“he shall certainly be avenged”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must certainly punish that man”

See: Active or Passive

Exodus 21:21 (#1)

כִּ□□□□י כַסְפּ□□□ו הִוא

“for he is his silver”

A common view is that the loss of the valuable property, the slave, is itself a punishment. It may be that the master loses the slave for a time and also has to pay for his healing, or it may be that the slave dies after a few days. If it would be helpful to your readers, you could express that the servant was valuable to his master explicitly. Alternate translation: “because he has already lost his servant who was valuable to him” or “because he has already lost his servant’s work for a time and had to pay for his healing”

See: Assumed Knowledge and Implicit Information

Exodus 21:22 (#1)

וְיָצְא□□ו יְלָדָ□□□יהָ וְל□□□□א יִהְיֶ□□□ה אָס□□ון

“and her children come out, but there is no serious injury”

It is not clear in the passage what happens to the child. The text is simply as in the ULT. Some have taken it to mean that the child dies because of premature birth, and the **serious injury** only relates to the woman. In this case, a fine is imposed for the loss of the child. However, the text could also mean that the child is born safely. A fine is still imposed because of the great danger to the two lives. Then the next few verses give consequences for any injury either to mother or child.

Exodus 21:22 (#2)

אָסוֹן

“serious injury”

Alternate translation: “hurt”

Exodus 21:22 (#3)

עָנוֹשׁ יֵעָנֵשׁ

“then he shall surely be fined”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must certainly fine the guilty man” or “the guilty man must pay a fine”

See: Active or Passive

Exodus 21:22 (#4)

בִּפְלִלִים

“according to the judges”

Alternate translation: “what the judges decide”

Exodus 21:23 (#1)

וְנָתַתָּה נֶפֶשׁ תַּחַת נָפֶשׁ

“then you shall give a life for a life”

This means that if someone is hurt, the person who caused the hurt must be hurt in the same way. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “you must take the killer’s life for the murdered person’s life”

See: Assumed Knowledge and Implicit Information

Exodus 21:24 (#1)

עַיִן תַּחַת עַיִן

“an eye for an eye”

This means that if someone is hurt, the person who caused the hurt must be hurt in the same way. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “the striker’s eye for the injured person’s eye” (and repeated in like manner for each example throughout this and the next verse)

See: Assumed Knowledge and Implicit Information

Exodus 21:26 (#1)

אִישׁ

“a man”

Here, **man** refers to the owner of a slave.

Exodus 21:26 (#2)

תַּחַת

“in compensation for”

Alternate translation: “as payment for”

Exodus 21:28 (#1)

יִגַּח שׁוֹר

“an ox gores”

Alternate translation: “an ox injures with its horns”

Exodus 21:28 (#2)

סָקוֹל יִסָּקֵל הַשּׁוֹר

“the ox shall surely be stoned”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must surely stone the ox to death”

See: Active or Passive

Exodus 21:28 (#3)

וְלֹא יֵאָכֵל אֶת־בְּשָׂרוֹ

“and its flesh shall not be eaten”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and you must not eat its flesh”

See: Active or Passive

Exodus 21:29 (#1)

וְהוּעַד בִּבְעָלָיו וְלֹא יִשְׁמְרֶנּוּ

“and its owner was warned but did not keep it in”

If your language does not use the passive form in this way, you can state **its owner was warned** in active form or in another way that is natural in your language. Alternate

translation: “and someone warned its owner but he did not keep it in”

See: Active or Passive

Exodus 21:29 (#2)

וְהוּעַד בְּבָעָלָיו וְלֹא יִשְׁמְרֶנּוּ

“and its owner was warned but did not keep it in”

If it would be helpful to your readers, you could express the content of the warning explicitly. Alternate translation: “and its owner was warned that it gores but he did not keep it in”

See: Assumed Knowledge and Implicit Information

Exodus 21:29 (#3)

וְגַם־בְּעָלָיו יוּמָת

“and its owner also shall be put to death”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and you must also kill its owner”

See: Active or Passive

Exodus 21:30 (#1)

אִם־כֹּפֶר יוּשַׁת עָלָיו וְנָתַן פִּדְיֹן נַפְשׁוֹ כְּכֹל אֲשֶׁר־יוּשַׁת עָלָיו

“If a ransom is imposed on him, he shall give the ransom of his life, according to all that is imposed on him”

The text does not specify who will impose a ransom on the ox’s owner. Since other texts indicate that justice is retributive and performed by the dead person’s family, that is one option. Another option is that the judges will impose it. If it would be helpful to your readers, you could express one of these explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 21:30 (#2)

אִם־כֹּפֶר יוּשַׁת עָלָיו & יוּשַׁת עָלָיו

“If a ransom is imposed on him,” - “is imposed on him”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. However, you must make a decision regarding who is imposing the ransom or use an unspecified pronoun, if that is possible in your language (this second option would not make sense in English). Alternate translation: “If the judges impose a ransom on him … they impose on him”

See: Active or Passive

Exodus 21:31 (#1)

יִגָּח & יִגָּח

“it gores” - “it gores”

Alternate translation: “it injures with its horns … it injures with its horns”

Exodus 21:31 (#2)

לוֹ

“to him”

Here, **him** probably refers to the ox’s owner. Alternate translation: “to the owner”

See: Pronouns — When to Use Them

Exodus 21:32 (#1)

כֶּסֶף ׀ שְׁלֹשִׁים שְׁקָלִים

“thirty silver shekels”

In ancient times, a silver shekel weighed about 11 grams or about a third of an ounce. You could try to express the equivalent in terms of modern money values, but if you did, that could cause your Bible translation to become outdated and inaccurate, since those values can change over time. Instead, you could say something general like “30 silver coins” or give the equivalent weight or use the biblical term in the text and explain the weight in a footnote. Alternate translation: “330 grams of silver”

See: Biblical Money

Exodus 21:32 (#2)

אִם־עֶבֶד יִגַּח הַשּׁוֹר

“If the ox gores a male servant”

Because they are to kill the ox, the slave must have died. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “If an ox kills a male servant”

See: Assumed Knowledge and Implicit Information

Exodus 21:32 (#3)

וְהַשּׁוֹר יִסָּקֵל

“and the ox shall be stoned”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must kill the ox by stoning it”

See: Active or Passive

Exodus 21:33 (#1)

יִפְתַּח & בּוֹר

“opens a cistern”

Alternate translation: “uncovers a hole in the ground” or “takes a cover off a hole in the ground”

Exodus 21:34 (#1)

כֶּסֶף יָשִׁיב לִבְעָלָיו

“He shall cause silver to return to its owner”

The owner must be paid for the loss of his animal. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “he must pay the owner for the dead animal”

See: Assumed Knowledge and Implicit Information

Exodus 21:34 (#2)

יְשַׁלֵּם

“shall compensate”

Alternate translation: “must make restitution”

Exodus 21:34 (#3)

וְהַמֵּת יִהְיֶה־לּוֹ

“and the dead animal shall become his”

The one who paid for the loss of the animal will become the owner of the dead animal and can do what he wants with it. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “and the dead animal will belong to the owner of the pit”

See: Assumed Knowledge and Implicit Information

Exodus 21:35 (#1)

וְחָצוּ אֶת־כַּסְפּוֹ

“and divide its silver”

Alternate translation: “and divide the money” or “and divide the money they receive”

Exodus 21:36 (#1)

אוֹ נוֹדַע

“If it was known”

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

See: Active or Passive

Exodus 21:36 (#2)

שׁוֹר נַגָּח הוּא מִתְּמוֹל שִׁלְשֹׁם

“the ox had a habit of goring in the past”

Alternate translation: “the ox had gored other animals before”

Exodus 21:36 (#3)

וְלֹא יִשְׁמְרֶנּוּ בְּעָלָיו

“and its owner has not kept it in”

This means that the owner did not keep his ox safely where it could not wander to hurt other animals. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “and its owner did not keep it inside a fence” or “and its owner did not tie it securely”

See: Assumed Knowledge and Implicit Information

Exodus 21:36 (#4)

שַׁלֵּם יְשַׁלֵּם שׁוֹר תַּחַת הַשּׁוֹר

“he shall surely compensate ox for ox”

The owner of the ox that killed must give an ox to the man who lost his ox. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “the owner of the ox that killed must surely give a living ox to the owner of the ox that died”

See: Assumed Knowledge and Implicit Information

Exodus 22:1 (#1)

“”

General Information:\n\nYahweh continues telling Moses his laws for the people of Israel.

Exodus 22:1 (#2)

כִּי יִגְנֹב־אִישׁ שׁוֹר אוֹ־שֶׂה וּטְבָחוֹ אוֹ מְכָרוֹ

“If a man steals an ox or a sheep and slaughters it or sells it”

This is the first of many hypothetical situations in this chapter, introduced by “when” or **if,** which you will encounter over the next several chapters. See the chapter 22 Intro. You will need to translate these consistently in a manner that expresses that these situations have not actually happened.

See: Connect — Hypothetical Conditions

Exodus 22:1 (#3)

חֲמִשָּׁה & וְאַרְבַּע

“five” - “and four”

Alternate translation: “5 … and 4”

See: Numbers

Exodus 22:2 (#1)

אִם־בַּמַּחְתֶּרֶת יִמָּצֵא הַגַּנָּב

“If a thief is found while breaking in”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “If anyone finds a thief while he is breaking in”

See: Active or Passive

Exodus 22:2 (#2)

בַּמַּחְתֶּרֶת

“while breaking in”

Alternate translation: “while using force to enter a house”

Exodus 22:2 (#3)

וְהֻכֶּה וָמֵת

“and he is struck and he dies”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “if anyone strikes the thief so that he dies”

See: Active or Passive

Exodus 22:2 (#4)

אֵין לוֹ דָּמִים

“there is no bloodguilt for him”

Alternate translation: “no one will be guilty of murdering him”

Exodus 22:3 (#1)

אִם־זָרְחָה הַשֶּׁמֶשׁ עָלָיו

“But if the sun has risen on him”

Alternate translation: “But if it is light before he breaks in” or “But if he breaks in and it is after sunrise”

Exodus 22:3 (#2)

וְנִמְכַּר בִּגְנֵבָתוֹ

“then he shall be sold for his theft”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must sell him as a slave in order to pay for what he stole”

See: Active or Passive

Exodus 22:4 (#1)

אִם־הִמָּצֵא תִמָּצֵא בְיָדוֹ הַגְּנֵבָה & חַיִּים

“If the stolen thing is actually found alive in his hand”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “If they find that he still has the live animal that he stole”

See: Active or Passive

Exodus 22:4 (#2)

שְׁנַיִם יְשַׁלֵּם

“he shall compensate double”

The meaning of **compensate double** is not entirely clear. Most interpretations follow the UST, that is, two animals total must be given, the stolen one and one more. Some interpret double to mean the thief must pay two animals for every animal that he took, so three total. It would be best to leave double as ambiguous as possible. Alternate translation: “he must compensate twice what he stole”

Exodus 22:5 (#1)

יַבְעֶר & וּבִעֵר

“causes” - “to graze” - “and it grazes”

Alternate translation: “causes to eat plants … and it eats plants”

Exodus 22:5 (#2)

אֶת־בְּעִירוֹ

“his livestock” - “it”

Livestock is a collective singular noun that could refer to cows, goats, sheep, or basically any domesticated animals. In some languages you will need to translate it as a plural.

See: Collective Nouns

Exodus 22:5 (#3)

יְשַׁלֵּם

“he shall compensate”

Alternate translation: “he must pay back the owner of that field”

Exodus 22:6 (#1)

כִּי־תֵצֵא אֵשׁ וּמָצְאָה קֹצִים וְנֶאֱכַל

“If a fire breaks out and spreads in thorns and” - “is consumed”

Here, **breaks out** and **consumes** can be stated in active form or in another way that is natural in your language if your language does not use the passive form in this way. Alternate translation: “If someone starts a fire, and it spreads in thorns, and it consumes”

See: Active or Passive

Exodus 22:6 (#2)

וּמָצְאָה קֹצִים

“and spreads in thorns”

Alternate translation: “and moves along the ground through dry plants”

Exodus 22:6 (#3)

גָּדִישׁ

“stacked grain”

This is grain that has been cut and tied in bundles. Alternate translation: “bundled grain” or “harvested grain”

See: Translate Unknowns

Exodus 22:6 (#4)

הַקָּמָה

“the standing grain”

This is grain that has not been cut, but it is ready to be harvested. Alternate translation: “the grain still growing in the field”

See: Translate Unknowns

Exodus 22:7 (#1)

לִשְׁמֹר

“for safekeeping”

Alternate translation: “to watch over it” or “to keep it safe”

Exodus 22:7 (#2)

וְגֻנַּב

“and if it is stolen”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “if someone steals it”

See: Active or Passive

Exodus 22:7 (#3)

אִם־יִמָּצֵא הַגַּנָּב

“if the thief is found”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “if you find the thief”

See: Active or Passive

Exodus 22:8 (#1)

אִם־לֹא יִמָּצֵא הַגַּנָּב וְנִקְרַב בַּעַל־הַבַּיִת אֶל־הָאֱלֹהִים

“If the thief is not found, then the owner of the house shall be brought to God”

You may need to translate these in an active voice if your language does not use passive in this way. Alternate translation: “If no one finds the thief, bring the owner of the house to God”

See: Active or Passive

Exodus 22:8 (#2)

הָאֱלֹהִים

“God”

The word for **God** at its most literal means “great ones.” Here and in 22:9 it may have this basic meaning and refer to human judges or other leaders in Israel. It may also be a metonym and refer to the judges because they represent God to the people and have his authority. See Exodus 21:6 for another example of this. Alternate translation: “the judges”

See: Metonymy

Exodus 22:8 (#3)

שָׁלַח יָדוֹ בִּמְלֶאכֶת רֵעֵהוּ

“he has stretched out his hand against the property of his neighbor”

This is an idiom for stealing. If you have a way of saying this in your language, you can use it here. Alternate translation: “he has stolen his neighbor’s property”

See: Idiom

Exodus 22:9 (#1)

דְּבַר & דְּבַר

“matter of” - “the matter of”

Alternate translation: “dispute of … the dispute of”

Exodus 22:9 (#2)

כִּי־הוּא זֶה

“Surely this is it”

Alternate translation: “This is mine” or “This is my missing property”

Exodus 22:9 (#3)

הָאֱלֹהִים & אֱלֹהִים

“God.” - “God”

The word used here for **God**, at its most literal, means “great ones.” Here and in 22:8 it may have this basic meaning and refer to human judges or other leaders in Israel. It may also be a metonym and refer to the judges because they represent God to the people and have his authority. See Exodus 21:6 for another example of this. Alternate translation: “the judges”

See: Metonymy

Exodus 22:10 (#1)

נִשְׁבַּר אוֹ־נִשְׁבָּה

“or is hurt” - “is carried away”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language, as modeled in the UST.

See: Active or Passive

Exodus 22:10 (#2)

נִשְׁבָּה

“is carried away”

Here, **carried away** means that it is not a thief but a wild animal that takes the ox or sheep away (to eat it). See 22:12 for cases where the animal is stolen while in another’s care.

Exodus 22:11 (#1)

שְׁבֻעַת יְהוָה תִּהְיֶה בֵּין שְׁנֵיהֶם & וְלָקַח בְּעָלָיו

“there shall be an oath of Yahweh between both of them,” - “Its owner must accept”

Only the man who is accused of stealing the animal must swear the oath. The owner of the lost animal must accept the oath that has been sworn. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the man who was caring for the animal must swear an oath before Yahweh … and the owner must accept that oath”

See: Active or Passive

Exodus 22:12 (#1)

וְאִם־גָּנוֹב יִגָּנֵב מֵעִמּוֹ

“But if it was truly stolen from him”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “But if someone stole the animal from him”

See: Active or Passive

Exodus 22:13 (#1)

אִם־טָרֹף יִטָּרֵף

“If it was truly torn”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “But if a wild beast tore the animal in pieces”

See: Active or Passive

Exodus 22:14 (#1)

שַׁלֵּם יְשַׁלֵּם

“he shall surely compensate”

Alternate translation: “must certainly repay with another animal” or “must certainly pay the owner for the animal”

Exodus 22:14 (#2)

וְנִשְׁבַּר אוֹ־מֵת

“and it is injured or dies”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language, as modeled in the UST.

See: Active or Passive

Exodus 22:15 (#1)

אִם־שָׂכִיר

“if” - “was for hire”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “if someone rented the animal”

See: Active or Passive

Exodus 22:15 (#2)

בָּ□□□□א בִּשְׂכָרוֹ

“it came for its hiring fee”

The one who borrowed the animal will not have to pay the owner anything more than the hiring or rental fee. This fee will pay for the loss of the animal. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “the money that someone paid to rent the animal will cover the loss of the animal”

See: Assumed Knowledge and Implicit Information

Exodus 22:15 (#3)

בִּשְׂכָרוֹ

“for its hiring fee”

Alternate translation: “for its rental fee” or “for the money paid to rent the animal”

Exodus 22:16 (#1)

וְכִי־יְפַתֶּ□□□□ה אִ□□□□יש בְּתוּלָ□□□□ה אֲשֶׁ□□□□ר לֹא־אֹרָ□□□□שָׂה

“If a man seduces a virgin who is not engaged”

Alternate translation: “If a man persuades a virgin who is not engaged that she wants to lie with him”

Exodus 22:16 (#2)

לֹא־אֹרָ□□□□שָׂה

“not engaged”

Alternate translation: “not promised to be married”

Exodus 22:16 (#3)

וְשָׁכַ□□□□ב

“and if he lies”

Lying with someone refers to having sex. This is a polite way of referring to something unpleasant. If this would be misunderstood in your language, use a different polite way of referring to this or you could state this plainly. Alternate translation: “if he has sex with her”

See: Euphemism

Exodus 22:16 (#4)

מָה□□□□ר יִמְהָרֶ□□□□נָּה

“he shall surely pay her bride price”

The **bride price** was money paid to the family to compensate for the loss of their daughter.

Exodus 22:17 (#1)

לֹ□□□□ו & יִשְׁקָ□□□□ל

“to him, he shall weigh out”

Here, **him** and **he** refer back to the man who seduced the virgin.

See: Pronouns — When to Use Them

Exodus 22:19 (#1)

כָּל־שֹׁכֵ□□□□ב עִם־בְּהֵמָ□□□□ה

“Any lier with an animal”

This refers to sexual relations. This is a polite way of referring to something unpleasant. If this would be misunderstood in your language, use a different polite way of referring to this or you could state this plainly. Alternate translation: “Whoever has sexual relations with an animal”

See: Euphemism

Exodus 22:19 (#2)

כָּל־שֹׁכֵ□□□□ב עִם־בְּהֵמָ□□□□ה מֹ□□□□ות יוּמָת

“Any lier with an animal shall surely be put to death”

If your language does not use the passive form in this way, you can state **be put to death** in active form or in another way that is natural in your language. Alternate translation: “You must surely execute whoever lies with an animal”

See: Active or Passive

Exodus 22:20 (#1)

יָחֳרָ□□□□ם

“shall be completely destroyed”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation (placed at the beginning of the sentence): “You must completely destroy”

See: Active or Passive

Exodus 22:21 (#1)

לֹא־תוֹנֶ□□□□ה

“You shall not wrong”

Alternate translation: “You must not mistreat” or “You must not cheat”

Exodus 22:21 (#2)

כִּי־גֵר□□□□ים הֱיִיתֶ□□□□ם בְּאֶ□□□□רֶץ מִצְרָיִם

“for you were sojourners in the land of Egypt”

The Israelites are called to remember their previous condition, that they lived as foreign guests in Egypt. They came first to avoid the famine in Jacob and Joseph’s time and were dependent on Egyptian hospitality. Later they were wronged and oppressed, and they are not to do that to those who sojourn with them. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “for you were wronged and oppressed as sojourners in the land of Egypt” or “for you also depended on hospitality while you lived as sojourners in Egypt”

See: Assumed Knowledge and Implicit Information

Exodus 22:22 (#1)

כָּל־אַלְמָנָה וְיָתוֹם לֹא תְעַנּוּן

“You shall not afflict any widow or fatherless child”

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “You must treat all widows and fatherless children fairly”

See: Double Negatives

Exodus 22:22 (#2)

אַלְמָנָה

“widow”

Alternate translation: “woman whose husband has died”

Exodus 22:22 (#3)

וְיָתוֹם

“or fatherless child”

Alternate translation: “or child with no parents”

Exodus 22:24 (#1)

וְחָרָה אַפִּי

“and my nose will burn”

This is an idiom meaning that Yahweh will be angry. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “and I will became very angry”

See: Idiom

Exodus 22:24 (#2)

בֶּחָרֶב

“with the sword”

To be killed **with the sword** is a metonym that means a person will die violently, perhaps while fighting in a war. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “violently”

See: Metonymy

Exodus 22:25 (#1)

כְּנֹשֶׁה

“like a creditor”

Alternate translation: “like one who lends money”

Exodus 22:25 (#2)

לֹא־תְשִׂימוּן עָלָיו נֶשֶׁךְ

“you shall not put interest on him”

Alternate translation: “you must not charge him extra money for borrowing” or “you must not charge him extra money for the loan”

Exodus 22:27 (#1)

כְּסוּתוֹ לְבַדָּהּ

“is his only covering”

Alternate translation: “is his only coat” or “is his only garment to keep him warm”

Exodus 22:27 (#2)

בַּמֶּה יִשְׁכָּב

“In what will he lie down”

This question adds emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “He will have nothing to wear while he sleeps!”

See: Rhetorical Question

Exodus 22:28 (#1)

אֱלֹהִים לֹא תְקַלֵּל

“You shall not act contemptuously toward God”

Alternate translation: “Do not insult God” or “Do not speak evil about God”

Exodus 22:28 (#2)

וְנָשִׂיא בְּעַמְּךָ לֹא תָאֹר

“and you shall not curse a ruler of your people”

Alternate translation: “and do not ask God to do bad things to your ruler”

Exodus 22:29 (#1)

לֹא תְאַחֵר

“You shall not hold back”

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “You must bring all of your offerings”

See: Double Negatives

Exodus 22:30 (#1)

שִׁבְעַת

“Seven”

Alternate translation: “7”

See: Numbers

Exodus 22:30 (#2)

בַּיּוֹם הַשְּׁמִינִי

“on the eighth day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “on day 8”

See: Ordinal Numbers

Exodus 22:31 (#1)

וְאַנְשֵׁי־קֹדֶשׁ תִּהְיֻן לִי

“And you shall be men of holiness to me”

If your language does not use an abstract noun for the idea of **holiness**, you can express the same idea in another way. Alternate translation: “And you shall be holy men to men”

See: Abstract Nouns

Exodus 23:1 (#1)

“”

General Information:\n\nYahweh continues telling Moses his laws for the people of Israel.

Exodus 23:1 (#2)

לֹא תִשָּׂא שֵׁמַע שָׁוְא

“You shall not take up a report of emptiness”

If your language does not use abstract nouns for the ideas of **report** and **emptiness**, you can express the same idea in another way. Alternate translation: “You must not report emptily” or “You must not report falsely”

See: Abstract Nouns

Exodus 23:1 (#3)

שֵׁמַע שָׁוְא

“a report of emptiness”

Alternate translation: “a false testimony”

Exodus 23:1 (#4)

אַל־תָּשֶׁת יָדְךָ עִם־רָשָׁע

“You shall not put your hand with the wicked”

Here, to **put your hand with the wicked** means to support the lies that he is telling in order to harm someone else. The image is of putting out your hand to help him, to make him stronger than he would be on his own. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “You must not assist the wicked”

See: Idiom

Exodus 23:1 (#5)

עֵד חָמָס

“a witness of violence”

Here, **violence** can also mean “wrong.” Either way, it means to harm another person by committing injustice (violence to justice) by lying. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “a false witness”

See: Metonymy

Exodus 23:2 (#1)

וְלֹא־תַעֲנֶה

“nor shall you testify”

Alternate translation: “and you also must not speak”

Exodus 23:2 (#2)

לֹא־תִהְיֶה אַחֲרֵי־רַבִּים לְרָעֹת

“You shall not follow a crowd into evil”

This is a metaphor that describes one’s agreeing with a group of people as if he actually walked behind that group. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “You must not do the evil that the crowd wants” or “You must not agree with the majority for evil”

See: Metaphor

Exodus 23:2 (#3)

לְהַטֹּת & לִנְטֹת

“to turn aside” - “that turns aside”

The phrase “from justice” is omitted twice but should be understood in both cases. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “to turn aside from justice … that turns aside from justice”

See: Ellipsis

Exodus 23:2 (#4)

לְהַטֹּת & לִנְטֹת

“to turn aside” - “that turns aside”

Here, **to turn aside** means to do illegal or immoral actions that result in an unjust ruling. Alternate translation: “to pervert justice … that perverts justice”

Exodus 23:6 (#1)

לֹא תַטֶּה מִשְׁפַּט אֶבְיֹנְךָ בְּרִיבוֹ

“You shall not turn aside justice for your poor in his lawsuit”

Alternate translation: “Do not decide to treat a poor man unjustly in legal matters”

Exodus 23:6 (#2)

בְּרִיבוֹ

“in his lawsuit”

Here, **in his lawsuit** refers to any matter that a court decides.

Exodus 23:7 (#1)

מִדְּבַר־שֶׁקֶר תִּרְחָק

“You shall be far from a word of deception”

Here distance is used to tell the Israelites to have no part in deception. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “Do not speak deceptively” or “Do not join a false matter”

See: Metaphor

Exodus 23:7 (#2)

וְנָקִי וְצַדִּיק

“and” - “the innocent or righteous”

These two terms mean very similar things, both of which contrast with **the wicked** later in the verse. If your language does not use repetition in this way, you can combine these phrases. Alternate translation: “and … the person who has not done anything wrong or the person who always does what is right” or “and … the person who does right and not wrong”

See: Doublet

Exodus 23:7 (#3)

לֹא־אַצְדִּיק רָשָׁע

“I will not justify the wicked”

Alternate translation: “I will not find the wicked not guilty” or “I will not say that a wicked person is innocent”

Exodus 23:8 (#1)

כִּי הַשֹּׁחַד יְעַוֵּר פִּקְחִים וְיסַלֵּף דִּבְרֵי צַדִּיקִים

“for the bribe blinds the clear-sighted, and it perverts the words of the righteous”

Here, a “bribe” is described as if it could take action itself that negatively affects justice. If this might be confusing for your readers, you could express this meaning plainly. Alternate translation: “for if you do, an evil person can give money to blind the clear-sighted and to pervert the words of the righteous”

See: Personification

Exodus 23:8 (#2)

כִּי הַשֹּׁחַד יְעַוֵּר פִּקְחִים וְיסַלֵּף דִּבְרֵי צַדִּיקִים

“for the bribe blinds the clear-sighted, and it perverts the words of the righteous”

To **blind the clear-sighted** is a metaphor that means causing those who know what is right to act like they do not. And **perverts the words of the righteous** could mean causes those who would speak the truth (in court) to lie or causes the judge to give an evil judgment or causes those listening to **the words of the righteous** to choose to act as if they had heard something different. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “for a bribe causes those who understand the right thing to do not to do it and causes good men to speak lies”

See: Metaphor

Exodus 23:9 (#1)

אֶת־נֶפֶשׁ הַגֵּר

“the soul of the foreigner”

Alternate translation: “the feelings of the foreigner”

Exodus 23:10 (#1)

אֶת־תְּבוּאָתָהּ

“its produce”

Alternate translation: “the food its plants produce”

Exodus 23:10 (#2)

וְשֵׁשׁ

“And six”

Alternate translation: “And 6”

See: Numbers

Exodus 23:11 (#1)

וְהַשְּׁבִיעִת

“But the seventh”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “But year 7”

See: Ordinal Numbers

Exodus 23:11 (#2)

תִּשְׁמְטֶנָּה וּנְטַשְׁתָּהּ

“you shall let it drop and leave it alone”

This means to leave the land fallow, that is, in its natural state, unplowed, unplanted, not used to grow food.

See: Translate Unknowns

Exodus 23:11 (#3)

וְאֶכְלוּ אֶבְיֹנֵי עַמֶּךָ

“and the poor of your people shall eat”

The poor can eat any food that grows on its own in a field that is not cultivated. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “so the poor among your people may harvest and eat any food that grows on its own in that field”

See: Assumed Knowledge and Implicit Information

Exodus 23:12 (#1)

שׁוֹרְךָ וַחֲמֹרֶךָ

“your ox and your donkey”

Alternate translation: “your work animals”

Exodus 23:12 (#2)

שֵׁשֶׁת

“Six”

Alternate translation: “6”

See: Numbers

Exodus 23:12 (#3)

וּבַיּוֹם הַשְּׁבִיעִי

“and on the seventh day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “and on day 7”

See: Ordinal Numbers

Exodus 23:12 (#4)

וְיִנָּפֵשׁ בֶּן־אֲמָתְךָ וְהַגֵּר

“and the son of your female slave and the sojourner may be refreshed”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and the son of your female slave and the sojourner may refresh themselves”

See: Active or Passive

Exodus 23:13 (#1)

תִּשָּׁמֵרוּ

“You shall take heed to”

Alternate translation: “Do” or “Obey”

Exodus 23:13 (#2)

וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תַזְכִּירוּ לֹא יִשָּׁמַע עַל־פִּיךָ

“You shall not mention the names of other gods, nor let them be heard on your mouth”

These two instructions mean almost the same thing. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: “Be sure never to speak the names of other gods”

See: Parallelism

Exodus 23:13 (#3)

וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תַזְכִּירוּ לֹא יִשָּׁמַע עַל־פִּיךָ

“You shall not mention the names of other gods, nor let them be heard on your mouth”

These parallel phrases probably mean praying to other gods. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “Do not pray to other gods, never let me hear you do that”

See: Metonymy

Exodus 23:13 (#4)

לֹא יִשָּׁמַע עַל־פִּיךָ

“nor let them be heard on your mouth”

To be **on your mouth** means to speak. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “nor speak them”

See: Metonymy

Exodus 23:13 (#5)

לֹא יִשָּׁמַע עַל־פִּיךָ

“nor let them be heard on your mouth”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Also see previous note. Alternate translation: “nor speak them so someone could hear them”

See: Active or Passive

Exodus 23:14 (#1)

שָׁלֹשׁ

“three”

Alternate translation: “3”

See: Numbers

Exodus 23:15 (#1)

הָאָבִיב

“Aviv”

Aviv is the name of the first month of the Hebrew calendar. Aviv is during the last part of March and the first part of April on Western calendars. See how you translated this in Exodus 13:4. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar, and say approximately what time of year that is on your calendar in a footnote.

See: Hebrew Months

Exodus 23:15 (#2)

שִׁבְעַת

“seven”

Alternate translation: “7”

See: Numbers

Exodus 23:15 (#3)

וְלֹא־יֵרָאוּ פָנַי רֵיקָם

“And you shall not appear at my face empty-handed”

Understatement is used here to emphasize that the Israelites must bring a suitable offering to Yahweh. If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “Every single time you worship me you must bring an offering”

See: Double Negatives

Exodus 23:16 (#1)

“And {you shall keep} the Festival of the Harvest”

Elsewhere this is called the “Festival of Weeks.” See Exodus 34:22 and Deuteronomy 16:9 and following.

Exodus 23:16 (#2)

וְחַג הָאָסִף

“And {you shall keep} the Festival of the Gathering”

This festival celebrated the final harvesting of all the crops for the year. This festival was also known as the Festival of Shelters or the Festival of Booths. The idea came from the practice of the farmers living in temporary booths, or huts, out in the fields to guard the crop as it ripened. See Deuteronomy 16:13. Alternate translation: “And the Festival of the Ingathering”

Exodus 23:16 (#3)

בְּצֵאת הַשָּׁנָה

“in the exiting of the year”

The phrase **in the exiting of the year** means at the end of the year. The year is pictured as something that is leaving. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “as the year goes out”

See: Metaphor

Exodus 23:17 (#1)

יֵרָאֶה & אֶל־פְּנֵי הָאָדוֹן יְהוָה

“shall appear to the face of the Lord Yahweh”

Here, to **appear to the face of the Lord Yahweh** means to gather to worship. **To the face** is a metonym for Yahweh’s presence, referring to worship. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “must come to worship the Lord Yahweh”

See: Metonymy

Exodus 23:20 (#1)

לְפָנֶיךָ

“before your face”

This means “in front of you.” Alternate translation: “in front of you”

See: Metonymy

Exodus 23:21 (#1)

הִשָּׁמֶר מִפָּנָיו

“Be guarded from his face”

This means to respect him; **from his face** refers to his person. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “Show respect to him”

See: Metonymy

Exodus 23:21 (#2)

הִשָּׁמֶר מִפָּנָיו

“Be guarded from his face”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Pay attention to him”

See: Active or Passive

Exodus 23:21 (#3)

אַל־תַּמֵּר בּוֹ כִּי לֹא יִשָּׂא לְפִשְׁעֲכֶם כִּי שְׁמִי בְּקִרְבּוֹ

“Do not cause bitterness in him, for he will not bear with your transgressions, for my name is within him”

There are two reasons given for the instruction **do not cause bitterness in him**. They are connected in such a way that you could say: “Because my name is within him, he will not forgive your transgressions; therefore, do not cause bitterness in him.” The relation of the **name** and **forgiveness** is not explicit. Alternate translation: “If you provoke him, he will not pardon your sins, for my name is within him”

See: Connect — Reason-and-Result Relationship

Exodus 23:21 (#4)

שְׁמִי בְּקִרְבּוֹ

“my name is within him”

Here, **name** refers to God’s authority. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “he has my authority”

See: Metonymy

Exodus 23:21 (#5)

וּשְׁמַע בְּקֹלוֹ

“and listen to his voice”

Here, **voice** represents what the angel says. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “and obey what he says”

See: Metonymy

Exodus 23:22 (#1)

אִם־שָׁמוֹעַ תִּשְׁמַע בְּקֹלוֹ

“if you indeed heed his voice”

Here, **voice** represents what the angel says. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “if you carefully obey what he says”

See: Metonymy

Exodus 23:22 (#2)

וְאֹיַבְתִּי אֶת־אֹיְבֶיךָ וְצָרַרְתִּי אֶת־צֹרְרֶיךָ

“then I will be an enemy to your enemies and I will be an adversary to your adversaries”

These two phrases mean the same thing and are used for emphasis. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one.

See: Parallelism

Exodus 23:23 (#1)

לְפָנֶיךָ

“before your face”

This phrase, **before your face**, means “in front of you.” Alternate translation: “in front of you”

See: Metonymy

Exodus 23:24 (#1)

וְלֹא תַעֲשֶׂה כְּמַעֲשֵׂיהֶם

“and you shall not do as they do”

The Israelites must not live as the people who worship other gods. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “and you must not live as the people live who worship those gods”

See: Assumed Knowledge and Implicit Information

Exodus 23:25 (#1)

וּבֵרַךְ אֶת־לַחְמְךָ וְאֶת־מֵימֶיךָ

“and he will bless your bread and your water”

Here, **your bread and your water** is a merism that means food and drink. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “and he will bless your food and drink” or “and he will bless you by giving you food and drink”

See: Merism

Exodus 23:25 (#2)

וּבֵרַךְ & וַהֲסִרֹתִי

“and he will bless” - “And I will remove”

Yahweh switched between the first and third pronoun to refer to himself. Here, both **he** and **I** refer to Yahweh.

See: First, Second or Third Person

Exodus 23:26 (#1)

לֹא תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה

“There will not be a miscarriage or a barren woman”

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “Every woman will be able to become pregnant and give birth to healthy babies”

See: Double Negatives

Exodus 23:26 (#2)

מְשַׁכֵּלָה

“a miscarriage”

to have a pregnancy end early and unexpectedly, resulting in the death of the baby

Exodus 23:26 (#3)

אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא

“I will fulfill the number of your days”

This is an idiom that means to live a long time. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “I will give you a long life”

See: Idiom

Exodus 23:27 (#1)

לְפָנֶיךָ

“before your face”

This means “ahead of you.” Alternate translation: “before you”

See: Metonymy

Exodus 23:27 (#2)

וְנָתַתִּי אֶת־כָּל־אֹיְבֶיךָ אֵלֶיךָ עֹרֶף

“and I will give the back of the neck of all of your enemies to you”

This is an idiom meaning that the enemies will turn and run away (showing the Israelites the backs of their necks). If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “and I will make all of your enemies flee”

See: Idiom

Exodus 23:28 (#1)

לְפָנֶיךָ & מִלְּפָנֶיךָ

“before your face,” - “from before your face”

This means “ahead of you.” Alternate translation: “before you … from before you”

See: Metonymy

Exodus 23:28 (#2)

אֶת־הַצִּרְעָה

“the hornet”

The **hornet** is a flying insect that can sting people and cause pain.

See: Translate Unknowns

Exodus 23:28 (#3)

אֶת־הַצִּרְעָה & וְגֵרְשָׁה

“the hornet” - “and it will drive out”

Here, **hornet** is used in the singular but refers to a large group of the flying, stinging insects. **It** agrees in number

with **hornet**. It may be necessary to translate as a plural. Alternate translation: “hornets … and they will drive out”

See: Collective Nouns

Exodus 23:29 (#1)

מִפָּנֶ֖יךָ

“from before your face”

This means “ahead of you.” Alternate translation: “from before you”

See: Metonymy

Exodus 23:29 (#2)

פֶּן־תִּהְיֶ֥ה הָאָ֖רֶץ שְׁמָמָֽה

“lest the land become desolate”

If it would be helpful to your readers, you could make the rest of the idea explicit. Alternate translation: “lest the land become desolate because no one would be living in the land”

See: Assumed Knowledge and Implicit Information

Exodus 23:30 (#1)

מִפָּנֶ֖יךָ

“from before your face”

This means “ahead of you.” Alternate translation: “from before you”

See: Metonymy

Exodus 23:31 (#1)

מִפָּנֶ֑יךָ

“from before your faces”

This means “ahead of you.” Alternate translation: “from before you”

See: Metonymy

Exodus 23:33 (#1)

כִּי־יִהְיֶ֥ה לְךָ֖ לְמוֹקֵֽשׁ

“Surely it will become a snare for you”

This means worshiping other gods will lead the people of Israel to certain destruction, as if they were an animal caught in a hunter’s trap. It could also be saying that leaving the other people around will make it so that the Israelites see the other people’s worship and are lured (like in a trap) into worshiping the other gods, which is a sin against Yahweh. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “Worshiping them will surely destroy you”

See: Metaphor

Exodus 24:1 (#1)

נָדָ֖ב וַאֲבִיה֑וּא

“”

A new scene begins here, which may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 24:1 (#2)

“Nadab and Abihu”

Nadab and Abihu are men’s names. See how you translated these names in Exodus 6:23.

See: How to Translate Names

Exodus 24:1 (#3)

אֶל־יְהוָ֖ה

“to Yahweh”

Yahweh refers to himself in the third person. If this is confusing in your language, you may use the first person. Alternate translation: “to me”

See: First, Second or Third Person

Exodus 24:1 (#4)

וְשִׁבְעִ֖ים

“and seventy”

Alternate translation: “and 70”

See: Numbers

Exodus 24:1 (#5)

וְהִשְׁתַּחֲוִיתֶ֥ם

“and you shall bow down”

Here, after **bow down,** “to me” is implied. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “and you shall bow down to me”

See: Assumed Knowledge and Implicit Information

Exodus 24:2 (#1)

וְהֵ֥ם

“and they”

Here, **they** refers to all the other people mentioned in 24:1. Alternate translation: “and Aaron, Nadab, Abihu, and the elders”

See: Pronouns — When to Use Them

Exodus 24:2 (#2)

אֶל־יְהוָ֑ה

“to Yahweh”

Yahweh refers to himself in the third person. If this is confusing in your language, you may use the first person. Alternate translation: “to me”

See: First, Second or Third Person

Exodus 24:3 (#1)

“”

Verses 3–8 tell of a different scene than the rest of the chapter, which may need to be marked in a certain way in your language. It seems that there were some preparations needed before Moses and the elders could go up to meet Yahweh.

See: Introduction of a New Event

Exodus 24:3 (#2)

“”

See Exodus 19:8 for how you translated a very similar event.

Exodus 24:3 (#3)

קוֹל אֶחָד

“with one voice”

Here, **with one voice** is an idiom that means the people were in complete agreement. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “together” or “in agreement”

See: Idiom

Exodus 24:4 (#1)

תַּחַת הָהָר

“at the bottom of the mountain”

Alternate translation: “at the base of the mountain”

Exodus 24:4 (#2)

וּשְׁתֵּים עֶשְׂרֵה & לִשְׁנֵים עָשָׂר

“and twelve” - “according to the twelve”

Alternate translation: “and 12 … according to the 12”

See: Numbers

Exodus 24:7 (#1)

סֵפֶר הַבְּרִית

“the Book of the Covenant”

Here, **book** does not mean something in our modern format. It was likely a piece of papyrus (an early form of paper made from reeds) or animal skin that rolled up. Alternate translation: “the Covenant he had written down”

See: Translate Unknowns

Exodus 24:8 (#1)

אֶת־הַדָּם

“the blood”

This refers to **the blood** that Moses had put into the bowls. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 24:8 (#2)

עַל כָּל־הַדְּבָרִים הָאֵלֶּה

“according to all of these words”

These words refers to what Moses just read aloud to them, that is, Yahweh’s commands. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “which I just read aloud to you and you agreed to”

See: Assumed Knowledge and Implicit Information

Exodus 24:9 (#1)

נָדָב וַאֲבִיהוּא

“”

A new scene begins with this verse, which may need to be marked in a certain way in your language. Here the narrative is connected to 24:2.

See: Introduction of a New Event

Exodus 24:9 (#2)

“Nadab and Abihu”

Nadab and Abihu are men’s names. See how you translated these names in Exodus 6:23.

See: How to Translate Names

Exodus 24:9 (#3)

וַיַּעַל

“And” - “went up”

The men **went up** the mountain. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 24:10 (#1)

וְתַחַת רַגְלָיו

“And under his feet”

And under his feet speaks of God as if he had human feet. If this might be confusing for your readers, you could express this meaning plainly. Alternate translation: “And below where God was”

See: Personification

Exodus 24:10 (#2)

לִבְנַת

“tile” - “of”

a hard surface for walking or riding

Exodus 24:10 (#3)

הַסַּפִּיר

“sapphire”

A **sapphire** is a gemstone that is blue in color. If there is a blue gemstone that your people are familiar with, you may use it here, as the exact gemstone is not certain. You may also describe it. Alternate translation: “a blue gemstone”

See: Translate Unknowns

Exodus 24:10 (#4)

וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר

“and its substance was as the sky in purity”

The point of this comparison is the blueness of the tile. If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: “and it was blue like the sky”

See: Simile

Exodus 24:11 (#1)

וְאֶל־אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ

“And he did not send out his hand to the leaders of the sons of Israel”

Here, **his hand** refers to his judgement. This means that God did not harm the leaders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “God did not harm the Israelite leaders”

See: Metonymy

Exodus 24:11 (#2)

וְאֶל־אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ

“And he did not send out his hand to the leaders of the sons of Israel”

What would be expected is that they would die if they saw God. The Israelite elders ability to see God and live is unexpected. Be sure your translation conveys that. Alternate translation: “However, he did not send out his hand to the leaders of the sons of Israel”

See: Connect — Contrast Relationship

Exodus 24:12 (#1)

לְהוֹרֹתָם

“to teach them”

This means so that Moses and the other Israelite leaders could teach the laws and commandments to the Israelite people. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 24:13 (#1)

וִיהוֹשֻׁעַ

“and” - “Joshua”

Joshua is introduced here again. Use the natural form in your language for reintroducing a character.

See: Introduction of New and Old Participants

Exodus 24:13 (#2)

וִיהוֹשֻׁעַ מְשָׁרְתוֹ

“and his servant Joshua”

The word translated **servant** here is usually associated with a higher position, like a government minister. Avoid using a word that implies a lower-class serving role. Alternate translation: “and Joshua his assistant”

Exodus 24:14 (#1)

וְאֶל־הַזְּקֵנִים אָמַר

“And he had said to the elders”

The structure of the Hebrew indicates but does not require that this speech by Moses happened before 24:13 (hence **had said**). The ULT takes this view, however, for languages

where it is hard to express events out of order, the UST reflects the other grammatical possibility and says in 24:13 that Moses started up the mountain and in 24:15 that he went the rest of the way up the mountain. Following this, you can view this verse as if Moses paused and gave these final instructions as he was leaving the elders behind, thus keeping a sequential structure. Either approach is permissible by the text, but the approach of the ULT is preferred, if possible.

See: Connect — Sequential Time Relationship

Exodus 24:14 (#2)

לָ□□□נוּ

“us”

Alternate translation: “Joshua and me”

Exodus 24:14 (#3)

“and Hur”

Hur is a man’s name. See how you translated this name in Exodus 17:10.

See: How to Translate Names

Exodus 24:14 (#4)

וְהִנֵּ□□□□ה

“And behold”

Behold is used to draw attention to important information that Moses is about to tell them. It is frequently omitted. If your language uses a statement to draw attention to important information, you should consider using it here. Alternate translation: “Remember”

Exodus 24:14 (#5)

מִי־בַ□□□□עַל דְּבָרִ□□□□ים

“Whoever is a master of words”

This is an idiom that means that someone has a legal dispute or complaint. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “Whoever has a legal claim” or “Anyone with a law case”

See: Idiom

Exodus 24:16 (#1)

כְּבוֹד־יְהוָה□□

“the glory of Yahweh”

This was the brilliant light of Yahweh’s presence. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “the brilliant light showing Yahweh’s presence”

See: Metonymy

Exodus 24:16 (#2)

שֵׁ□□□□שֶׁת

“six”

Alternate translation: “6”

See: Numbers

Exodus 24:16 (#3)

בַּיּ□□□□וֹם הַשְּׁבִיעִ□□□□י

“on the seventh day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “on day number 7”

See: Ordinal Numbers

Exodus 24:17 (#1)

כְּאֵ□□□□□ש אֹכֶ□□□□לֶת

“was like a devouring fire”

This means the glory of Yahweh was very large and seemed to burn brightly, like a fire. If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: “like a big fire burning”

See: Simile

Exodus 24:17 (#2)

לְעֵינֵ□□□□י בְנֵ□□□□י יִשְׂרָאֵל

“in the eyes of the sons of Israel”

Their **eyes** represent seeing, and seeing represents their thoughts or judgment about what they saw. If your readers would not understand what this image means in this context, you could use an equivalent idiom from your culture. Alternatively, you could express the meaning plainly. See how you translated a similar expression in 15:26. Alternate translation: “to the Israelites”

See: Idiom

Exodus 24:18 (#1)

אַרְבָּעִ□□□□ים יֹ□□□□ום וְאַרְבָּעִ□□□□ים לָיְלָה

“40 days and 40 nights”

Alternate translation: “forty days and forty nights”

See: Numbers

Exodus 25:2 (#1)

דַּבֵּר

“Speak”

The beginning of this verse marks the start of a very long direct quote which continues until the end of Exo 30:10. It may be helpful to your readers to indicate this with an opening first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation.

See: Quote Markings

Exodus 25:2 (#2)

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְּרוּמָה

“Speak to the sons of Israel, and they shall take a contribution for me”

In some languages you may have to make **and they shall take a contribution for me** a direct quote. Note that this will make it a second-level quotation and you will need to mark it with second-level quotation marking if your language uses them. Alternate translation: “Say to the sons of Israel, ‘You shall take a contribution for me.’”

See: Direct and Indirect Quotations

Exodus 25:2 (#3)

אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ

“whose heart incites him”

This is an idiom that indicates a person’s desire to give an offering. Many languages will have a similar idiom, though the body part may vary. Alternate translation: “who wants to give one”

See: Idiom

Exodus 25:2 (#4)

תִּקְחוּ

“You shall take”

The word **you** is plural and refers to Moses and the leaders.

See: Forms of ‘You’ — Dual/Plural

Exodus 25:4 (#1)

וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי

“and blue and purple and worm of scarlet”

This could mean: (1) “material that is dyed blue, purple, and scarlet,” probably wool yarn, or (2) “blue, purple and scarlet dye” to dye the linen. The original audience would have known what was meant. This material seems to have been used for embroidery later, so “yarn” or “thread” may be the best understanding.

See: Assumed Knowledge and Implicit Information

Exodus 25:4 (#2)

וְתוֹלַעַת שָׁנִי

“and worm of scarlet”

A bright red color for dying cloth was extracted from these worms. Alternate translation: “and bright red”

See: Translate Unknowns

Exodus 25:5 (#1)

מְאָדָּמִים

“reddened”

When animal skins are tanned (processed into usable leather), they become reddish in color. It is not clear whether these hides are dyed red or simply reddened in the tanning process. Alternate translation: “tanned”

See: Translate Unknowns

Exodus 25:5 (#2)

“sea cows”

The meaning of this word is not known. It may refer to some water mammal that has skin that can be made into a high-quality leather.

See: Translate Unknowns

Exodus 25:5 (#3)

“acacias”

A small tree with spreading foliage and durable wood.

See: Translate Unknowns

Exodus 25:6 (#1)

בְּשָׂמִים

“spices”

Here, **spices** are things made from parts of plants that people dry and then grind into a powder to put in oil or food, giving it a particular smell or flavor.

See: Translate Unknowns

Exodus 25:7 (#1)

אַבְנֵי־שֹׁהַם

“stones of onyx”

An **onyx** is a valuable stone that has layers of white and black, red, or brown. If this stone is unknown to your people, consider translating it by using a word for a familiar stone with a similar pattern, if possible.

See: Translate Unknowns

Exodus 25:7 (#2)

וְאַבְנֵי

“and precious stones for”

Alternate translation: “and valuable gems for” or “and treasured gems for”

Exodus 25:9 (#1)

אוֹתְךָ

“you”

Here, **you** is singular and refers to Moses.

See: Forms of ‘You’ — Singular

Exodus 25:9 (#2)

כֵּלָיו

“its utensils”

Here, **utensils** is a general term that you could translate by a broad term that could encompass all of the things used in the Dwelling, as described in this and the several following chapters. Alternate translation: “its implements”

Exodus 25:9 (#3)

תַּעֲשׂוּ

“you shall make it”

Here, **you** is plural and refers to Moses and the people of Israel. If your language uses different forms of “you” depending on the number of people addressed, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 25:9 (#4)

תַּעֲשׂוּ

“you shall make it”

Since Moses does not construct these items himself, you may consider shifting the instructions to the third person if it would be clearer in your language. Alternate translation: “they shall make it”

See: First, Second or Third Person

Exodus 25:10 (#1)

“acacias”

These trees, **acacias**, are small trees with spreading foliage and durable wood. See how you translated this in 25:5.

See: Translate Unknowns

Exodus 25:10 (#2)

אַמָּתַיִם וָחֵצִי & וְאַמָּה וָחֵצִי & וְאַמָּה וָחֵצִי

“two cubits and a half; and” - “one cubit and a half; and” - “one cubit and a half”

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A **cubit** is approximately 46cm. For your reference, a more precise conversion to metric is: 115cm … 69cm … 69cm

See: Biblical Distance

Exodus 25:10 (#3)

וָחֵצִי & וָחֵצִי & וָחֵצִי

“and a half;” - “and a half;” - “and a half”

A **half** means one part out of two equal parts.

See: Fractions

Exodus 25:12 (#1)

וְיָצַקְתָּ לוֹ אַרְבַּע טַבְּעֹת זָהָב

“And you shall cast four rings of gold for it”

Casting rings was a process in which gold was melted, poured into a mold that was in the shape of a ring, and then allowed to cool and harden. If this sort of metal-working process is unknown to your people, you may simply describe it, or use a word meaning “make,” as the UST does. The UST approach is preferred, as the creation process is not in focus here, and it would be cumbersome to include the description in the text. You could use a word meaning “make,” and include the description in a footnote if you are including those and your team feels it is important to understand. Alternate translation: “You shall make four rings of gold by melting the gold and pouring it into molds”

See: Translate Unknowns

Exodus 25:13 (#1)

“acacias”

A small tree with spreading foliage and durable wood. See how you translated this in 25:5.

See: Translate Unknowns

Exodus 25:15 (#1)

בְּטַבְּעֹת הָאָרֹן יִהְיוּ הַבַּדִּים לֹא יָסֵרוּ מִמֶּנּוּ

“The poles shall be in the rings of the ark; they shall not be removed from it”

These two phrases mean similar things. Yahweh is saying the same thing in two different ways to emphasize how important this command is. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: “The poles belong in the rings of the box; no one is ever to remove them”

See: Parallelism

Exodus 25:15 (#2)

בְּטַבְּעֹת הָאָרֹן יִהְיוּ הַבַּדִּים לֹא יָסֵרוּ מִמֶּנּוּ

“The poles shall be in the rings of the ark; they shall not be removed from it”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language, as seen in the UST.

See: Active or Passive

Exodus 25:17 (#1)

אַמָּתַיִם וָחֵצִי & וְאַמָּה וָחֵצִי

“two cubits and a half; and” - “a cubit and a half”

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A **cubit** is approximately 46cm. For your reference, a more precise conversion to the metric system is: 115 centimeters … 69 centimeters … 69 centimeters

See: Biblical Distance

Exodus 25:17 (#2)

וָחֵצִי & וָחֵצִי

“and a half;” - “and a half”

A **half** means one part out of two equal parts.

See: Fractions

Exodus 25:19 (#1)

מִן־הַכַּפֹּרֶת תַּעֲשׂוּ אֶת־הַכְּרֻבִים עַל־שְׁנֵי קְצוֹתָיו

“You shall make the cherubim from the atonement lid on its two ends”

This seems to indicate that the cherubim should be formed out of the same piece of gold as the rest of the lid. It may, however, mean that at the end they should be one piece, so the gold should be heated to melting and the lid and cherubim joined together. Alternate translation: “You shall join the cherubim to the atonement lid on its two ends”

Exodus 25:22 (#1)

אוֹתְךָ & אִתְּךָ & לְךָ

“with you” - “with you” - “you”

Here, **you** is singular and refers to Moses. If you have been using a plural you for Yahweh’s commands which have been to give to others, make sure you use the singular form of “you” here.

See: Forms of ‘You’ — Singular

Exodus 25:23 (#1)

אַמָּתַיִם אָרְכּוֹ וְאַמָּה רָחְבּוֹ וְאַמָּה וָחֵצִי קֹמָתוֹ

“acacias. Its length: two cubits, and its width: a cubit, and its height: a cubit and a half”

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A **cubit** is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 92 centimeters … 46 centimeters … 69 centimeters

See: Biblical Distance

Exodus 25:23 (#2)

וָחֵצִי

“and a half”

A **half** means one part out of two equal parts.

See: Fractions

Exodus 25:24 (#1)

“”

This verse is almost identical to 25:11.

Exodus 25:25 (#1)

טֹפַח

“a handbreadth”

You can convert this length to a measurement system familiar to your people if that is the style of translation that you are using. A **handbreadth** is a measurement of approximately eight centimeters.

See: Biblical Distance

Exodus 25:25 (#2)

לוֹ

“for it”

Alternate translation: “for the table”

Exodus 25:27 (#1)

לְבָתִּים

“to house”

Here, **to house the poles** means that the rings will hold the poles. Since the rings are where the poles belong for use when carrying the table, the rings are in their **house.** If your language has a similar idiom meaning “place of belonging,” you may use it, or you may translate the idea. Alternate translation: “to be a place for”

See: Idiom

Exodus 25:28 (#1)

וְנִשָּׂא־בָם אֶת־הַשֻּׁלְחָן

“and the table shall be carried with them”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “And you shall carry the table with them”

See: Active or Passive

Exodus 25:29 (#1)

קְעָרֹתָיו וְכַפֹּתָיו וּקְשׂוֹתָיו וּמְנַקִּיֹּתָיו

“its plates and its pans and its pitchers and its bowls”

We do not know precisely what these dishes were. It is likely that the **plates** were mostly flat dishes for holding the bread that would be on the table. The **pans** may have been shallow bowls or deep plates for holding incense, or they may have been something more like a ladle or spoon. The **pitchers** probably held wine to be poured into the **bowls** for the drink offerings. You will need to translate using the closest word for each such item in your culture.

See: Translate Unknowns

Exodus 25:29 (#2)

אֲשֶׁר יֻסַּךְ בָּהֵן

“with which it will be poured out”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “from which the priests will pour out”

See: Active or Passive

Exodus 25:30 (#1)

לֶחֶם פָּנִים

“the bread of faces”

Here, **faces** represents the presence of Yahweh. This bread represented the presence of God. Alternate translation: “the bread of the Presence”

See: Metonymy

Exodus 25:30 (#2)

לְפָנַי

“before my face”

Here, **face** represents the presence of Yahweh. Alternate translation: “in front of me”

See: Metonymy

Exodus 25:31 (#1)

“of hammered work”

Alternate translation: “of beaten gold” See how you translated this in Exodus 25:18.

Exodus 25:31 (#2)

תֵּעָשֶׂה

“shall be made”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you shall make”

See: Active or Passive

Exodus 25:33 (#1)

מְשֻׁקָּדִים

“shaped like almond blossoms”

Almond blossoms are white or pink flowers with five petals. (An almond is a kind of nut.) You may want to include a short description as a footnote or in the text (if that is your translation style) the first time this object is encountered. Alternate translation: “shaped like the five-petaled almond flower”

See: Translate Unknowns

Exodus 25:35 (#1)

וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר תַּחַת־שְׁנֵי הַקָּנִים מִמֶּנָּה לְשֵׁשֶׁת הַקָּנִים הַיֹּצְאִים מִן־הַמְּנֹרָה

“And a bulb will be under two of the branches from it, and a bulb will be under two of the branches from it, and a bulb will be under two of the branches from it—for all six branches extending out from the lampstand”

Alternate translation: “There must be a leafy base under the first pair of branches—made as one piece with it, and a leafy base under the second pair of branches—also made as one piece with it. In the same way there must be a leafy base under the third pair of branches, made as one piece with it. It must be the same for all six branches extending out from the lampstand.”

Exodus 25:36 (#1)

“hammered work of”

Alternate translation: “of beaten gold” See how you translated this in Exodus 25:18.

Exodus 25:37 (#1)

וְהֵאִיר עַל־עֵבֶר פָּנָיהָ

“and it will make light on the side of its face”

Here, **face** represents the location of the lampstand. Alternate translation: “so they shine light near it”

See: Metonymy

Exodus 25:39 (#1)

כִּכָּר

“from a talent of”

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A talent weighs about 33 kilograms.

See: Biblical Weight

Exodus 25:40 (#1)

וּרְאֵה וַעֲשֵׂה

“See and make”

All the items described in this chapter are included in what Moses is told to **see and make**. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “See and make everything I have described”

See: Assumed Knowledge and Implicit Information

Exodus 25:40 (#2)

וּרְאֵה וַעֲשֵׂה

“See and make”

Here, **see** relates to observing or overseeing. Essentially, Yahweh is telling Moses to be careful as he observes the pattern on the mountain and as he sees the craftsmen of Israel working on these items, so that they are made correctly. Alternate translation: “Observe carefully and work exactly”

See: Metonymy

Exodus 25:40 (#3)

אַתָּה מָרְאֶה

“you are being shown”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “I am showing you”

See: Active or Passive

Exodus 26:1 (#1)

תַּעֲשֶׂה

“you shall make”

Yahweh is speaking to Moses, so the word **you** is singular. Yahweh probably expected Moses to tell someone else to do the actual work, but Moses would be the one responsible for seeing that the work was done correctly. Alternate translation: “, tell a craftsman to make”

See: Forms of ‘You’ — Singular

Exodus 26:1 (#2)

וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי

“and blue and purple and worm of scarlet”

This could mean: (1) “material that is dyed blue, purple, and scarlet,” probably wool yarn, or (2) “blue, purple and scarlet dye” to dye the linen. See how you translated a similar phrase in Exodus 25:4.

Exodus 26:1 (#3)

וְתוֹלַעַת שָׁנִי

“and worm of scarlet”

A bright red color for dying cloth was extracted from these worms. Alternate translation: “and bright red”

See: Translate Unknowns

Exodus 26:1 (#4)

שֵׁשׁ מָשְׁזָר

“twisted fine linen”

This was cloth made from fine linen threads that someone twisted together to make a stronger thread.

See: Translate Unknowns

Exodus 26:1 (#5)

חֹשֵׁב

“a skilled craftsman”

a person who is skilled in making beautiful objects by hand

Exodus 26:2 (#1)

שְׁמֹנֶה וְעֶשְׂרִים בָּאַמָּה & אַרְבַּע בָּאַמָּה

“28 cubits” - “4 cubits”

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A **cubit** is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 12.9 meters … 184 centimeters.

See: Biblical Distance

Exodus 26:3 (#1)

חֲמֵשׁ הַיְרִיעֹת תְּהֵיֶן חֹבְרֹת אִשָּׁה אֶל־אֲחֹתָהּ וְחָמֵשׁ יְרִיעֹת חֹבְרֹת אִשָּׁה אֶל־אֲחֹתָהּ

“Five of the curtains shall be joined each to another and five of the curtains joined each to another”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Join five of the curtains each to another, and join five of the curtains each to another.”

See: Active or Passive

Exodus 26:4 (#1)

תְּכֵלֶת

“blue”

Alternate translation: “blue yarn” or “blue cloth”

Exodus 26:4 (#2)

הָאֶחָת & הַשֵּׁנִית

“first” - “second”

If your language does not use ordinal numbers, you can use cardinal numbers here.

See: Ordinal Numbers

Exodus 26:4 (#3)

בַּחֹבָרֶת

“in the set”

Alternate translation: “in one set of five curtains”

Exodus 26:4 (#4)

בַּמַּחְבֶּרֶת הַשֵּׁנִית

“in the second set”

Alternate translation: “in the other set of five curtains”

Exodus 26:5 (#1)

אִשָּׁה אֶל־אֲחֹתָהּ

“woman to her sister”

This is an idiom meaning “to each other.” If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “one to the other”

See: Idiom

Exodus 26:6 (#1)

“And you shall make 50 clasps of gold and join the curtains woman to her sister”

The clasps fit into the loops (verses 4 and 5) to hold the curtains together.

Exodus 26:6 (#2)

אִשָּׁה אֶל־אֲחֹתָהּ

“woman to her sister”

This is the same idiom as in the previous verse, meaning together. Alternate translation: “to each other”

See: Idiom

Exodus 26:6 (#3)

אֶחָד

“one”

Alternate translation: “as though it were one piece”

Exodus 26:7 (#1)

לְאֹהֶל

“for a tent”

This refers to an outer tent over the sacred tent. Alternate translation: “for an outer tent”

Exodus 26:7 (#2)

עַשְׁתֵּי־עֶשְׂרֵה

“11”

Alternate translation: “eleven”

See: Numbers

Exodus 26:8 (#1)

שְׁלֹשִׁים & אַרְבַּע & לְעַשְׁתֵּי עֶשְׂרֵה

“30” - “4” - “11”

Alternate translation: “thirty … four … eleven”

See: Numbers

Exodus 26:8 (#2)

שְׁלֹשִׁים בָּאַמָּה & אַרְבַּע בָּאַמָּה

“30 cubits,” - “4 cubits”

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A **cubit** is approximately 46cm. For your reference, a more precise conversion to metric is: 13.8 meter … 184 centimeters

See: Biblical Distance

Exodus 26:9 (#1)

אֶל־מוּל פְּנֵי הָאֹהֶל

“at the front of the face of the tent”

Here, **face** is probably referring to the entrance of the tent. The opening for the protective tent and the sacred tent would have been coordinated so they were in the same place. Alternate translation: “in front of the entrance of the tent”

See: Metonymy

Exodus 26:9 (#2)

הָאֹהֶל

“the tent”

As in 26:7, **the tent** refers to the outer tent over the sacred tent. Alternate translation: “the outer tent”

Exodus 26:10 (#1)

“”

See how you translated a very similar text in Exodus 26:4.

Exodus 26:11 (#1)

אֶת־הַקְּרָסִים

“the clasps”

The **clasps** fit into the loops to hold the curtains together. See how you translated this in Exodus 26:6.

See: Translate Unknowns

Exodus 26:12 (#1)

חֲצִי

“the half”

A **half** means one part out of two equal parts.

See: Fractions

Exodus 26:13 (#1)

וְהָאַמָּה & וְהָאַמָּה

“And a cubit” - “and a cubit”

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A **cubit** is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 46 centimeters

See: Biblical Distance

Exodus 26:14 (#1)

“sea-cows”

The meaning of this word, **sea cows**, is not known. It may refer to a water mammal that has skin that can be made into a high-quality leather. See how you translated a similar phrase in Exodus 25:5.

See: Translate Unknowns

Exodus 26:14 (#2)

מְאָדָּמִים

“reddened”

When animal skins are tanned (processed into usable leather), they become reddish. It is not clear if these hides are dyed red or simply reddened in the tanning process. See how you translated a similar phrase in Exodus 25:5. Alternate translation: “tanned”

See: Translate Unknowns

Exodus 26:15 (#1)

אֶת־הַקְּרָשִׁים

“frames”

Here, **frames** refers to open wooden structures made to hold the curtains.

See: Translate Unknowns

Exodus 26:15 (#2)

“acacias”

The **acacias** are relatively small trees with spreading foliage and durable wood. See how you translated this in 25:5.

See: Translate Unknowns

Exodus 26:16 (#1)

עֶ֖שֶׂר & וְאַמָּ֑ה וַחֲצִ֥י הָאַמָּֽה

“ten” - “and” - “a cubit and a half of a cubit”

Alternate translation: “10 … 1.5 cubits”

See: Numbers

Exodus 26:16 (#2)

עֶ֖שֶׂר אַמּ֑וֹת & וְאַמָּ֑ה וַחֲצִ֥י הָאַמָּֽה

“ten cubits, and” - “a cubit and a half of a cubit”

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A **cubit** is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 4.6 meters … 69 centimeters.

See: Biblical Distance

Exodus 26:16 (#3)

וַחֲצִ֥י

“and a half of”

A **half** means one part out of two equal parts.

See: Fractions

Exodus 26:17 (#1)

יָדוֹת

“There shall be” - “tenons”

Here, the term **tenons** means a part of the wood sticking out from the rest of the frame so that it can be put into a hole in another object.

See: Translate Unknowns

Exodus 26:17 (#2)

אִשָּׁה֙ אֶל־אֲחֹתָ֔ הּ

“a woman to her sister”

This is an idiom meaning “to each other.” See how you translated this in 26:5. Alternate translation: “one to the other”

See: Idiom

Exodus 26:19 (#1)

אַדְנֵי־כֶ֑סֶף

“bases of silver”

The **bases of silver** were silver blocks that had a slot in them to keep the board in place and off the ground.

Exodus 26:19 (#2)

שְׁנֵ֣י אֲדָנִ֗ים תַּחַת־הַקֶּ֤רֶשׁ הָאֶחָד֙ לִשְׁתֵּ֣י יְדֹתָ֔ יו
וּשְׁנֵ֣י אֲדָנִ֗ים תַּחַת־הַקֶּ֤רֶשׁ הָאֶחָד֙ לִשְׁתֵּ֣י יְדֹתָ֔ יו

“two bases under one frame for its two tenons, and two bases under one frame for its two tenons”

The effect of this is to start a list, and the hearer will assume it should be completed. Try to translate this in the way that a speaker of your language would give instructions that are meant to be carried out on a whole group of objects. This same phrasing occurs again in 26:21 and 26:25. Alternate translation: “two bases under the first frame for its two tenons, and then two bases under the next frame for its two tenons, and so on for all the frames”

See: Assumed Knowledge and Implicit Information

Exodus 26:21 (#1)

שְׁנֵ֣י אֲדָנִ֗ים תַּחַת הַקֶּ֤רֶשׁ הָאֶחָד֙ וּשְׁנֵ֣י
אֲדָנִ֗ים תַּחַת הַקֶּ֤רֶשׁ הָאֶחָד

“two bases under one frame and two bases under one frame”

The effect of this is to start a list, and the hearer will assume it should be completed. Try to translate this in the way that a speaker of your language would give instructions that are meant to be carried out on a whole group of objects. See how you translated this in Exodus 26:19. Alternate translation: “two bases under the first frame, and then two bases under the next frame, and so on for all the frames”

See: Assumed Knowledge and Implicit Information

Exodus 26:25 (#1)

שְׁנֵ֣י אֲדָנִ֗ים תַּחַת הַקֶּ֤רֶשׁ הָאֶחָד֙ וּשְׁנֵ֣י
אֲדָנִ֗ים תַּחַת הַקֶּ֤רֶשׁ הָאֶחָד

“bases: two” - “under one frame and two bases under one frame”

The effect of this is to start a list, and the hearer will assume it should be completed. Try to translate this in the way that a speaker of your language would give instructions that are meant to be carried out on a whole group of objects. See how you translated this in Exodus 26:19. Alternate translation: “two bases under the first frame, and then two bases under the next frame, and so on for all the frames”

See: Assumed Knowledge and Implicit Information

Exodus 26:25 (#2)

וְאַדְנֵיהֶם & אֲדָנִים & אֲדָנִים & אֲדָנִים

“and their” - “bases,” - “bases:” - “bases” - “bases”

The **bases** were silver blocks that had a slot in them to keep the frame in place. See how you translated this in Exodus 26:19.

See: Translate Unknowns

Exodus 26:26 (#1)

בְּרִיחִם

“crossbars of”

The **crossbars** are horizontal support beams that give stability to the structure.

See: Translate Unknowns

Exodus 26:29 (#1)

בָּתִּים לַבְּרִיחִם

“the holders for the crossbars”

Alternate translation: “which will hold the crossbars” or “because they will hold the crossbars”

Exodus 26:29 (#2)

לַבְּרִיחִם

“for the crossbars”

The **crossbars** are horizontal support beams that give stability to the structure. See how you translated this in Exodus 26:26.

Exodus 26:30 (#1)

הָרְאֵיתָ בָּהָר

“you were shown on the mountain”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. See UST.

See: Active or Passive

Exodus 26:31 (#1)

“”

See how you translated very similar text in Exodus 26:1.

Exodus 26:33 (#1)

הַקְּרָסִים

“the clasps”

The **clasps** fit into the loops to hold the curtains together. See how you translated these in Exodus 26:6.

See: Translate Unknowns

Exodus 26:33 (#2)

קֹדֶשׁ הַקָּדָשִׁים

“the Holy of Holies”

Here, **Holy of Holies** means extremely or uniquely holy. If this form would not express that this place would become uniquely holy in your language you may need to find another way to express this idea. Alternate translation: “the Most Holy Place” or “the Extraordinarily Holy Place”

See: Possession

Exodus 26:34 (#1)

בְּקֹדֶשׁ הַקָּדָשִׁים

“in the Holy of Holies”

Here, **Holy of Holies** means extremely holy, as in, the holiest of the holy places. If this form would not express that this place would become uniquely holy in your language you may need to find another way to express this idea. See how you translated it in the previous verse. Alternate translation: “in the Most Holy Place” or “in the Extraordinarily Holy Place”

See: Possession

Exodus 26:35 (#1)

“the table” - “the lampstand”

This is the **table** Yahweh told Moses how to make in 25:23–30 and the **lampstand** he told him how to make in 25:31–39.

Exodus 26:36 (#1)

“”

See how you translated very similar text in Exodus 26:1.

Exodus 26:36 (#2)

תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי

“of blue and purple and worm of scarlet”

This could mean: (1) “yarn that is dyed blue, purple, and scarlet,” probably wool yarn, or (2) “blue, purple, and scarlet dye” to dye the linen. See how you translated this in Exodus 25:4.

Exodus 26:36 (#3)

וְשֵׁשׁ מָשְׁזָר

“and of twisted fine linen”

This was cloth made from fine linen threads that someone twisted together to make a stronger thread.

See: Translate Unknowns

Exodus 26:36 (#4)

רֹקֵם

“an embroiderer”

Alternate translation: “a person who sews decorative designs into cloth” or “a person who embroiders”

See: Translate Unknowns

Exodus 26:37 (#1)

“”

See how you translated very similar instructions in 26:32.

Exodus 27:1 (#1)

חָמֵשׁ אַמּוֹת & וְחָמֵשׁ אַמּוֹת & וְשָׁלֹשׁ אַמּוֹת

“five cubits” - “and five cubits” - “and three cubits”

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A cubit is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 2.3 meters … 2.3 meters … 138 centimeters

See: Biblical Distance

Exodus 27:4 (#1)

מִכְבָּר

“a grate”

The **grate** is a frame of crossed metal bars for holding wood when burning.

Exodus 27:4 (#2)

“And you shall make four rings of bronze on the network, on its four corners”

You may want to refer back to several other passages regarding making rings for carrying poles when translating this verse. See Exo 25:12, Exo 25:26, and Exo 25:27.

Exodus 27:5 (#1)

וְנָתַתָּה אֹתָהּ תַּחַת כַּרְכֹּב הַמִּזְבֵּחַ מִלְּמָטָּה וְהָיְתָה הָרֶשֶׁת עַד חֲצִי הַמִּזְבֵּחַ

“And you shall put it under the ledge of the altar below, and the network shall be up to the middle of the altar”

The grate was placed inside the altar. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 27:7 (#1)

וְהוּבָא אֶת־בַּדָּיו

“And its poles shall be put”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “And you shall put its poles”

See: Active or Passive

Exodus 27:8 (#1)

הֶרְאָה

“he showed”

Here, **he** refers to Yahweh in the third person. If it would be unnatural in your language for someone to refer to himself in this way, you may need to change it. Alternate translation: “I showed” or “Yahweh showed”

See: First, Second or Third Person

Exodus 27:8 (#2)

יַעֲשׂוּ

“they shall do”

Here, **they** refers to whoever will make all these items. It is an indication that even though Yahweh has been speaking to Moses in the singular throughout, these instructions are meant to be conveyed to Israelite craftsmen. See chapter 25 Intro for more.

See: First, Second or Third Person

Exodus 27:9 (#1)

שֵׁשׁ מָשְׁזָר

“fine twisted linen”

This was cloth made from fine linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 25:4.

See: Translate Unknowns

Exodus 27:9 (#2)

מֵאָה בָאַמָּה

“100 cubits”

You can convert this length to a measurement system familiar to your people if that is the style of translation that you

are using. A cubit is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 46 meters

See: Biblical Distance

Exodus 27:10 (#1)

וְעַמֻּדָ֖יו עֶשְׂרִ֑ים וְאַדְנֵיהֶ֖ם עֶשְׂרִ֑ים נְחֹֽשֶׁת

“with its 20 pillars and their 20 bronze bases”

Here, **bronze** may refer to both the **pillars** and the **bases**, or just to the **bases.** The pillars inside the tent were of wood overlaid with gold; these may be wood overlaid with bronze.

Exodus 27:11 (#1)

“”

See how you translated many similar words in Exodus 27:9–10.

Exodus 27:11 (#2)

מֵ֥אָה

“100”

Here, “cubits” is omitted because it is understood as a repetition of the instructions in verse 9. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “100 cubits”

See: Ellipsis

Exodus 27:11 (#3)

מֵ֥אָה

“100”

You can convert this length to a measurement system familiar to your people if that is the style of translation that you are using. A cubit is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 46 meters

See: Biblical Distance

Exodus 27:12 (#1)

חֲמִשִּׁ֣ים אַמָּ֔ה

“50 cubits long”

You can convert this length to a measurement system familiar to your people if that is the style of translation that you are using. A cubit is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 23 meters

See: Biblical Distance

Exodus 27:13 (#1)

חֲמִשִּׁ֣ים אַמָּ֔ה

“50 cubits”

You can convert this length to a measurement system familiar to your people if that is the style of translation that you are using. A cubit is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 23 meters

See: Biblical Distance

Exodus 27:14 (#1)

וַחֲמֵ֣שׁ עֶשְׂרֵ֔ה

“fifteen”

You can convert this length to a measurement system familiar to your people if that is the style of translation that you are using. A cubit is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 6.9 meters

See: Biblical Distance

Exodus 27:14 (#2)

עַמֻּדֵיהֶ֖ם

“with} their” - “pillars”

The **pillars** were strong pieces of wood set upright and used as supports. See how you translated these in Exodus 27:10.

Exodus 27:14 (#3)

וְאַדְנֵיהֶ֖ם

“and their” - “bases”

The **bases** were metal blocks that had a slot in them to keep the board in place. See how you translated this in Exodus 26:19.

Exodus 27:15 (#1)

חֲמֵ֣שׁ עֶשְׂרֵ֔ה

“fifteen”

You can convert this length to a measurement system familiar to your people if that is the style of translation that you are using. A cubit is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 6.9 meters.

See: Biblical Distance

Exodus 27:15 (#2)

עַמֻּדֵיהֶ֖ם

“with their” - “pillars”

These **posts** were strong pieces of wood set upright and used as supports. See how you translated these in Exodus 27:10.

Exodus 27:15 (#3)

וְאַדְנֵיהֶם

“and their” - “bases”

The **bases** were metal blocks that had a slot in them to keep the board in place. See how you translated this in Exodus 26:19.

Exodus 27:16 (#1)

“”

See how you translated a nearly identical passage in 26:36.

Exodus 27:16 (#2)

עֶשְׂרִים אַמָּה

“20 cubits wide”

You can convert this length to a measurement system familiar to your people if that is the style of translation that you are using. A cubit is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 9.2m

See: Biblical Distance

Exodus 27:17 (#1)

“shall be filleted”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Among other options not so relevant here, Wiktionary suggests that a **fillet** could be a “thin strip of any material, in various technical uses,” “thin featureless molding used as separation between broader decorative moldings,” or a rounded corner. Alternate translation: “you shall fillet”

See: Active or Passive

Exodus 27:18 (#1)

מֵאָה בָאַמָּה & חֲמִשִּׁים בַּחֲמִשִּׁים & חֲמִשׁ אַמּוֹת

“shall be 100 cubits,” - “50,” - “five cubits”

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A cubit is approximately 46 centimeters. For your reference, a more precise conversion to metric is: 46 meters … 23 meters … 2.3 meters.

See: Biblical Distance

Exodus 27:18 (#2)

חֲמִשִּׁים בַּחֲמִשִּׁים

“50”

Here, “cubits” is omitted because it is understood as a repetition of the instructions in verse 9. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “50 cubits”

See: Ellipsis

Exodus 27:19 (#1)

יְתֵדֹתָיו & יִתְדֹּת

“its tent pegs” - “the pegs of”

The **tent pegs** are strong, sharp pieces of metal driven into the ground and used to secure the corners of a tent to the ground or to secure ropes in order to create tension to stabilize something standing upright.

See: Translate Unknowns

Exodus 27:21 (#1)

הָעֵדֻת

“is the testimony”

The **testimony** refers to the chest that contains the sacred slabs of stone on which Yahweh had written his commandments. If it would be more clear to your readers you may include a reference to the chest. Alternate translation: “is the Box of the Testimony”

See: Synecdoche

Exodus 27:21 (#2)

יַעֲרֹךְ אֹתוֹ

“shall arrange it”

Here, **it** refers to the lamp mentioned in the previous verse and **arrange** means to set it up for burning, and light it. Alternate translation: “shall set up the lampstand and light it”

Exodus 27:21 (#3)

לִפְנֵי יְהוָה

“before the face of Yahweh”

Here, **face** represents the presence of Yahweh. Alternate translation: “in front of me”

See: Metonymy

Exodus 27:21 (#4)

“This is an eternal statute throughout the generations of the sons of Israel”

See how you translated a similar statement in 12:14

Exodus 28:1 (#1)

וְאַתָּה

“And you”

Here, **you** refers to Moses; in this case, it is used to highlight that he is the person who must do the next thing.

See: Forms of ‘You’ — Singular

Exodus 28:1 (#2)

אֶת־אַהֲרֹן אָחִיךָ

“Aaron your brother”

Aaron is older than Moses. If your language uses a different term for the sibling relationship based on gender and age order, choose the appropriate one.

See: Kinship

Exodus 28:1 (#3)

נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר

“and Nadab and Abihu, Eleazar and Ithamar”

These are men’s names.

See: How to Translate Names

Exodus 28:2 (#1)

בִּגְדֵי־קֹדֶשׁ

“clothes of holiness”

If your language does not use an abstract noun for the idea of **holiness**, you can express the same idea in another way. Alternate translation: “holy clothes”

See: Abstract Nouns

Exodus 28:3 (#1)

וְאַתָּה

“And you”

Here, **you** refers to Moses; in this case, it is used to highlight that he is the person who must do the next thing.

See: Forms of ‘You’ — Singular

Exodus 28:3 (#2)

אֶל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה

“to all of the wise of heart, whom I have filled with the spirit of wisdom”

There is a little bit of parallelism here. Yahweh is clarifying who causes someone to be **wise of heart**. You could translate this in a more causative way if that would make more sense. Alternate translation: “to anyone whom I have filled with the spirit of wisdom, making them wise of heart”

See: Parallelism

Exodus 28:3 (#3)

אֶל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה

“to all of the wise of heart, whom I have filled with the spirit of wisdom”

Here, **heart** and **spirit** are both referring to things innately possessed by a person that is, traits of a person. **Wisdom** refers to skill or talent with crafting in this case. Together **wise of heart** and **filled with the spirit of wisdom** both essentially mean “a talented craftsman.” If it would be more clear to your readers, you may consider making some of this more explicit. Alternate translation: “to every talented craftsman, those whom I have made skilled in their work”

See: Metonymy

Exodus 28:4 (#1)

וּכְתֹנֶת תַּשְׁבֵּץ

“and a tunic of woven work”

We do not know what word translated **of woven work** means, as it only occurs here and in 28:39 as a verb. Alternate translation: “and a checkered tunic” or “an embroidered garment”

Exodus 28:4 (#2)

מִצְנֶפֶת

“a turban”

This is a head covering made from cloth wrapped around the head several times. You may translate it using a word commonly used for a similar item in your culture.

See: Translate Unknowns

Exodus 28:4 (#3)

וְאַבְנֵט

“and a sash”

The **sash** is a piece of cloth that people wear around their waist or across their chest. You may translate it with a word commonly used for a similar item in your culture.

See: Translate Unknowns

Exodus 28:4 (#4)

בִּגְדֵי־קֹדֶשׁ

“clothes of holiness”

If your language does not use an abstract noun for the idea of **holiness**, you can express the same idea in another way. See how you translated this in 28:2.

See: Abstract Nouns

Exodus 28:5 (#1)

וְאֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן וְאֶת־תּוֹלַעַת הַשָּׁנִי

“and blue and purple and worm of scarlet”

This could mean: (1) “material that is dyed blue, purple, and scarlet,” probably wool yarn, or (2) “blue, purple and scarlet dye” to dye the linen. The original audience would have known what was meant. This material seems to have been used for embroidery later, so “yarn” or “thread” may be the best understanding. See how you translated this in 25:4

See: Translate Unknowns

Exodus 28:5 (#2)

תּוֹלַעַת הַשָּׁנִי

“worm of scarlet”

A bright red color for dying cloth was extracted from these worms. Alternate translation: “and bright red”

See: Translate Unknowns

Exodus 28:6 (#1)

וְשֵׁשׁ מָשְׁזָר

“and twisted fine linen”

This was cloth made from fine linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 26:36. Alternate translation: “fine twined linen”

See: Translate Unknowns

Exodus 28:6 (#2)

חֹשֵׁב

“a skillful craftsman”

The description **skillful craftsman** refers to a person who can make beautiful objects by hand.

Exodus 28:7 (#1)

שְׁתֵּי כְתֵפֹת חֹבְרֹת יִהְיֶה־לּוֹ אֶל־שְׁנֵי קְצוֹתָיו וְחֻבָּר

“It shall have two shoulder pieces joining to its two ends; so it shall be joined”

This likely meant creating some sort of fastening up by the shoulders to attach the front of the ephod to its back. Alternate translation: “They shall make it so that the front and back attach to each other at the shoulders”

Exodus 28:7 (#2)

וְחֻבָּר

“so it shall be joined”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “join it together that way”

See: Active or Passive

Exodus 28:8 (#1)

אֲשֶׁר עָלָיו כְּמַעֲשֵׂהוּ מִמֶּנּוּ

“which is on it” - “of like workmanship, from it”

This is saying that the sash should be attached to the ephod, perhaps cut from the same material used to make the rest of the ephod.

Exodus 28:9 (#1)

אַבְנֵי־שֹׁהַם

“stones of onyx”

These **stones of onyx** are valuable stones that have layers of white and black, red, or brown. See how you translated this in Exodus 25:7.

See: Translate Unknowns

Exodus 28:9 (#2)

אֶת־שְׁתֵּי

“two”

Alternate translation: “2”

See: Numbers

Exodus 28:10 (#1)

שִׁשָּׁה & הַשִּׁשָּׁה

“six of” - “the six”

Alternate translation: “6 of … the 6”

See: Numbers

Exodus 28:10 (#2)

כְּתוֹלְדֹתָם

“according to their genealogies”

Alternate translation: “according to their birth order”

Exodus 28:11 (#1)

פִּתּוּחֵי חֹתָם

“the engravings of a signet”

Alternate translation: “in the same way a person engraves on a seal”

Exodus 28:11 (#2)

חָרַשׁ אֶבֶן

“a craftsman of stone”

A **craftsman of stone** is a person who cuts designs into stones. Alternate translation: “a detailed stone cutter”

See: Translate Unknowns

Exodus 28:11 (#3)

חֹתָם

“a signet”

This is an engraved stone often set into a ring and used to stamp a design into a wax seal to authenticate an official document.

See: Translate Unknowns

Exodus 28:11 (#4)

מִשְׁבְּצוֹת

“ornamental settings of”

These are pieces of metal that hold the stones onto the ephod.

See: Translate Unknowns

Exodus 28:12 (#1)

זִכָּרֹן & לְזִכָּרֹן

“reminder” - “for a reminder”

The text does not specify if Yahweh or Aaron or someone else is the one being reminded by the stones. It also does not specify exactly what the reminder is of. Try to maintain this ambiguity if possible in your translation.

Exodus 28:12 (#2)

לִפְנֵי

“before the face of”

Here, **face** represents the presence of Yahweh. Alternate translation: “in the presence of”

See: Metonymy

Exodus 28:13 (#1)

מִשְׁבְּצֹת

“ornamental settings of”

The **ornamental settings** are pieces of precious metal that surround the sides of hold each stone to hold it onto the ephod. See how you translated this in Exodus 28:11.

See: Translate Unknowns

Exodus 28:14 (#1)

וּשְׁתֵּי שַׁרְשְׁרֹת זָהָב טָהוֹר מִגְּבֻלֹת תַּעֲשֶׂה אֹתָם מַעֲשֵׂה עֲבֹת

“and two twisted chains of pure gold: you shall make them as a work of rope”

Alternate translation: “and you shall make two chains of pure gold that are braided like cords”

Exodus 28:15 (#1)

מַעֲשֵׂה חֹשֶׁב כְּמַעֲשֵׂה אֵפֹד תַּעֲשֶׂנּוּ

“the work of a skillful craftsman—you shall make it like the work of the ephod”

Alternate translation: “a skillful workman will make it like the ephod”

Exodus 28:16 (#1)

זֶרֶת & וְזֶרֶת

“a span; and” - “a span”

You can convert this length to a measurement system familiar to your people if that is the style of translation that you are using. A span is approximately 23 centimeters.

See: Biblical Distance

Exodus 28:16 (#2)

רָבוּעַ יִהְיֶה כָּפוּל

“It shall be square, folded double”

Alternate translation: “Fold it in half so it will be square”

Exodus 28:17 (#1)

אֹדֶם פִּטְדָה וּבָרֶקֶת

“a ruby, a topaz, and a garnet”

These are precious stones.

See: Translate Unknowns

Exodus 28:17–21 (#1)

“”

Twelve kinds of stones are listed in the next four verses. Scholars are not sure which kinds of stones the Hebrew words refer to. Some translations list different stones.

See: Translate Unknowns

Exodus 28:18 (#1)

וְהַטּוּר הַשֵּׁנִי

“And the second row”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “And row 2:”

See: Ordinal Numbers

Exodus 28:18 (#2)

נֹפֶךְ סַפִּיר וְיָהֲלֹם

“an emerald, a sapphire, and a diamond”

These are precious stones.

See: Translate Unknowns

Exodus 28:18 (#3)

סַפִּיר

“a sapphire”

This is a gemstone that is blue in color. See how you translated this in Exodus 24:10.

See: Translate Unknowns

Exodus 28:19 (#1)

וְהַטּוּר הַשְּׁלִישִׁי

“And the third row”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “And row 3:”

See: Ordinal Numbers

Exodus 28:19 (#2)

לֶשֶׁם שְׁבוֹ וְאַחְלָמָה

“a jacinth, an agate, and an amethyst”

These are precious stones

See: Translate Unknowns

Exodus 28:20 (#1)

וְהַטּוּר הָרְבִיעִי

“And the fourth row”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “And row 4:”

See: Ordinal Numbers

Exodus 28:20 (#2)

תַּרְשִׁישׁ וְשֹׁהַם וְיָשְׁפֵה

“a beryl, and an onyx, and a jasper”

These are precious stones.

See: Translate Unknowns

Exodus 28:20 (#3)

וְשֹׁהַם

“and an onyx”

An **onyx** is a valuable stone that has layers of white and black, red, or brown. See how you translated these in Exodus 25:7.

See: Translate Unknowns

Exodus 28:20 (#4)

מְשֻׁבָּצִים זָהָב יִהְיוּ

“They shall be set in gold”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You shall set them in gold”

See: Active or Passive

Exodus 28:21 (#1)

פִּתּוּחֵי חוֹתָם

“like the engraving of a signet”

This is an engraved stone often set into a ring and used to stamp a design into a wax seal to authenticate an official document. Here the stone is mounted on a ring. See how you translated “signet” in Exodus 28:11.

See: Translate Unknowns

Exodus 28:22 (#1)

שַׁרְשֹׁת גַּבְלֵת מַעֲשֵׂה עֲבֹת זָהָב טָהוֹר

“twisted chains” - “as a work of rope—pure gold”

See how you translated similar phrases in Exodus 28:14. Alternate translation (should replace **twisted chains**): “chains that are made of pure gold and are braided like cords”

See: Translate Unknowns

Exodus 28:25 (#1)

אֶל־מוּל פָּנָיו

“at the front of its face”

Here, **face** simply refers to the object (the ephod). Alternate translation: “on its front side”

See: Metonymy

Exodus 28:25 (#2)

עַל־שְׁתֵּי הַמִּשְׁבְּצֹת

“to the two ornamental settings”

These are two settings that enclose the stones. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 28:27 (#1)

פָּנָיו

“its face”

Here, **face** simply refers to the object (the ephod). Alternate translation: “on its front side”

See: Metonymy

Exodus 28:27 (#2)

לְחֵשֶׁב

“skillfully crafted waistband of”

The **waistband** was a cloth belt made from narrow linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 28:8.

See: Translate Unknowns

Exodus 28:28 (#1)

וְלֹא־יִזַּח הַחֹשֶׁן מֵעַל

“so the breastpiece shall not become detached from on”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “so that the breastpiece shall stay attached to”

See: Active or Passive

Exodus 28:28 (#2)

וְלֹא־יִזַּח הַחֹשֶׁן מֵעַל

“so the breastpiece shall not become detached from on”

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “so that the breastpiece shall stay attached to”

See: Double Negatives

Exodus 28:29 (#1)

אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל

“the names of the sons of Israel”

This refers to the names of the tribes engraved on the twelve stones the breastplate as described in Exodus 28:17–21.

Exodus 28:29 (#2)

עַל־לִבּוֹ

“over his heart”

Alternate translation: “over Aaron’s heart” or “on his chest”

Exodus 28:30 (#1)

אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים

“the Urim and the Thummim”

It is not clear what **the Urim and the Thummim** are. They were objects, possibly stones, that the priest used to somehow determine the will of God. Because of this, it is basically impossible to translate. In your translation, you can spell it the way it sounds in your language.

See: Copy or Borrow Words

Exodus 28:30 (#2)

וְנָשָׂא אַהֲרֹן אֶת־מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל עַל־לִבּוֹ לִפְנֵי יְהוָה תָּמִיד

“And Aaron shall bear the judgment of the sons of Israel over his heart before the face of Yahweh continually”

This phrase appears to refer to the Urim and Thummim and explain their purpose. Alternate translation: “And Aaron shall bear the decisions for the sons of Israel over his heart before Yahweh continually”

See: Translate Unknowns

Exodus 28:30 (#3)

לִפְנֵי יְהוָה & לִפְנֵי יְהוָה

“before the face of Yahweh.” - “before the face of Yahweh”

Here, **face** represents the presence of Yahweh. Alternate translation: “before Yahweh … before Yahweh”

See: Metonymy

Exodus 28:32 (#1)

מַעֲשֵׂה אֹרֵג

“the work of a weaver”

Alternate translation: “made by a weaver”

Exodus 28:32 (#2)

אֹרֵג

“a weaver”

Alternate translation: “a person who weaves” or “a person who creates cloth using thread, yarns and wool”

See: Translate Unknowns

Exodus 28:32 (#3)

תַּחְרָא

“a garment”

We do not know what this term means, but the implication seems to be that the collar should be made strong.

See: Translate Unknowns

Exodus 28:32 (#4)

לֹא יִקָּרֵעַ

“so it can not tear”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language, as modeled in the UST.

See: Active or Passive

Exodus 28:33 (#1)

תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי

“blue, purple, and worm of scarlet”

This could mean: (1) “material that is dyed blue, purple, and scarlet,” probably wool yarn, or (2) “blue, purple and scarlet dye” to dye the linen. The original audience would have known what was meant. This material seems to have been used for embroidery later, so “yarn” or “thread” may be the best understanding. See how you translated this in 25:4

See: Translate Unknowns

Exodus 28:34 (#1)

פַּעֲמֹן זָהָב וְרִמֹּן פַּעֲמֹן זָהָב וְרִמֹּן

“a bell of gold and a pomegranate, a bell of gold and a pomegranate”

This phrase is repeated to show the pattern of the design on the robe. Alternate translation: “alternate pomegranates and golden bells”

Exodus 28:35 (#1)

וְנִשְׁמַע קוֹלוֹ

“and its sound shall be heard”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “so that the bells make a sound”

See: Active or Passive

Exodus 28:35 (#2)

לִפְנֵי יְהוָה

“before the face of Yahweh”

Here, **face** represents the presence of Yahweh. Alternate translation: “before Yahweh”

See: Metonymy

Exodus 28:35 (#3)

יְהוָה

“Yahweh”

Here, Yahweh refers to himself in the third person. If this is confusing in your language, you may use the first person. Alternate translation: “me”

See: First, Second or Third Person

Exodus 28:35 (#4)

וְלֹא יָמוּת

“And he shall not die”

The probable implication is that he would die because he did not obey Yahweh. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “As a result, he will not die because of disobeying my instructions”

See: Assumed Knowledge and Implicit Information

Exodus 28:36 (#1)

צִיץ

“a rosette of”

We do not know exactly what this was. It was probably a thin piece of gold smaller than the palm of someone’s hand.

See: Translate Unknowns

Exodus 28:36 (#2)

וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם

“and engrave on it, like the engraving on a signet”

See how you translated similar words in Exodus 28:11 Alternate translation: “write on it in the same way a person engraves on a seal.”

See: Translate Unknowns

Exodus 28:37 (#1)

הַמִּצְנֶפֶת & הַמִּצְנֶפֶת

“the turban.” - “the turban”

This was a head covering made from cloth wrapped around the head several times. See how you translated this in Exodus 28:4.

See: Translate Unknowns

Exodus 28:37 (#2)

אֶל־מוּל פְּנֵי־הַמִּצְנֶפֶת

“toward the front of the face of the turban”

Here, **face** means the front. Alternate translation: “to the front of the turban”

See: Metonymy

Exodus 28:38 (#1)

וְנָשָׂא אַהֲרֹן אֶת־עֲוֹן הַקֳּדָשִׁים

“and Aaron shall bear the iniquity of the holy things”

Here, **iniquity** is pictured as something that can be carried or worn like the turban. It also seems to picture handing off the iniquity from the people to Aaron. Also here, **iniquity** actually seems to refer to the punishment for anything that might be wrong regarding the things the Israelites offer Yahweh. You may need to use a different word than **bear** to convey the transfer of responsibility for wrongs from the people to Aaron. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “and Aaron shall be responsible for any wrong related to the holy things”

See: Metaphor

Exodus 28:38 (#2)

לִפְנֵי יְהוָה

“before the face of Yahweh”

Here, **face** represents the presence of Yahweh. Alternate translation: “before Yahweh”

See: Metonymy

Exodus 28:38 (#3)

יְהוָה

“Yahweh”

Here, Yahweh refers to himself in the third person. If this is confusing in your language, you may use the first person. Alternate translation: “me”

See: First, Second or Third Person

Exodus 28:39 (#1)

מִצְנֶפֶת

“a turban”

This was a head covering made from cloth wrapped around the head several times. See how you translated this in Exodus 28:4.

See: Translate Unknowns

Exodus 28:39 (#2)

וְאַבְנֵט

“And” - “a sash”

A **sash** is a decorative piece of cloth that a person wears around his waist or across his chest. See how you translated this in Exodus 28:4.

See: Translate Unknowns

Exodus 28:39 (#3)

רֹקֵם

“an embroiderer”

An embroiderer is a person who sews decorative designs onto cloth. See how you translated this in Exodus 26:36.

See: Translate Unknowns

Exodus 28:40 (#1)

אַבְנֵטִים

“sashes”

The **sashes** are decorative pieces of cloth that people wear around the waist or across the chest. See how you translated this in Exodus 28:4.

See: Translate Unknowns

Exodus 28:40 (#2)

וּמִגְּבָעוֹת

“headbands”

A headband is a decorative, narrow strip of cloth that is worn around the head above the eyes. This seems to be similar to, but perhaps smaller than the turban worn by the high priest.

See: Translate Unknowns

Exodus 28:41 (#1)

אֶת־אַהֲרֹן אָחִיךָ

“your brother Aaron”

Aaron is older than Moses. If your language uses a different term for the sibling relationship based on gender and age order, choose the appropriate one.

See: Kinship

Exodus 28:41 (#2)

וּמִלֵּאתָ אֶת־יָדָם

“and you shall fill their hand”

This seems to be an idiom for giving authority to someone. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “and you shall ordain them”

See: Idiom

Exodus 28:42 (#1)

מִכְנְסֵי

“undergarments of”

These are articles of clothing worn under the outer clothes, next to the skin.

See: Translate Unknowns

Exodus 28:42 (#2)

בְּשַׂר עֶרְוָה

“the flesh of nakedness”

This refers to the male genitalia. This is a polite way of referring to something unpleasant. If this would be misunderstood in your language, use a different polite way of referring to this or you could state this plainly. Alternate translation: “their private parts”

See: Euphemism

Exodus 29:1 (#1)

וְזֶה

“And this”

A new scene begins here. There is a change in topic from instructions for making garments for priests to consecrating priests. This may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 29:1 (#2)

תַּעֲשֶׂה

“you shall do”

Here, **you** refers to Moses.

See: Pronouns — When to Use Them

Exodus 29:1 (#3)

לָהֶם

“to them”

Here, **they** refers to Aaron and his sons. Alternate translation: “to Aaron and his sons”

See: Pronouns — When to Use Them

Exodus 29:1 (#4)

לִי

“to me”

Here, **me** refers to Yahweh.

See: Pronouns — When to Use Them

Exodus 29:1 (#5)

בֶּן־בָּקָר

“a son of the herd”

This is an idiom meaning young. If you do not have a similar idiom you may translate the meaning. Alternate translation: “a young one”

See: Idiom

Exodus 29:2 (#1)

בְּלוּלֹת בַּשָּׁמֶן & מְשֻׁחֹת בַּשָּׁמֶן

“mixed with oil” - “rubbed with oil”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. You may need to shorten the sentences and make the alternate translation content separate

sentences or mark it off with special punctuation. Alternate translation: “(mix them with oil) … (rub them with oil)”

See: Active or Passive

Exodus 29:2 (#2)

וּרְקִיקֵ֣י מַצּ֗וֹת מְשֻׁחִ֤ים בַּשָּׁ֙מֶן֙

“and unleavened wafers rubbed with oil”

These may have been rubbed with oil before or after baking.

Exodus 29:2 (#3)

וְחַלֹּ֣ת & וּרְקִיקֵ֣י

“and” - “cakes” - “and” - “wafers”

These are different kinds of food made from flour. While all the breads were somewhat flat because they were unleavened, the **cakes** were a bread enriched with oil, and the **wafers** were especially thin.

See: Translate Unknowns

Exodus 29:3 (#1)

אוֹתָ֑ם

“them”

Alternate translation: “the bread, cakes, and wafers”

See: Pronouns — When to Use Them

Exodus 29:3 (#2)

וְהִקְרַבְתָּ֣ אֹתָ֔ם בַּסָּ֖ל וְאֶת־הַפָּ֣ר וְאֵ֑ת שְׁנֵ֥י הָאֵילִֽם

“and you shall bring them near in the basket, and the bull and the two rams”

Here, **in the basket** is almost parenthetical. You may need to restructure the sentence or use punctuation to make it clear that **the bull and the two rams** are connected to **bring**, and not to **in the basket.** Alternate translation: “and you shall bring them near (in the basket) along with the bull and the two rams”

Exodus 29:4 (#1)

אֹהֶל מוֹעֵ֑ד

“the tent of meeting”

The **tent of meeting** is another name for the Dwelling. See how you translated this in Exodus 27:21.

Exodus 29:5 (#1)

בְּחֵשֶׁ֣ב

“with the finely woven waistband of”

This was a cloth belt made from narrow linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 28:8.

See: Translate Unknowns

Exodus 29:6 (#1)

הַמִּצְנֶ֖פֶת & הַמִּצְנָפֶ֥ת

“the turban” - “the turban”

This was a head covering made from cloth wrapped around the head several times. See how you translated this in Exodus 28:4.

See: Translate Unknowns

Exodus 29:6 (#2)

אֶת־נֵ֥זֶר הַקֹּֽדֶשׁ

“the crown of holiness”

This **crown** is described in Exodus 28:36 as being engraved with the words “Holy to Yahweh” and made of pure gold. There it is referred to by a different Hebrew word, which is translated as “rosette.”

See: Translate Unknowns

Exodus 29:6 (#3)

אֶת־נֵ֥זֶר הַקֹּֽדֶשׁ

“the crown of holiness”

If your language does not use an abstract noun for the idea of **holiness**, you can express the same idea in another way. Alternate translation: “the holy crown”

See: Abstract Nouns

Exodus 29:7 (#1)

“the oil of anointing”

See how you translated **oil of anointing** in 25:6.

See: Translate Unknowns

Exodus 29:8 (#1)

בָּנָ֥יו

“his sons”

Alternate translation: “Aaron’s sons”

See: Pronouns — When to Use Them

Exodus 29:9 (#1)

אַבְנֵ֥ט

“with the sash”

A **sash** is a decorative piece of cloth that people wear around their waist or across their chest. See how you translated this word in Exodus 28:4.

See: Translate Unknowns

Exodus 29:9 (#2)

מִגְבָּעֹת

“headbands”

A headband is a narrow, decorative strip of cloth that is worn around the head above the eyes. See how you translated this in Exodus 28:40.

See: Translate Unknowns

Exodus 29:9 (#3)

כְּהֻנָּה

“the priesthood”

Here, **the priesthood** means the official office of priest. Alternate translation: “the duty of being priests”

See: Translate Unknowns

Exodus 29:9 (#4)

וְהָיְתָה לָהֶם כְּהֻנָּה

“And the priesthood will be to them”

The duty of being priests will also belong to the descendants of Aaron’s sons. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “And the priesthood will belong to them and their descendants”

See: Assumed Knowledge and Implicit Information

Exodus 29:9 (#5)

לְחֻקַּת עוֹלָם

“as a statute forever”

Alternate translation: “a law that will not end.” See how you translated this in Exodus 28:43.

Exodus 29:9 (#6)

וּמִלֵּאתָ יַד־אַהֲרֹן וְיַד־בָּנָיו

“And you shall fill the hand of Aaron and the hand of his sons”

The phrase, **fill the hand**, seems to be an idiom for giving authority to someone. See how you translated this in Exodus 28:41. Alternate translation: “And you shall ordain Aaron and his sons”

See: Idiom

Exodus 29:9 (#7)

וּמִלֵּאתָ יַד־אַהֲרֹן וְיַד־בָּנָיו

“And you shall fill the hand of Aaron and the hand of his sons”

The phrase, **fill the hand** may be (1) a summary and reminder statement of the whole ordination process, (2) referring to the previous description, meaning that the priests have been ordained, or (3) referring to the following description, meaning that the priests are about to be ordained. It would probably be best to translate this in the way a mid-text summary reminder phrase would be spoken in your language, avoiding any indication that it refers only to the previous or following text.

Exodus 29:10 (#1)

“”

The purpose of the sacrifice explained here through verse 14 is to purify or cleanse the altar. This is made more clear in 29:36–37.

Exodus 29:10 (#2)

לִפְנֵי אֹהֶל מוֹעֵד

“to the face of the tent of meeting”

Here, **face** refers to the front of the tent. See the UST.

See: Metonymy

Exodus 29:10 (#3)

וְסָמַךְ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר

“and Aaron and his sons shall lay their hands on the head of the bull”

The slaughter of the bull in the next verse occurs while the priests continue to have their hands on the bull’s head. Take care to arrange the phrases and to use words or forms that indicate that the two events happened at the same time.

See: Connect — Simultaneous Time Relationship

Exodus 29:12 (#1)

קַרְנֹת

“the horns of”

These were projections that looked like ox horns attached to the four corners of the altar. See how you translated this in Exodus 27:2.

See: Translate Unknowns

Exodus 29:12 (#2)

כָּל־הַדָּם

“all of the blood”

Alternate translation: “the remaining blood”

Exodus 29:13 (#1)

וְהִקְטַרְתָּ

“and cause them to become smoke”

Alternate translation: “and burn them to make smoke”

Exodus 29:13 (#2)

הַכְּלָיֹת & הַכָּבֵד

“the liver” - “the” - “kidneys”

The **liver** and **kidneys** are organs in the body.

See: Translate Unknowns

Exodus 29:14 (#1)

וְאֶת־בְּשַׂר הַפָּר וְאֶת־עֹרוֹ וְאֶת־פִּרְשׁוֹ תִּשְׂרֹף

“But you shall burn the flesh of the bull and its skin and its dung”

Alternate translation: “But as for the remaining parts of the bull, including the flesh and dung, you shall burn it”

Exodus 29:14 (#2)

מִחוּץ לַמַּחֲנֶה

“outside of the camp”

Alternate translation: “outside the borders of where the Israelites are camped”

Exodus 29:15 (#1)

וְסָמְכוּ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאָיִל

“and Aaron and his sons shall lay their hands on the head of the ram”

The slaughter of the ram in the next verse occurs while they continue to have their hands on the ram’s head. Take care to arrange the phrases and to use words or forms that indicate that the two events happened at the same time.

See: Connect — Simultaneous Time Relationship

Exodus 29:17 (#1)

“its entrails”

Alternate translation: “the organs” See how you translated this in Exodus 29:13.

See: Translate Unknowns

Exodus 29:18 (#1)

וְהִקְטַרְתָּ אֶת־כָּל־הָאַיִל

“and cause all of the ram to become smoke”

Alternate translation: “and burn all of the ram to make smoke”

Exodus 29:18 (#2)

עֹלָה הוּא לַיהוָה רֵיחַ נִיחוֹחַ אִשֶּׁה הוּא לַיהוָה

“It is a burnt offering to Yahweh. It is a scent of appeasement, a fire offering to Yahweh”

These phrases are in parallel, with the second expanding and clarifying the first. In some languages, you may need to use a different structure to expand and clarify the **burnt offering**. Alternate translation: “It is a pleasant smelling burnt offering made by fire to Yahweh”

See: Parallelism

Exodus 29:19 (#1)

“the second”

Except for **the second,** this verse is identical to 29:15.

Exodus 29:20 (#1)

וְשָׁחַטְתָּ אֶת־הָאַיִל

“and you shall slaughter the ram”

They killed the ram by cutting its throat. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “and kill the ram by cutting its throat”

See: Assumed Knowledge and Implicit Information

Exodus 29:21 (#1)

וְלָקַחְתָּ מִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וּמִשֶּׁמֶן הַמִּשְׁחָה וְהִזֵּיתָ

“And you shall take some of the blood that is on the altar and some of the oil of anointing and sprinkle it”

Moses would mix the blood and oil. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “And you shall take some of the blood that is on the altar and mix it with some of the oil of anointing and sprinkle it”

See: Assumed Knowledge and Implicit Information

Exodus 29:22 (#1)

אֶת־הַקֶּרֶב & הַכָּבֵד & הַכְּלָיֹת

“the entrails” - “the liver” - “the” - “kidneys”

The **entrails, liver**, and **kidneys** refer to organs inside the body. See how you translated this in Exodus 29:13.

See: Translate Unknowns

Exodus 29:23 (#1)

וְכִכַּר לֶחֶם אַחַת וַחַלַּת לֶחֶם שֶׁמֶן אַחַת
וְרָקִיק אֶחָד מִסַּל הַמַּצּוֹת אֲשֶׁר לִפְנֵי יְהוָה

“and one round loaf of bread, and one cake of bread of oil, and one wafer from the basket of unleavened bread that is before the face of Yahweh”

All of these items were in the basket mentioned in 29:2, not just the wafer. Be sure this is clear in your translation. Alternate translation: “and from the basket of bread without yeast that is before the face of Yahweh: one round loaf of bread, and one cake of bread of oil, and one wafer”

Exodus 29:23 (#2)

“and one round loaf of bread, and one cake of bread of oil, and one wafer from the basket of unleavened bread”

For 29:23, see how you translated similar words in Exodus 29:2.

Exodus 29:23 (#3)

אֲשֶׁר לִפְנֵי יְהוָה

“that is before the face of Yahweh”

This means in the presence of Yahweh. Alternate translation: “that you have placed before Yahweh”

See: Metonymy

Exodus 29:24 (#1)

הַכֹּל

“all these”

Here, **all these** refers to the parts of the sacrifice mentioned in the previous verses.

See: Pronouns — When to Use Them

Exodus 29:24 (#2)

וְהֵנַפְתָּ

“and you shall raise”

While the text reads, **you shall raise**, logically, it is Aaron and his sons who will raise the offerings at this point. If this is confusing in your language, you may use the third person. Alternate translation: “and they shall raise”

See: First, Second or Third Person

Exodus 29:24 (#3)

וְהֵנַפְתָּם אֹתָם תְּנוּפָה לִפְנֵי יְהוָה

“and you shall raise them as a raised offering before the face of Yahweh”

The act of raising the meat and bread symbolized dedicating it to Yahweh. The priests would be acting out the process of handing the offering to him. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “and they shall show that they are giving them to me by holding them up to me”

See: Symbolic Action

Exodus 29:24 (#4)

לִפְנֵי יְהוָה

“before the face of Yahweh”

This means in the presence of Yahweh. Alternate translation: “before Yahweh”

See: Metonymy

Exodus 29:25 (#1)

“and cause them to become smoke on the altar above the burnt offering to be an aroma of appeasing before the face of Yahweh, it is a fire offering to Yahweh”

See how you translated similar phrases in 29:18.

Exodus 29:26 (#1)

מֵאֵיל הַמִּלֻּאִים

“from the ram of consecration”

See how you translated this in 29:22. Alternate translation: “from the ram that you dedicated”

Exodus 29:26 (#2)

וְהֵנַפְתָּ אֹתוֹ תְּנוּפָה

“and raise it for a raised offering”

The act of raising the meat symbolized dedicating it to Yahweh. The priests would be acting out handing the offering to him. If it would be helpful to your readers, you could express that explicitly. See how you translated this in 29:24. Alternate translation: “and show that you are giving it to me by holding it up to me”

See: Symbolic Action

Exodus 29:27 (#1)

הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה אֲשֶׁר הוּנַף
וַאֲשֶׁר הוּרַם

“and” - “the raised offering that was raised” - “the thigh of the contribution that was contributed”

The act of raising the meat symbolized dedicating it to Yahweh. The priests would be acting out handing the offering to him. If it would be helpful to your readers, you could express that explicitly. See how you translated this in 29:24.

See: Symbolic Action

Exodus 29:28 (#1)

וְהָיָה לְאַהֲרֹן וּלְבָנָיו לְחָק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל כִּי תְרוּמָה הוּא

“And it shall belong to Aaron and to his sons—as an eternal requirement—for it is an offering from the sons of Israel”

Alternate translation: “This offering is what Aaron and his sons will always receive from the people”

Exodus 29:28 (#2)

מֵאֵת בְּנֵי יִשְׂרָאֵל כִּי תְרוּמָה הוּא וּתְרוּמָה יִהְיֶה מֵאֵת בְּנֵי־יִשְׂרָאֵל מִזִּבְחֵי שַׁלְמֵיהֶם תְּרוּמָתָם לַיהוָה

“for it is an offering from the sons of Israel. And it shall be an offering from the sons of Israel from the sacrifices of their peace offerings, their offerings to Yahweh”

The amount of repetition in this verse may make it difficult to translate smoothly. You may consider combining some phrases if that would work better in your language. Alternate translation: “for the Israelites must offer this portion from what they bring to Yahweh as peace offerings to him”

Exodus 29:29 (#1)

וּבִגְדֵי הַקֹּדֶשׁ

“And the garments of holiness”

If your language does not use an abstract noun for the idea of **holiness**, you can express the same idea in another way. See how you translated this in 28:2.

See: Abstract Nouns

Exodus 29:29 (#2)

וּלְמַלֵּא־בָם אֶת־יָדָם

“and to fill their hand in them”

Fill their hand seems to be an idiom for giving authority to someone. See how you translated this in Exodus 28:41. Alternate translation: “to ordain them in the clothing”

See: Idiom

Exodus 29:31 (#1)

אֵיל הַמִּלֻּאִים

“the ram of consecration”

The **ram of consecration** refers to the second ram, the one described in 29:19 and following.

Exodus 29:31 (#2)

בְּמָקוֹם קָדֹשׁ

“in a holy place”

This is not the same as the Holy Place outside of the Most Holy Place. This probably refers to a place within the courtyard. However, its exact location is not otherwise specified. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “at the entrance to the tent of meeting”

See: Assumed Knowledge and Implicit Information

Exodus 29:33 (#1)

לְמַלֵּא אֶת־יָדָם

“to fill their hand”

This seems to be an idiom for giving authority to someone. See how you translated this in Exodus 28:41. Alternate translation: “to ordain them”

See: Idiom

Exodus 29:34 (#1)

לֹא יֵאָכֵל

“It shall not be eaten”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “No one may eat it”

See: Active or Passive

Exodus 29:35 (#1)

כָּכָה

“thus”

Here, **thus** means “like this” and, as the next verses make clear, refers to the sacrificial ceremony outlined in this chapter which they must repeat seven times.

Exodus 29:35 (#2)

שִׁבְעַת

“seven”

Alternate translation: “7”

See: Numbers

Exodus 29:35 (#3)

תְּמַלֵּא יָדָם

“you shall fill their hand”

This seems to be an idiom for giving authority to someone. See how you translated this in Exodus 28:41. Alternate translation: “you shall ordain them”

See: Idiom

Exodus 29:36 (#1)

וּפַר חַטָּאת תַּעֲשֶׂה לַיּוֹם עַל־הַכִּפֻּרִים וְחִטֵּאתָ
עַל־הַמִּזְבֵּחַ בְּכַפֶּרְךָ עָלָיו

“And you shall offer a bull of purification for atonement daily, and you shall purify the altar by making atonement for it”

The phrase **and you shall purify the altar by making atonement for it** describes the purpose of offering the bull. You may want to use a stronger connector. In languages that need to put purpose first, you may need to re-order the clauses. Alternate translation: “And you shall offer a bull of purification for atonement daily, thus you shall purify the altar, by making atonement for it.” or “You shall purify the altar by making atonement for it: you shall offer a bull of purification daily for its atonement.”

See: Connect — Goal (Purpose) Relationship

Exodus 29:36–37 (#1)

“”

This verse and the next explain the purpose of the sacrifice detailed in 29:10–14.

Exodus 29:37 (#1)

קֹדֶשׁ קָדָשִׁים

“a holiest holy thing”

Here, **holiest holy** means extremely or uniquely holy. If this form would not express that this item would become uniquely holy in your language you may need to find another way to express this idea. Alternate translation: “a most holy thing” or “extraordinarily holy”

See: Possession

Exodus 29:37 (#2)

יִקְדָּשׁ

“will be set apart”

Alternate translation: “will also become set apart”

Exodus 29:38 (#1)

בְּנֵי־שָׁנָה

“sons of a year”

The phrase **sons of a year** is an idiom meaning one year old. If it would be helpful in your language, you could use an equivalent idiom or use plain language.

See: Idiom

Exodus 29:39 (#1)

בֵּין הָעַרְבָּיִם

“between the evenings”

The exact meaning of this phrase is debated. Since the priests ate many of the sacrifices, it may have been offered around the time of the evening meal.

See: Idiom

Exodus 29:40 (#1)

וְעִשָּׂרֹן & רֶבַע & רְבִעִית

“a tenth of” - “the fourth part of” - “the fourth part of”

A **tenth** means one part out of ten equal parts. A **fourth** means one part out of four equal parts.

See: Fractions

Exodus 29:40 (#2)

וְעִשָּׂרוֹן סֹלֶת

“a tenth of fine flour”

Many commentators suggest that this means one tenth of an “ephah” even though “ephah” is not written. If your translation style retains the original measurement words, you may need to insert the word you are using for “ephah” here.

See: Assumed Knowledge and Implicit Information

Exodus 29:40 (#3)

וְעִשָּׂרוֹן סֹלֶת & רֶבַע הַהִין & רְבִעִית הַהִין

“a tenth of fine flour” - “the fourth part of a hin)” - “the fourth part of a hin of”

The values given in the UST are approximations as the exact size of an ephah and a hin is not precisely known. An ephah (the implied measurement) may have been around 22 liters, so this is about 2.2 liters of flour. A hin may have been around 3.7 liters, so this is about one liter of both oil and wine.

See: Biblical Volume

Exodus 29:41 (#1)

בֵּ֖ין הָעַרְבָּ֑יִם

“between the evenings”

The exact meaning of the phrase **between the evenings** is debated. Since the priests ate many of the sacrifices, it may have been offered around the time of the evening meal. See how you translated it in 29:39.

See: Idiom

Exodus 29:42 (#1)

לְדֹרֹתֵיכֶ֔ם

“throughout your generations”

Alternate translation: “through all the generations of your descendants.” See how you translated this in Exodus 12:14.

Exodus 29:42 (#2)

לִפְנֵ֥י יְהוָ֖ה

“before the face of Yahweh”

This means in the presence of Yahweh. Alternate translation: “before Yahweh”

See: Metonymy

Exodus 29:43 (#1)

וְנִקְדַּ֥שׁ בִּכְבֹדִֽי

“and it will be set apart by my glory”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “My awesome presence will dedicate the tent to me”

See: Active or Passive

Exodus 30:1 (#1)

וְעָשִׂ֣יתָ

“And you shall make”

Here, **you** refers to Moses and the people of Israel. If your language makes a distinction, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 30:2 (#1)

“Its horns”

See how you translated **horns** in Exodus 27:2

See: Translate Unknowns

Exodus 30:2 (#2)

אַמָּ֥ה & וְאַמָּ֥ה & וְאַמָּתַ֖יִם

“shall be one cubit and” - “shall be one cubit.” - “and” - “shall be two cubits”

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A **cubit** is approximately 46cm. For your reference, a more precise conversion to metric is: 46cm … 46cm … 92cm

See: Biblical Distance

Exodus 30:3 (#1)

“”

This verse is very similar to Exodus 25:11, so see how you translated there.

Exodus 30:4 (#1)

“”

When translating this verse, you may want to refer back to several other passages regarding making rings for carrying poles. See Exo 25:12, Exo 25:26, Exo 25:27, & Exo 27:4.

Exodus 30:4 (#2)

לְבָתִּ֖ים

“housings”

Here, the word **housings** means that the rings will hold the poles. Since they are where the poles belong for use, they are their house. If you have a similar idiom meaning “place of belonging,” you may use it or you may translate the idea. Alternate translation: “a place”

See: Idiom

Exodus 30:6 (#1)

לִפְנֵ֥י & לִפְנֵ֖י

“before the face of” - “It shall be before the face of”

Here, **before the face of** means in front of.

See: Metonymy

Exodus 30:6 (#2)

לְךָ֔

“you”

Here, **you** refers to Moses.

See: Forms of ‘You’ — Singular

Exodus 30:7 (#1)

בַּבֹּ֖קֶר בַּבֹּ֑קֶר

“Morning by morning”

Alternate translation: “Each morning” or “Daily, in the morning”

Exodus 30:7 (#2)

“when he makes the lamps good”

The lamps had burned overnight and weren’t needed during the day, so he would put them out and do whatever maintenance was required for them to be ready to burn again in the evening. Alternate translation: “trims the lamps”

Exodus 30:8 (#1)

וּבְהַעֲלֹ֣ת אַהֲרֹ֣ן אֶת־הַנֵּרֹ֣ת

“and when Aaron lifts up the lamps”

This may indicate that in the morning Aaron had taken the lamps down, and he would light them and then put them up on the holders in the evening.

Exodus 30:8 (#2)

“between the evenings”

The exact meaning of this phrase is debated. See how you translated it in 29:39.

See: Idiom

Exodus 30:8 (#3)

לְדֹרֹתֵיכֶֽם

“throughout your generations”

Alternate translation: “through all the generations of your descendants.” See how you translated this in Exodus 12:14.

Exodus 30:9 (#1)

לֹא־תַעֲלֹ֨ו עָלָ֜יו קְטֹ֣רֶת זָרָ֗ה וְעֹלָ֤ה וּמִנְחָה֙

“You shall not offer up strange incense or a burnt offering or a grain offering on it”

Later, in 30:34 and following, God describes how to make the one sort of incense that he wants burnt on this altar. Alternate translation: “You shall only offer up the kind of incense I tell you. You shall not make burnt or grain offerings on it.”

Exodus 30:10 (#1)

קֹ֣דֶשׁ־קָדָשִׁ֗ים הִ֤וא לַיהוָה

“It is a holiest holy thing to Yahweh”

This last clause defines the purpose of the ritual described in this verse. See Exo 29:37. Use a natural way in your language for indicating purpose. Alternate translation: “This is to make it holy of holies to Yahweh.”

See: Connect — Goal (Purpose) Relationship

Exodus 30:10 (#2)

קַרְנֹתָ֣יו

“its horns”

These were projections that looked like ox horns and were attached to the four corners of the altar. See how you translated this in Exodus 27:2.

Exodus 30:10 (#3)

לְדֹרֹתֵיכֶֽם

“throughout your generations”

Alternate translation: “through all the generations of your descendants.” See how you translated this in Exodus 12:14.

Exodus 30:10 (#4)

קֹ֣דֶשׁ־קָדָשִׁ֗ים

“a holiest holy thing”

Here, **holiest holy** means extremely or uniquely holy. If this form would not express that this item would become uniquely holy in your language you may need to find another way to express this idea. See how you translated this in Exodus 29:37. Alternate translation: “a most holy thing” or “extraordinarily holy”

See: Possession

Exodus 30:10 (#5)

לַיהוָה

“to Yahweh”

After **Yahweh**, the direct quote that began in Exo 25:2 ends. It may be helpful to your readers to indicate this with a closing first-level quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation.

See: Quote Markings

Exodus 30:12 (#1)

תִּשָּׂ֣א אֶת־רֹ֣אשׁ

“you lift up the head of”

In this context, **lift up the head** means to take a census. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “take a census”

See: Idiom

Exodus 30:12 (#2)

תִּשָּׂא

“you lift up”

This could mean: (1) **you** refers to Moses and the leaders of Israel in future generations when they take a census or (2) **you** refers to just Moses.

See: Forms of You

Exodus 30:12 (#3)

אִישׁ

“each man”

The leaders only counted the Israelite men.

Exodus 30:13 (#1)

כָּל־הָעֹבֵר עַל־הַפְּקֻדִים

“Every passer over to the counted ones”

This is an idiom that suggests that the men were counted by walking past someone who was counting people as they walked by. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “Everyone counted”

See: Idiom

Exodus 30:13 (#2)

הַשֶּׁקֶל בְּשֶׁקֶל & גֵּרָה & הַשֶּׁקֶל הַשֶּׁקֶל

“a shekel, according to the shekel of” - “the shekel” - “gerahs).” - “shekel”

The **shekel** and the **gerah** are units of weight. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote.

See: Biblical Weight

Exodus 30:13 (#3)

הַשֶּׁקֶל בְּשֶׁקֶל & הַשֶּׁקֶל & הַשֶּׁקֶל

“a shekel, according to the shekel of” - “the shekel” - “shekel”

The **shekel** was used as both a weight and a unit of money.

See: Biblical Money

Exodus 30:13 (#4)

מַחֲצִית & מַחֲצִית

“half of” - “The half”

A **half** means one part out of two equal parts.

See: Fractions

Exodus 30:13 (#5)

בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל

“according to the shekel of the sanctuary (the shekel is 20 gerahs”

There were evidently shekels of more than one weight at the time. This specified which one was to be used.

Exodus 30:14 (#1)

כֹּל הָעֹבֵר עַל־הַפְּקֻדִים

“Every passer over to the counted ones”

This is an idiom that suggests that the men were counted by walking past someone who was counting people as they walked by. It is the same phrase as in 30:13. Alternate translation: “Everyone counted”

See: Idiom

Exodus 30:14 (#2)

מִבֶּן עֶשְׂרִים שָׁנָה

“from a son of 20 years”

This is an idiom that refers to age. See the UST and how you translated the same idiom in Exo 7:7.

See: Idiom

Exodus 30:14 (#3)

מִבֶּן עֶשְׂרִים שָׁנָה וָמָעְלָה

“from a son of 20 years and up”

Larger numbers are spoken of as being up or above smaller numbers. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “from twenty years old and more” or “who is twenty years old or older”

See: Metaphor

Exodus 30:15 (#1)

“from the half-shekel”

See how you translated this in Exodus 30:13.

See: Biblical Money

Exodus 30:15 (#2)

נַפְשֹׁתֵיכֶם

“your lives”

The plural form of you is used here. In many cases, since Yahweh is speaking to Moses about the people that will be counted, it may make more sense to change to the third person. However, Moses would be counted as well and would have to pay the ransom, so a form of you that could include Moses and all the other Israelite men would also be an appropriate translation.

See: First, Second or Third Person

Exodus 30:16 (#1)

וְהָיָה לִבְנֵי יִשְׂרָאֵל לְזִכָּרוֹן לִפְנֵי יְהוָה לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם

“And it shall be as a reminder for the sons of Israel before the face of Yahweh to cover over your lives”

This sentence is very unclear. It is not clear who is being reminded of what. This could mean: (1) that it will remind Yahweh that the Israelites have given money for their lives, and therefore he should welcome them. (2) that it will remind the Israelites that they have given Yahweh money for their lives. Therefore, Yahweh will welcome them.

Exodus 30:16 (#2)

לִפְנֵי יְהוָה

“before the face of Yahweh”

Here, **face** represents the presence of Yahweh. Alternate translation: “before Yahweh”

See: Metonymy

Exodus 30:18 (#1)

כִּיּוֹר נְחֹשֶׁת

“a basin of bronze”

Alternate translation: “a bronze bowl” or “a bronze tub”

See: Translate Unknowns

Exodus 30:18 (#2)

וְכַנּוֹ

“and its base of”

The **base** is what the basin would be put upon.

Exodus 30:18 (#3)

לְרָחְצָה

“for washing”

This phrase, **for washing**, explains the purpose for which the priests were to use the bronze basin.

Exodus 30:19 (#1)

מִמֶּנּוּ

“in it”

Alternate translation: “in the water in the basin”

Exodus 30:20 (#1)

וְלֹא יָמֻתוּ

“and they will not die”

The priests might die if they do not wash because God would kill them for being defiled in his presence. If your readers would not understand this you may want to include it in a footnote or in the text.

See: Assumed Knowledge and Implicit Information

Exodus 30:20 (#2)

וְלֹא יָמֻתוּ

“and they will not die”

Not dying is the goal of the priests’ washing. If the goal of some action needs to be placed elsewhere in the structure of your language move it to the usual location.

See: Connect — Goal (Purpose) Relationship

Exodus 30:21 (#1)

“And this shall be a statute forever for them, for him and his offspring throughout their generations”

See how you translated a similar phrase in Exodus 12:17.

Exodus 30:23 (#1)

בְּשָׂמִים

“spices”

These are parts of dried plants (other than the leaves) which people grind into a powder and put in oil or food to give it a nice smell or flavor. See how you translated this in Exodus 25:6.

See: Translate Unknowns

Exodus 30:23 (#2)

חֲמֵשׁ מֵאוֹת & חֲמִשִּׁים וּמָאתָיִם & חֲמִשִּׁים וּמָאתָיִם

“500,” - “250,” - “250”

30:24 mentions that these are shekel weight measurements. You may want to include some indication of that here. Alternate translation: "500 shekels … 250 shekels … 250 shekels"

See: Ellipsis

Exodus 30:23 (#3)

"and cinnamon of"

We know that **cinnamon** is a sweet spice taken from the inside of the bark of a tree that grows in south-east Asia.

See: Translate Unknowns

Exodus 30:23 (#4)

וְקָנֶה

"and cane of"

This plant is unknown to scholars. Alternate translation: "and reed of"

See: Translate Unknowns

Exodus 30:24 (#1)

"and cassia"

It is known that **cassia** is a sweet spice taken from the bark of a tree that grows in east Asia. It is slightly different than the spice cinnamon in the previous verse.

See: Translate Unknowns

Exodus 30:24 (#2)

בְּשֶׁקֶל הַקֹּדֶשׁ

"according to the shekel of the sanctuary"

There were evidently shekels of more than one weight at the time. This specified which one was to be used. See how you translated this in Exodus 30:13. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote.

See: Biblical Weight

Exodus 30:24 (#3)

הִין

"a hin"

If it would be helpful to your readers, you could express the quantity in modern measurements. Alternatively, to help your readers recognize that the biblical writings come from long ago when people used different measurements, you could express the amount using the ancient measurement, the **hin**, and explain the equivalent in modern measurements in a footnote.

See: Biblical Volume

Exodus 30:25 (#1)

מַעֲשֵׂה רֹקֵחַ

"the work of an ointment mixer"

This could mean: (1) Moses was to have an ointment mixer do the work. (2) Moses was to do the work himself the way an ointment mixer would do it.

Exodus 30:25 (#2)

רֹקֵחַ

"an ointment mixer"

This is a person who is skilled in mixing spices and oils.

See: Translate Unknowns

Exodus 30:25 (#3)

שֶׁמֶן מִשְׁחַת־קֹדֶשׁ

"an oil of anointment of holiness"

If your language does not use an abstract noun for the idea of **holiness**, you can express the same idea in another way. Alternate translation: "a holy oil of anointment"

See: Abstract Nouns

Exodus 30:26 (#1)

וּמָשַׁחְתָּ

"And you shall anoint"

Here, **you** may refer to Moses.

See: Forms of You

Exodus 30:29 (#1)

"them"

Here, **them** refers to the items listed in Exodus 30:26–28.

Exodus 30:29 (#2)

קֹדֶשׁ קָדָשִׁים

"holiest holy things"

Here, **holiest holy** means extremely or uniquely holy. If this form would not express that this item would become uniquely holy in your language you may need to find another way to express this idea. See how you translated this in Exodus 29:37. Alternate translation: "a most holy thing" or "extraordinarily holy"

See: Possession

Exodus 30:31 (#1)

לְדֹרֹתֵיכֶם

“throughout your generations”

Alternate translation: “all the generations of your descendants.” See how you translated this in Exodus 12:14.

Exodus 30:31 (#2)

שֶׁמֶן מִשְׁחַת־קֹדֶשׁ

“oil of anointment of holiness”

If your language does not use an abstract noun for the idea of **holiness**, you can express the same idea in another way. See how you translated this in 30:25.

See: Abstract Nouns

Exodus 30:32 (#1)

עַל־בְּשַׂר אָדָם לֹא יִסָּךְ

“It shall not be poured on the body of a man”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “You shall not pour it on the body of a man”

See: Active or Passive

Exodus 30:32 (#2)

וּבְמַתְכֻּנְתּוֹ

“and” - “with its formula”

Alternate translation: “and … with the same ingredients” or “and … with the same items” or “and … according to this recipe”

Exodus 30:32 (#3)

קֹדֶשׁ הוּא קֹדֶשׁ יִהְיֶה לָכֶם

“It is holy; it shall be holy to you”

The second half of this statement (**it shall be holy to you**) explains to the people the result of this oil being holy, which is, they must respect it as a holy thing. It may make more sense in some languages to move this whole statement to the beginning of the verse, because the rule about pouring on someone’s body is an application of the result. Alternate translation (placed at the beginning of the verse): “Because it is sacred, you must treat it like it is sacred, therefore”

See: Connect — Reason-and-Result Relationship

Exodus 30:33 (#1)

וְנִכְרַתּ מֵעַמָּיו

“shall be cut off from his people”

See how you translated **cut off** in Exodus 12:15.

See: Metaphor

Exodus 30:33 (#2)

“shall be cut off from his people”

See how you translated **cut off** in 12:15.

See: Metaphor

Exodus 30:34 (#1)

נָטָף ׀ וּשְׁחֵלֶת וְחֶלְבְּנָה

“stacte, and onycha, and galbanum”

Here is a brief description of these materials, though we really do not know exactly what they are: **stacte** is a resin from certain gum plants, **onycha** is from certain shellfish or mollusks, and **galbanum** is another kind of gum resin.

See: Translate Unknowns

Exodus 30:35 (#1)

וְעָשִׂיתָ אֹתָהּ קְטֹרֶת רֹקַח מַעֲשֵׂה רוֹקֵחַ

“And you shall make it {into} incense, an ointment, the work of an ointment mixer”

This could mean: (1) Moses was to have a perfumer do the work or (2) Moses was to do the work himself the way a perfumer would do it. See how you translated these words in Exodus 30:25.

Exodus 30:36 (#1)

וְשָׁחַקְתָּ & וְנָתַתָּה

“And you shall pulverize” - “And you shall put”

Here, **you** probably refers to Moses.

See: Forms of You

Exodus 30:36 (#2)

לִפְנֵי

“before the face of”

Alternate translation: “in front of”

See: Metonymy

Exodus 30:36 (#3)

הָעֵדֻת

“the testimony”

Here, **testimony** probably refers to the sacred chest that contained the tablets of the law. See UST.

See: Metonymy

Exodus 30:36 (#4)

קֹ֣דֶשׁ קָדָשִׁ֗ים

“a holiest holy thing”

Here, **holiest holy** means extremely or uniquely holy. If this form would not express that this item would become uniquely holy in your language you may need to find another way to express this idea. See how you translated this in Exodus 29:37. Alternate translation: “a most holy thing” or “extraordinarily holy”

See: Possession

Exodus 30:36 (#5)

לָכֶ֔ם

“to you”

Here, **you** is plural and refers to Moses and all the people. If your language makes a distinction, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 30:37 (#1)

תַּעֲשׂ֥וּ

“you shall” - “make {any”

The word **you** here refers to the people of Israel. If your language makes a distinction, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 30:37 (#2)

בְּמַתְכֻּנְתָּ֑הּ

“with its formula”

Alternate translation: “with the same ingredients” or “with the same items.” See how you translated this in Exodus 30:32.

Exodus 30:37 (#3)

קֹ֣דֶשׁ תִּהְיֶ֥ה לְּךָ֖ לַיהוָֽה

“It must be holy to Yahweh for you”

Alternate translation: “You must consider it to be most holy”

Exodus 30:38 (#1)

לְהָרִ֥חַ בָּ֖הּ

“to smell it”

This could mean: (1) to enjoy the scent for oneself (2) to wear as a perfume.

Exodus 30:38 (#2)

וְנִכְרַ֥ת מֵעַמָּיו

“shall be cut off from his people”

See how you translated **cut off** in Exodus 12:15.

See: Metaphor

Exodus 30:38 (#3)

“shall be cut off from his people”

See how you translated **cut off** in 12:15.

See: Metaphor

Exodus 31:2 (#1)

קָרָ֥אתִי בְשֵׁ֖ם

“I have called by name”

Yahweh speaks of choosing specific people as calling them by name. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “I have chosen”

See: Idiom

Exodus 31:2 (#2)

בְּצַלְאֵ֥ל & אוּרִ֖י & חֻ֑ר

“Bezalel” - “Uri” - “Hur”

These are names of men.

See: How to Translate Names

Exodus 31:3 (#1)

וָאֲמַלֵּ֥א אֹת֖וֹ רוּ֣חַ אֱלֹהִ֑ים

“And I have filled him with the Spirit of God”

Yahweh speaks of giving Bezalel his spirit as if Bezalel were a container and God’s spirit were a liquid. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “I have given my spirit to Bezalel”

See: Metaphor

Exodus 31:3 (#2)

בְּחָכְמָ֔ה

“with skill”

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **skill** in another way. Alternate translation: "so he can work skillfully"

See: Abstract Nouns

Exodus 31:3 (#3)

וּבִתְבוּנָ□□□□ה

"and with understanding"

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **understanding** in another way. Alternate translation: "and so he can understand his work"

See: Abstract Nouns

Exodus 31:3 (#4)

וּבְדַ□□□□עַת

"and with knowledge"

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **knowledge** in another way. Alternate translation: "and so he knows his work well"

See: Abstract Nouns

Exodus 31:3 (#5)

וּבְכָל־מְלָאכָה

"and with all kinds of craftsmanship"

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **craftsmanship** in another way. Alternate translation: "and for making all kinds of crafts" or "and so that he can make all kinds of things"

See: Abstract Nouns

Exodus 31:6 (#1)

אֵת□□□ אָהֳלִיאָ□□□ב & אֲחִיסָמָךְ□□□

"Oholiab" - "Ahisamak"

These are names of men.

See: How to Translate Names

Exodus 31:6 (#2)

וּבְלֶ□□□□ב כָּל־חֲכַם־לֵ□□□ב נָתַ□□□תִּי חָכְמָ□□□ה

"And I have put skill into the hearts of all of the skilled of heart"

God speaks of making people able to make things as if he were putting the ability into their hearts. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "I have given skill to all who are wise" or "I have made all who are wise able to make things well"

See: Idiom

Exodus 31:11 (#1)

"They shall make"

They refers to Bezalel and Oholiab as well as the unnamed other "skilled of heart" (talented craftsmen) referred to in 31:2 and 31:6.

See: Pronouns — When to Use Them

Exodus 31:13 (#1)

לֵאמֹ□□□ר

"saying"

A second-level direct quotation starts after **saying**. It may be helpful to your readers to indicate this by marking it with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation. There are multiple possible endings for this quotation, which will be addressed in later verses.

See: Quote Markings

Exodus 31:13 (#2)

אַ□□□ךְ אֶת־שַׁבְּתֹתַ□□□י תִּשְׁמֹ□□□רוּ

"Surely you shall keep my Sabbaths"

Yahweh uses the phrase **keep my Sabbaths** as a metaphor for obeying his instructions about the Sabbath, as if it was a precious thing they should guard. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "You must certainly obey Yahweh's instructions about the Sabbath"

See: Metaphor

Exodus 31:13 (#3)

לְדֹרֹ□□□תֵיכֶ□□□ם

"throughout your generations"

Alternate translation: "through all the generations of your descendants." See how you translated this in Exodus 12:14.

Exodus 31:14 (#1)

לָכֶ□□□ם

“to you”

One possible ending place for the second-level quotation that began in the previous verse is after **to you**. The rest of Yahweh’s instructions to Moses in this section do not use the second person to address Israel directly, so you may close the second-level quotation here.

See: Quote Markings

Exodus 31:14 (#2)

מוֹת יוּמָת

“shall surely be put to death”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must surely kill” or “you must surely execute”

See: Active or Passive

Exodus 31:14 (#3)

“shall be cut off”

See how you translated **cut off** in 12:15.

See: Metaphor

Exodus 31:15 (#1)

שֵׁשֶׁת

“six”

Alternate translation: “6”

See: Numbers

Exodus 31:15 (#2)

וּבַיּוֹם הַשְּׁבִיעִי

“but the seventh day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “but day 7”

See: Ordinal Numbers

Exodus 31:15 (#3)

שַׁבַּת שַׁבָּתוֹן

“is a Sabbath of Sabbath”

Alternate translation: “a Sabbath of complete rest”

Exodus 31:15 (#4)

מוֹת יוּמָת

“shall surely be put to death”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you must surely kill” or “you must surely execute”

See: Active or Passive

Exodus 31:16 (#1)

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת

“And the sons of Israel shall keep the Sabbath”

Yahweh uses the phrase **keep my Sabbaths** as a metaphor for obeying his instructions about the Sabbath, as if it was a precious thing they should guard. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “And the sons of Israel must obey Yahweh’s instructions about the Sabbath”

See: Metaphor

Exodus 31:16 (#2)

לְדֹרֹתָם

“throughout their generations”

See how you translated “throughout their people’s generations” in Exodus 12:42. Alternate translation: “; they and all the generations of their descendants must observe it.”

Exodus 31:16 (#3)

בְּרִית עוֹלָם

“A covenant of eternity”

Alternate translation: “A covenant that will always exist” or “A lasting covenant”

Exodus 31:17 (#1)

וַיִּנָּפֶשׁ

“and was refreshed”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and he refreshed himself”

See: Active or Passive

Exodus 31:18 (#1)

כְּתֻבִים בְּאֶצְבַּע אֱלֹהִים

“written by the finger of God”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “which Yahweh wrote on with his own hand”

See: Active or Passive

Exodus 32:1 (#1)

“”

This chapter begins with a major scene shift, which may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 32:1 (#2)

וַיַּרְא הָעָם

“And the people saw”

Here, the word **saw** is used to indicate understanding or realization of a situation. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “And the people realized”

See: Metaphor

Exodus 32:1 (#3)

וַיִּקָּהֵל הָעָם

“and the people gathered themselves”

This means the people both decided to gather and were the ones gathering. Use a way that is natural in your language to indicate this.

See: Reflexive Pronouns

Exodus 32:1 (#4)

קוּם

“Arise”

Arise strengthens the force of the command following it. The people were demanding that Aaron make an idol for them. It did not necessarily mean that he should literally stand up. If it would be helpful in your language, you could use an equivalent idiom or use plain language.

See: Idiom

Exodus 32:1 (#5)

יֵלְכוּ לְפָנֵינוּ

“shall go before our faces”

Here, **before our faces** means ahead of. The Israelites want idols to lead them. Alternate translation: “shall lead us” or “shall be our leader”

See: Metonymy

Exodus 32:1 (#6)

כִּי־זֶה ׀ מֹשֶׁה

“for this Moses”

People showed disrespect by putting the word **this** before his name, as if Moses were someone they did not know and could not trust. They were creating social distance between him and themselves. When translating, use a form in your language that communicates the same sense of disassociation between people.

Exodus 32:2 (#1)

וְהָבִיאוּ

“and bring them”

Here, **them** refers to the golden rings.

See: Pronouns — When to Use Them

Exodus 32:3 (#1)

כָּל־הָעָם

“all the people”

This refers to all the people who rejected Moses as their leader and Yahweh as their God. Later parts of the text reveal that there were people still faithful to Moses and Yahweh and that the Israelites had a great deal more gold. If it would be helpful in your language, you could use an equivalent expression from your language that means many or most. Alternate translation: “many people”

See: Hyperbole

Exodus 32:4 (#1)

וַיָּצַר אֹתוֹ בַּחֶרֶט וַיַּעֲשֵׂהוּ עֵגֶל מַסֵּכָה

“and fashioned it with a tool, and he made a calf of molten metal”

Most likely this means that Aaron melted the gold and poured it into a mold that had the shape of a calf. When the gold cooled and became hard, he removed the mold, and the hardened gold had the shape of a calf.

See: Translate Unknowns

Exodus 32:4 (#2)

וַיֹּאמְרוּ

“And they said”

The identity of the speakers, referred to as **they**, remains unknown. Alternate translation: “And someone said”

See: Pronouns — When to Use Them

Exodus 32:4 (#3)

אֵ֣לֶּה אֱלֹהֶ֗יךָ & הֶעֱלֻ֣וךָ

“These are your gods,” - “brought you up”

Because the speaker of this sentence is unknown and mentioned in the plural, it is possible that it is the people speaking. In that case, it would be possible for a translation to use the first person rather than second person here. Alternate translation: “These are our gods … brought us up”

See: First, Second or Third Person

Exodus 32:4 (#4)

אֵ֣לֶּה אֱלֹהֶ֗יךָ

“These are your gods”

In the text, there only appears to be one “god” (the golden calf idol) presented to Israel. If it would be clearer to your audience, you may consider translating **these … gods** as singular. Alternate translation: “this is your god”

Exodus 32:5 (#1)

וַיַּ֤רְא אַהֲרֹן

“And Aaron saw”

If it would be helpful to your readers, you could express what he saw explicitly. “Aaron saw what the people did”

See: Assumed Knowledge and Implicit Information

Exodus 32:5 (#2)

לְפָנָ֖יו

“before the face of it”

Here, **before its face** means in front of. Alternate translation: “in front of it”

See: Metonymy

Exodus 32:5 (#3)

לְפָנָ֖יו

“before the face of it”

Here, **it** is the golden bull-calf. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “in front of the bull-calf idol”

See: Assumed Knowledge and Implicit Information

Exodus 32:6 (#1)

“to play”

This word may imply drunken and sexual sin (for a sexual implication see Genesis 26:8). However, the only actions mentioned in the text are singing (18) and dancing (19), so translators should avoid using a term that is overly suggestive. Alternate translation: “to revel”

See: Euphemism

Exodus 32:7 (#1)

“”

Here there is a scene shift back to the top of the mountain with Moses and Yahweh, which may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 32:7 (#2)

שִׁחֵ֥ת

“have corrupted themselves”

Here, **themselves** is used to indicate that the Israelites actions made the Israelites corrupt. Use a way that is natural in your language to indicate this. Alternate translation: “have acted corruptly”

See: Reflexive Pronouns

Exodus 32:8 (#1)

סָ֣רוּ מַהֵר֩ מִן־הַדֶּ֨רֶךְ֜ אֲשֶׁ֣ר צִוִּיתִ֗ם

“They have quickly turned from the way that I commanded them”

Here God speaks of the people disobeying what he commanded them as if he had told them to walk on a certain road, and they left that road. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “They have quickly stopped doing what I commanded them to do” or “They have quickly stopped obeying what I commanded them to do”

See: Metaphor

Exodus 32:8 (#2)

אֵ֣לֶּה אֱלֹהֶ֗יךָ יִשְׂרָאֵ֤ל אֲשֶׁר֙ הֶעֱלֻ֣וךָ מֵאֶ֣רֶץ מִצְרָ֔יִם

“These are your gods, Israel, that brought you up from the land of Egypt”

This is a second-level direct quotation. It may be helpful to your readers to indicate this by marking it with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation.

See: Quote Markings

Exodus 32:8 (#3)

אֵ֣לֶּה אֱלֹהֶ֗יךָ יִשְׂרָאֵ֛ל אֲשֶׁ֥ר הֶעֱל֖וּךָ מֵאֶ֥רֶץ מִצְרָֽיִם

“These are your gods, Israel, that brought you up from the land of Egypt”

You may want to translate this as an indirect quotation in order to reduce the layers of quotations in this passage. Alternative translation: “that these are your gods, Israel, that brought you up from the land of Egypt”

See: Quotes within Quotes

Exodus 32:8 (#4)

אֵ֣לֶּה אֱלֹהֶ֗יךָ

“These are your gods”

In the text, there only appears to be one “god” (the golden calf idol) presented to Israel. If it would be clearer to your audience, you may consider translating **these … gods** as singular. See how you translated this in 32:4. Alternate translation: “This is your god”

Exodus 32:8 (#5)

אֱלֹהֶ֗יךָ & הֶעֱל֖וּךָ

“your gods,” - “brought you up”

Because the speaker of this sentence is unknown and mentioned in the plural, it is possible that it is the people speaking. In that case, it would be possible for a translation to use the first person rather than second person here. See how you translated this in 32:4. Alternate translation: “our gods … brought us up”

See: First, Second or Third Person

Exodus 32:9 (#1)

עַם־קְשֵׁה־עֹ֥רֶף

“is a people hard of neck”

Yahweh speaks of the people being rebellious as if they had hard necks. The image comes from an animal that does not want to go the way his master is trying to direct him (not going in the way God commanded). If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “is a rebellious people”

See: Metaphor

Exodus 32:9 (#2)

הִ֑וא & הַזֶּ֖ה

“this” - “it”

The word **people** is a collective noun, so the pronouns referring to the people are singular. You may use plural pronouns if that is the normal usage in your language. Alternate translation: “these … they”

See: Collective Nouns

Exodus 32:10 (#1)

וְעַתָּ֔ה

“So now”

So now is used here to mark that Yahweh’s next statements are a result of what he has said in the previous verses. Alternate translation: “Therefore”

See: Connect — Reason-and-Result Relationship

Exodus 32:10 (#2)

וְיִחַר־אַפִּ֥י בָהֶ֖ם

“And let my nose burn against them”

This is an idiom meaning that Yahweh is angry. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “And let me be angry with them”

See: Idiom

Exodus 32:10 (#3)

אוֹתְךָ֥

“you”

Here, **you** refers to Moses.

See: Pronouns — When to Use Them

Exodus 32:11 (#1)

לָמָּ֣ה יְהוָ֗ה יֶחֱרֶ֤ה אַפְּךָ֙ בְּעַמֶּ֔ךָ אֲשֶׁ֥ר הוֹצֵ֖אתָ מֵאֶ֣רֶץ מִצְרַ֑יִם בְּכֹ֣חַ גָּד֔וֹל וּבְיָ֥ד חֲזָקָֽה

“Yahweh, why does your nose burn against your people whom you have brought out from the land of Egypt with great power and with a strong hand”

Moses used this question to try to persuade Yahweh not to be so angry with his people. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Yahweh, do not let your nose burn against your

people whom you have brought out from the land of Egypt with great power and with a strong hand."

See: Rhetorical Question

Exodus 32:11 (#2)

יֶחֱרֶה אַפְּךָ בְּעַמֶּךָ

"does your nose burn against your people"

This is an idiom meaning that Yahweh is angry with his people. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "are you angry with your people"

See: Idiom

Exodus 32:11 (#3)

בְּכֹחַ גָּדוֹל וּבְיָד חֲזָקָה

"with great power and with a strong hand"

These two phrases share similar meanings and are combined for emphasis. If doubling in this way would not convey emphasis in your language, you will need to find a way to translate it that does give emphasis. Alternate translation: "using your very strong power"

See: Doublet

Exodus 32:11 (#4)

וּבְיָד חֲזָקָה

"and with a strong hand"

Here, **hand** represents God's actions or works. See how you translated this in Exodus 6:1. Alternate translation: "and with powerful works"

See: Metonymy

Exodus 32:12 (#1)

לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה הוֹצִיאָם לַהֲרֹג אֹתָם בֶּהָרִים וּלְכַלֹּתָם מֵעַל פְּנֵי הָאֲדָמָה

"Why should the Egyptians say, saying, 'He brought them out with evil intent, to kill them in the mountains and to destroy them from on the face of the ground"

Moses used this question to try to persuade God not to destroy his people. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: If you destroy your people, the Egyptians might say, 'He brought them out with evil intent, to kill them in the mountains and to destroy them from on the face of the ground.'

See: Rhetorical Question

Exodus 32:12 (#2)

יֹאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה הוֹצִיאָם לַהֲרֹג אֹתָם בֶּהָרִים וּלְכַלֹּתָם מֵעַל פְּנֵי הָאֲדָמָה

"should the Egyptians say, saying, 'He brought them out with evil intent, to kill them in the mountains and to destroy them from on the face of the ground"

After **saying,** this is a second-level quotation. It may be helpful to your readers to indicate this with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation. However, you may want to translate this as an indirect quotation in order to reduce the layers of quotations in this passage. Alternative translation: "the Egyptians say that you brought them out with evil intent, to kill them in the mountains and to destroy them from on the face of the ground"

See: Quotes within Quotes

Exodus 32:12 (#3)

מֵעַל פְּנֵי הָאֲדָמָה

"from on the face of the ground"

Here, **face** means "surface." Alternate translation: "from the surface of the land" or "from the earth"

See: Metonymy

Exodus 32:12 (#4)

שׁוּב מֵחֲרוֹן אַפֶּךָ

"Turn from your burning nose"

Alternate translation: "Stop your burning anger" or "Stop being so angry"

Exodus 32:12 (#5)

שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ

"Turn from your burning nose and repent from the evil to your people"

Here, Yahweh's anger (burning nose) and plan to punish the people are spoken of as things that he could turn away from and repent of (repentance also means to turn from). This imagery may not translate into your language, and you may need to use a different expression. Alternate translation: "Calm down, and please do not stay determined to do evil to your people"

See: Idiom

Exodus 32:12 (#6)

מֵחֲר□□□ון אַפֶּ□□□□ךָ

“from your burning nose”

This is an idiom that means anger. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “from your terrible anger”

See: Idiom

Exodus 32:13 (#1)

זְכ□□□ר

“Remember”

Alternate translation: “Think about”

Exodus 32:13 (#2)

נִשְׁבַּ□□□□עְתָּ

“you swore”

Alternate translation: “you made an oath”

Exodus 32:13 (#3)

וְכָל־הָאָ□□□□רֶץ הַז□□□□□את אֲשֶׁ□□□□ר אָמַ□□□□רְתִּי אֶתֵּן□□ לְזַרְעֲכֶ□□□□ם

“and I will give to your descendants all this land of which I have spoken”

That is, the land of Canaan.

Exodus 32:15 (#1)

לֻח□□□ת כְּתֻבִים□□ מִשְּׁנֵ□□□י עֵבְרֵי□□□□ם מִזֶּ□□□□ה וּמִזֶּ□□□□ה הֵ□□□□ם כְּתֻבִים

“The tablets were written on both their sides, on this {side} and on that {side} they were written”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Yahweh had written on both the sides of the tablets, on this side and on that side he had written.”

See: Active or Passive

Exodus 32:16 (#1)

וְהַ□□□□לֻח□□□ת מַעֲשֵׂ□□□□ה אֱלֹהִ□□□□ים הֵ□□□מָּה וְהַמִּכְתָּ□□□□ב מִכְתַּ□□□□ב אֱלֹהִים□□ הֽוּא

“And the tablets, they {were} the work of God. And the writing, it {was} the writing of God”

These two sentences have an unusual structure that places emphasis on **tablets** and **writing**. If your language would emphasize these topics in a different way than moving them to the beginning of the sentence, follow your language’s natural usage for emphasis. Alternate translation: “And the tablets themselves were the work of God. And the writing itself was the writing of God”

See: Information Structure

Exodus 32:17 (#1)

יְהוֹשֻׁ□□□□ע

“Joshua”

Joshua was last mentioned in Exodus 24:13. The text does not say if he was on top of the mountain with Moses or if he waited for him part way up. Consider if your language will need to re-introduce Joshua in any way here.

See: Introduction of New and Old Participants

Exodus 32:18 (#1)

אֵ□□□ין קוֹל□□ עֲנ□□□ות גְּבוּר□□□ה וְאֵ□□□□ין קו□□ל עֲנ□□□ות חֲלוּשָׁ□□□□ה קו□□ל עַנּ□□□ות אָנֹכִ□□□□י שֹׁמֵֽעַ

“”There is not the sound of singing of strength,“

These lines are widely considered to be poetic. It is not clear why a poetic form is used here. In some languages it may not be appropriate to convey this response in poetic form, in which case another form may be used.

See: Poetry

Exodus 32:18 (#2)

אֵ□□□ין קוֹל□□ עֲנ□□□ות גְּבוּר□□□ה וְאֵ□□□□ין קו□□ל עֲנ□□□ות חֲלוּשָׁ□□□□ה קו□□ל עַנּ□□□ות אָנֹכִ□□□□י שֹׁמֵֽעַ

“”There is not the sound of singing of strength,“

The poetic form here is parallelism in the repetition of **sound of singing**. If it would be unclear to say that Moses heard **the sound of singing** in the third line after saying he didn’t hear the sound of singing twice before, something more like the more contrastive UST may be followed.

See: Parallelism

Exodus 32:18 (#3)

קו□□ל עַנּ□□□ות אָנֹכִ□□□□י שֹׁמֵֽעַ

“the sound of singing I am hearing”

If it is unclear to say that Moses hears **the sound of singing** after twice saying he didn’t hear that, you may want to make the type of singing explicit. Consider referring to your

translation of the last word of 32:6 (to play in the ULT). Alternate translation: “the sound of playful singing I hear”

See: Assumed Knowledge and Implicit Information

Exodus 32:19 (#1)

וַיִּחַר־אַ֣ף מֹשֶׁ֗ה

“and the nose of Moses burned”

This is an idiom for being angry. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “and Moses was very angry”

See: Idiom

Exodus 32:19 (#2)

תַּ֖חַת

“under”

Alternate translation: “at the bottom of”

Exodus 32:21 (#1)

כִּי־הֵבֵ֥אתָ עָלָ֖יו חֲטָאָ֥ה גְדֹלָֽה

“that you have brought a great sin on them”

Moses spoke of causing people to **sin** as if sin were an object and Aaron put it **on them**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “that you have caused them to sin greatly”

See: Metaphor

Exodus 32:22 (#1)

אַל־יִ֥חַר אַ֖ף

“Do not let {your} nose burn”

This is an idiom for anger. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “Do not be angry”

See: Idiom

Exodus 32:22 (#2)

כִּ֥י בָרָ֖ע הִֽוא

“that it {is/was} in evil”

This is probably an idiom that could mean (1) that the people are prone to evil or (2) that the people were in trouble (that is, they felt troubled because of not having contact with God). If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “that they are set on evil”

See: Idiom

Exodus 32:22 (#3)

הִֽוא

“it {is/was”

Here, **it** is used because **people** is grammatically singular in Hebrew. Alternate translation: “they are”

See: First, Second or Third Person

Exodus 32:23 (#1)

עֲשֵׂה־לָ֣נוּ אֱלֹהִ֗ים אֲשֶׁר֙ יֵלְכ֣וּ לְפָנֵ֔ינוּ כִּֽי־זֶ֥ה מֹשֶׁ֖ה הָאִ֣ישׁ אֲשֶׁר־הֶעֱלָ֣נוּ מֵאֶ֣רֶץ מִצְרַ֑יִם לֹ֥א יָדַ֖עְנוּ מֶה־הָ֥יָה לֽוֹ׃

“Make for us a god that will go before our faces. As for this Moses, the man that brought us up from the land of Egypt, we do not know what has happened to him”

This is a second-level quotation. It may be helpful to your readers to indicate this with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation.

See: Quotes within Quotes

Exodus 32:23 (#2)

זֶ֥ה מֹשֶׁ֖ה הָאִ֣ישׁ

“this Moses, the man”

People showed disrespect by putting the word **this** before his name, as if Moses were someone they did not know and could not trust. They were creating social distance between him and themselves. When translating, use a form in your language that communicates the same sense of disassociation between people. See how you translated this in 32:1.

Exodus 32:24 (#1)

וָאֹמַ֣ר לָהֶ֗ם לְמִי־זָהָ֤ב הִתְפָּרָ֨קוּ

“And I said to them, ‘Whoever has gold, take it off yourself”

Whoever has gold, take it off yourself is a second-level quotation. It may be helpful to your readers to indicate this with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation. However, this can be stated as an indirect quote. Alternate translation: “So I told them that whoever had any gold should take it off”

See: Quotes within Quotes

Exodus 32:24 (#2)

הִתְפָּרָ֨קוּ

“take it off yourself”

Aaron instructs people to take their own gold off. Alternate translation: “you take off your own”

See: Reflexive Pronouns

Exodus 32:24 (#3)

וָאַשְׁלִכֵהוּ בָאֵשׁ וַיֵּצֵא הָעֵגֶל הַזֶּה

“and I threw it in the fire, and this calf came out”

Aaron claims an unusual sequence of events here. The translation should surprise an audience unfamiliar with the story. He states that the result of simply throwing gold in the fire is the apperance (by its own power or volition it seems) of the calf. This is a lie.

See: Connect — Reason-and-Result Relationship

Exodus 32:25 (#1)

פָּרֻעַ

“was let loose”

Alternate translation: “were behaving wildly” or “were not controlling themselves”

Exodus 32:25 (#2)

כִּי פָרֻעַ הוּא כִּי־פָרַע אַהֲרֹן

“that it was let loose, for Aaron had let it loose”

Here, the pronoun **it** agrees with the grammatical number of **people** (singular). If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “that they were let loose, for Aaron had let them loose”

See: Collective Nouns

Exodus 32:26 (#1)

וַיֹּאמֶר מִי לַיהוָה אֵלָי

“and said, “Who {is} for Yahweh,” - “me!”” - “to”

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: “and said that whoever was for Yahweh should come to him”

See: Direct and Indirect Quotations

Exodus 32:26 (#2)

מִי לַיהוָה

“Who {is} for Yahweh”

Moses speaks of being loyal to Yahweh as being **for Yahweh**. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “Whoever serves Yahweh”

See: Idiom

Exodus 32:27 (#1)

עִבְרוּ וָשׁוּבוּ מִשַּׁעַר לָשַׁעַר בַּמַּחֲנֶה

“Pass through and return from gate to gate in the camp”

Alternate translation: “Go from one side of the camp to the other, starting at one entrance to the camp and going to the entrance on the other side of the camp”

Exodus 32:28 (#1)

כִּשְׁלֹשֶׁת אַלְפֵי

“about 3,000”

Alternate translation: “about three thousand”

See: Numbers

Exodus 32:29 (#1)

מִלְאוּ יָדְכֶם

“Fill your hand”

This seems to be an idiom for giving authority to someone. See how you translated this in Exodus 28:41. However, this usage is different from that text, as here it is not specified what authority they are given or what they are consecrated for other than **for Yahweh**. Alternate translation: “Consecrate yourselves”

See: Idiom

Exodus 32:29 (#2)

מִלְאוּ יָדְכֶם הַיּוֹם לַיהוָה

“Fill your hand for Yahweh today”

Here it is unclear if **fill** should be rightly understood as in the past or as a new command. You may want to follow the decision of another translation your people are familiar with. Alternate translation: “You have filled your hand for Yahweh today”

Exodus 32:29 (#3)

כִּי אִישׁ בִּבְנוֹ וּבְאָחִיו

“For a man {was} against his son and against his brother”

If it would be helpful to your readers, you could express the fact that they did this in obedience to God explicitly. Alternate translation: “For you have obeyed Yahweh, because each man was against his son and against his brother”

See: Assumed Knowledge and Implicit Information

Exodus 32:29 (#4)

וְלָתֵ֥ת עֲלֵיכֶ֖ם הַיּ֥וֹם בְּרָכָֽה

“and for putting a blessing on yourselves today”

This phrase is difficult to interpret. Several options depend on exactly how the conjunction, preposition, and verb combination are interpreted. The first difficulty is related to the difficulty with the previous verb: have they already been blessed or are they going to be blessed? (Alternate translation: “to have put a blessing on yourselves today”) The second difficulty is: should the clause connections be understood to say that the blessing is because of their actions, or more strongly, that a desire for blessing motivated them to take action? (Alternate translation: “and therefore a blessing is put on you today” or “so that a blessing may be put over you today”) The third difficulty is: while ultimately all blessing is from Yahweh, which is the subject here, Yahweh or the Levites? (Alternate translation: “and so Yahweh is putting a blessing on you today”) As with the previous clause, you may want to follow the decision of another translation your people are familiar with. Alternate translation: “, by that you brought blessing on yourselves”

Exodus 32:30 (#1)

חֲטָאתֶ֣ם חֲטָאָ֣ה גְדֹלָ֣ה

“have sinned a great sin”

Here, **sin** used as a verb and then repeated as a noun for emphasis. Along with **great**, it suggests that the people sinned very, very badly. If the repetition of words in this way would not create emphasis, use another form in your language that would. Alternate translation: “You have sinned extremally badly”

See: Doublet

Exodus 32:30 (#2)

חֲטָאתֶ֣ם חֲטָאָ֣ה גְדֹלָ֣ה & חַטַּאתְכֶ֑ם

“have sinned a great sin.” - “your sin”

If your language does not use an abstract noun for **sin**, you can express the idea behind it in another way. See the UST.

See: Abstract Nouns

Exodus 32:31 (#1)

חָטְאָ֣ה הָעָ֣ם הַזֶּ֣ה חֲטָאָ֣ה

“this people has sinned” - “sin”

Here, **sin** is used as a verb and then repeated as a noun for emphasis. Along with **great**, it suggests that the people sinned very, very badly. If the repetition of words in this way would not create emphasis, use another form in your language that would. Alternate translation: “this people has sinned extremely badly”

See: Doublet

Exodus 32:31 (#2)

חֲטָאָ֣ה

“sin”

If your language does not use an abstract noun for **sin**, you can express the idea behind it in another way. See the UST.

See: Abstract Nouns

Exodus 32:31 (#3)

אֱלֹהֵ֣י

“gods of”

Alternate translation: “a god”

Exodus 32:32 (#1)

וְעַתָּ֣ה אִם־תִּשָּׂ֣א חַטָּאתָ֣ם

“But now, if you forgive their sin”

Moses leaves out his conclusion, perhaps as a way of making this conditional phrase into a request, or perhaps to avoid suggesting to God what would be good for him to do. However, if leaving out a conclusion would be misunderstood in your language you may need to rephrase it or add the implied conclusion. Alternate translation: “But now, if you forgive their sin, good!”

See: Ellipsis

Exodus 32:32 (#2)

מְחֵ֣נִי

“blot me out of”

Here, **me** refers to the name of Moses. Alternate translation: “erase my name from”

See: Metonymy

Exodus 32:32 (#3)

אֲשֶׁ֣ר כָּתַ֑בְתָּ

“that you have written”

If it would be helpful to your readers, you could express what God had written in the book explicitly. Alternate translation: “in which you have written the names of your people”

See: Assumed Knowledge and Implicit Information

Exodus 32:33 (#1)

אֶמְחֶנּוּ מִסִּפְרִי

“I will blot him out from my book”

Here, **him** represents that person’s name. Alternate translation: “I will erase that person’s name from my book”

See: Metonymy

Exodus 32:33 (#2)

“from my book”

This refers to the book of Yahweh that Moses spoke of in Exodus 32:32.

Exodus 32:34 (#1)

וּבְיוֹם פָּקְדִי וּפָקַדְתִּי עֲלֵיהֶם חַטָּאתָם

“But on the day I visit them, then I will visit their sin on them”

Yahweh makes it clear that he will punish the people because they sinned by making and worshiping the idol. 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: “However, because they sinned, one day I will come to punish them.”

See: Connect — Reason-and-Result Relationship

Exodus 32:35 (#1)

עָשׂוּ אֶת־הָעֵגֶל אֲשֶׁר עָשָׂה אַהֲרֹן

“they had made the calf (that Aaron made”

The people are being spoken of as having made the calf themselves (along with Aaron) because they demanded it and gave their gold for it. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “they were guilty along with Aaron of making the calf”

See: Assumed Knowledge and Implicit Information

Exodus 32:35 (#2)

וַיִּגֹּף יְהוָה אֶת־הָעָם עַל אֲשֶׁר עָשׂוּ אֶת־הָעֵגֶל אֲשֶׁר עָשָׂה אַהֲרֹן

“And Yahweh plagued the people because they had made the calf (that Aaron made”

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 they had made the calf (that Aaron made), Yahweh plagued the people”

See: Connect — Reason-and-Result Relationship

Exodus 33:1 (#1)

לֵאמֹר לְזַרְעֲךָ אֶתְּנֶנָּה

“saying, ‘I will give it to your seed”

The words which follow **saying** are a second-level quotation. It may be helpful to your readers to indicate this with second-level quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation within a quotation. However, you may want to translate this as an indirect quotation in order to reduce the layers of quotations in this passage. See UST.

See: Quotes within Quotes

Exodus 33:2 (#1)

“And I will send an angel before your face, and I will drive out the Canaanites, the Amorites and the Hittites and the Perizzites, Hivites and the Jebusites”

See how you translated these in Exodus 23:20 and 23:23.

Exodus 33:3 (#1)

חָלָב וּדְבָשׁ

“with} milk and honey”

Here, **milk** is a metonym for domestic animals and the food products obtained from them; **honey** is a metonym for the food obtained from growing plants. See how you translated this in Exodus 3:8.

See: Metonymy

Exodus 33:3 (#2)

זָבַת חָלָב וּדְבָשׁ

“flowing {with} milk and honey”

God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in Exodus 3:8.

See: Metaphor

Exodus 33:3 (#3)

קְשֵׁה־עֹרֶף

“hard of neck”

Yahweh speaks of the people being rebellious as if they had **hard necks**. See how you translated this in Exodus 32:9.

See: Metaphor

Exodus 33:4 (#1)

וְלֹא־שָׁתוּ אִישׁ עֶדְיוֹ עָלָיו

“and each one did not put his ornaments on him”

Here, **his** and **him** refer to both men and women. Alternate translation: “and the men and women did not put on their ornaments”

See: When Masculine Words Include Women

Exodus 33:4 (#2)

עֶדְיוֹ

“his ornaments”

This may have referred to beautiful clothing as well as chains and rings made from gold or silver that had could have had jewels in them. Alternate translation: “his adornments”

See: Translate Unknowns

Exodus 33:4 (#3)

“”

Yahweh’s statement to Moses in verse 5 seems to have happened before the people’s reaction in verse 4, so in some languages you may need to reverse them.

See: Verse Bridges

Exodus 33:5 (#1)

וַיֹּאמֶר יְהוָה

“And Yahweh {had} said”

The word **had** places Yahweh’s statement back in time. It can be understood from context as Yahweh’s statement to Moses in verse 5 seems to have happened before the people’s reaction in verse 4. If you are reversing the order of the verses for your language, you should adjust the verbal sequencing in your translation.

See: Order of Events

Exodus 33:5 (#2)

אֱמֹר אֶל־בְּנֵי־יִשְׂרָאֵל

“Say to the sons of Israel”

You may want to make the introductory portion of this quotation,**Say to the sons of Israel**, indirect to keep from having a quote inside a quote. See the UST.

See: Direct and Indirect Quotations

Exodus 33:5 (#3)

קְשֵׁה־עֹרֶף

“hard of neck”

Yahweh speaks of the people being rebellious as if they had **hard necks**. See how you translated this in Exodus 32:9.

See: Metaphor

Exodus 33:5 (#4)

רֶגַע אֶחָד אֶעֱלֶה בְקִרְבְּךָ וְכִלִּיתִיךָ וְעַתָּה

“If} I went up among you {for} one moment, then I {would} destroy you. And now”

Because the surrounding narrative clearly shows that this is not what Yahweh did or will do, this is a hypothetical situation. Some languages may need to reorder the clauses. Alternate translation: “Since I would destroy if I went up among you for one moment, then”

See: Connect — Hypothetical Conditions

Exodus 33:5 (#5)

וְעַתָּה הוֹרֵד עֶדְיְךָ מֵעָלֶיךָ וְאֵדְעָה מָה אֶעֱשֶׂה־לָּךְ

“And now, take your ornaments down from on you, and I will know what I will do to you”

The goal of the Israelites removing their ornaments is so that Yahweh can consider his reaction. Some languages may need to reorder this structure. Alternate translation: “So that I will know what I will do to you, take your ornaments down from on you”

See: Connect — Goal (Purpose) Relationship

Exodus 33:5 (#6)

וְעַתָּה הוֹרֵד עֶדְיְךָ מֵעָלֶיךָ

“And now, take your ornaments down from on you”

This was a way for the Israelites to show that they were sorry for sinning. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 33:6 (#1)

וַיִּתְנַצְּלוּ

“And” - “stripped themselves”

Here, **themselves** refers to the Israelites; they are both the ones doing the action and the ones to whom the action is done. A special form of verb or pronoun may be required to translate this in your language.

See: Reflexive Pronouns

Exodus 33:6 (#2)

מֵהַר חוֹרֵב

“from Mount Horeb”

Here, **from** means “from that point of time and continuing into the future.” Try to find a form in your language that means “from then on” for your translation.

See: Assumed Knowledge and Implicit Information

Exodus 33:7 (#1)

“”

Verses 7–11 seem to be background, general information about a somewhat unspecified time period. Be sure this is clear in how you structure these verses. See the beginning of verse 7 in the UST.

See: Connect — Background Information

Exodus 33:7 (#2)

אֶת־הָאֹהֶל

“a tent”

The word **tent** in verses 7–11 refers either to this temporary “tent of meeting” that Moses set up, or to the tents that the Israelites lived in. Pay attention throughout these verses to which tent is being referenced. Here it refers to the “tent of meeting.”

Exodus 33:8 (#1)

אָהֳלֹו

“his tent”

This refers to the people’s tents.

Exodus 33:9 (#1)

“the pillar of cloud”

See how you translated this in 13:21.

Exodus 33:9 (#2)

יֵרֵד

“would come down”

If it would be helpful to your readers, you could express where the **pillar of cloud would come down** from explicitly. Alternate translation: “would come down from the sky”

See: Assumed Knowledge and Implicit Information

Exodus 33:9 (#3)

וְדִבֶּר

“and he would speak”

Grammatically, the most likely referent for this pronoun is the **pillar of cloud**. By metonymy and based on 33:11, this probably refers to Yahweh.

See: Metonymy

Exodus 33:10 (#1)

וְרָאָה כָל־הָעָם אֶת־עַמּוּד הֶעָנָן עֹמֵד פֶּתַח הָאֹהֶל וְקָם כָּל־הָעָם וְהִשְׁתַּחֲוּו אִישׁ פֶּתַח אָהֳלֹו

“And all of the people saw the pillar of cloud standing {at} the entrance of the tent, and all of the people would get up and bow down, each {at} the entrance of his tent”

This verse uses contrastive parallelism. The presence of Yahweh is represented in the cloud that stands at the entrance of the tent, while the people prostrate themselves at the entrance to their tents. It would be good to try to retain the contrasting image in your translation if possible.

See: Parallelism

Exodus 33:10 (#2)

“the pillar of cloud”

See how you translated this in 13:21.

Exodus 33:10 (#3)

אָהֳלֹו

“his tent”

This refers to the people’s tents.

Exodus 33:11 (#1)

פָּנִים אֶל־פָּנִים

“face to face”

Speaking directly to each other rather than through dreams and visions is spoken of as if Moses and God saw each other’s faces while they spoke. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “Yahweh would speak directly to Moses”

See: Metaphor

Exodus 33:11 (#2)

כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ

“as a man speaks to his friend”

The metaphor of speaking **face to face** is explained by the simile here. How you translated **face to face** in your

language may determine how you should translate this explanation.

See: Simile

Exodus 33:11 (#3)

וּמְשָׁרְתוֹ יְהוֹשֻׁעַ בִּן־נוּן נַעַר

“but his servant Joshua son of Nun, a young man”

Joshua has been introduced before but not mentioned since Exodus 32:17. Consider if your language will need to re-introduce Joshua in any way here.

See: Introduction of New and Old Participants

Exodus 33:12 (#1)

“”

A new scene begins here, which may need to be marked in a certain way in your language.

See: Introduction of a New Event

Exodus 33:12 (#2)

הַעַל אֶת־הָעָם הַזֶּה & יָדַעְתִּיךָ בְשֵׁם
וְגַם־מָצָאתָ חֵן בְּעֵינָי
“”

You may want to make these two second-level quotations indirect to reduce the levels of quotation. See the UST.

See: Direct and Indirect Quotations

Exodus 33:12 (#3)

רְאֵה

“See”

This is an interjection to get someone’s attention. Alternate translation: “Look!” or “Listen!” or “Pay attention to what I am about to tell you”

Exodus 33:12 (#4)

יָדַעְתִּיךָ בְשֵׁם

“I know you by name”

To **know** someone **by name** is to know them well. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “I know you well”

See: Idiom

Exodus 33:12 (#5)

וְגַם־מָצָאתָ חֵן בְּעֵינָי

“and you have also found favor in my eyes”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and my eyes find you favorable”

See: Active or Passive

Exodus 33:12 (#6)

וְגַם־מָצָאתָ חֵן בְּעֵינָי

“and you have also found favor in my eyes”

Here, **found favor in my eyes** is an idiom that means “I am pleased with you” so it means that God is pleased with Moses. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “and you please me”

See: Idiom

Exodus 33:12 (#7)

וְגַם־מָצָאתָ חֵן בְּעֵינָי

“and you have also found favor in my eyes”

Here, **in my eyes** is a metaphor representing God’s evaluation. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “and you have also found favor in my evaluation”

See: Metaphor

Exodus 33:12 (#8)

וְגַם־מָצָאתָ חֵן בְּעֵינָי

“and you have also found favor in my eyes”

Here, **favor** is an abstract noun that you could express in another way if necessary in your language. Alternate translation: “and you have also been found approved in my eyes”

See: Abstract Nouns

Exodus 33:13 (#1)

מָצָאתִי חֵן בְּעֵינֶיךָ & אֶמְצָא־חֵן בְּעֵינֶיךָ

“I have found favor in your eyes,” - “I can find favor in your eyes”

Here, **found favor in your eyes** is an idiom that means that God is pleased with Moses. You may also need to make the phrase active in form and change the abstract noun **favor** into another form. Finally, **in your eyes** is a metaphor representing his evaluation. See how you dealt with the

multiple issues in the phrase **you have found favor in my eyes** in Exodus 33:12.

Exodus 33:13 (#2)

הוֹדִעֵנִי נָא אֶת־דְּרָכֶךָ

“please cause me to know your ways”

Here, **ways** is a metaphor either: (1) for Yahweh’s plans or (2) for the holy life he requires. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: (1) “please cause me to know what you are going to do in the future” (2) “please cause me to know how people can do what pleases you”

See: Metaphor

Exodus 33:13 (#3)

אֶמְצָא־חֵן בְּעֵינֶיךָ

“I can find favor in your eyes”

This instance of the phrase **find favor in your eyes** means in the future. Consider how to translate it in your language to convey an on-going situation. Alternate translation: “I can always find favor in your eyes”

Exodus 33:13 (#4)

וּרְאֵה כִּי עַמְּךָ הַגּוֹי הַזֶּה

“And see that this nation is your people”

Moses is requesting that Yahweh would again **see**, perceive, consider, or recognize the Israelites as his special people. In this way, Moses would know that Yahweh had truly forgiven them.

Exodus 33:14 (#1)

פָּנַי יֵלֵכוּ

“My face will go”

Yahweh’s **face** represents his presence, which represents himself. Alternate translation: “I will go”

See: Metonymy

Exodus 33:14 (#2)

פָּנַי יֵלֵכוּ וַהֲנִחֹתִי לָךְ

“My face will go, and I will cause rest for you”

The preposition connected to **you** here has a very flexible meaning and seems to be connected to both **will go** and **will cause rest**. If this would be unclear, consider repeating it in both clauses. Alternate translation: “My face will go with you and I will cause rest for you”

See: Assumed Knowledge and Implicit Information

Exodus 33:14 (#3)

לָךְ

“for you”

The word **you** here refers to Moses. It is singular.

See: Forms of ‘You’ — Singular

Exodus 33:15 (#1)

אִם־אֵין פָּנֶיךָ הֹלְכִים

“If your face {is} not going”

If your face is not going is a hypothetical situation in which Moses makes a request that they not go anywhere without Yahweh. In some languages you may need to place the request first. Alternate translation: “Do not take us up from here if your face is not going”

See: Connect — Hypothetical Conditions

Exodus 33:15 (#2)

אִם־אֵין פָּנֶיךָ הֹלְכִים

“If your face {is} not going”

Yahweh’s **face** represents his presence, which represents himself. Alternate translation: “If you are not going”

See: Metonymy

Exodus 33:16 (#1)

וּבַמֶּה | יִוָּדַע אֵפוֹא כִּי־מָצָאתִי חֵן בְּעֵינֶיךָ
אֲנִי וְעַמֶּךָ הֲלוֹא בְּלֶכְתְּךָ עִמָּנוּ וְנִפְלִינוּ
אֲנִי וְעַמְּךָ מִכָּל־הָעָם אֲשֶׁר עַל־פְּנֵי
הָאֲדָמָה

“And in what then will it be known that I have found favor in your eyes, I and your people? {Is it} not in your going with us? And I and your people shall be distinct from all of the people that {are} on the face of the earth”

This verse contains two or three rhetorical questions, and the length of the second is debated. The first rhetorical question, “**And in what then will it be known that I have found favor in your eyes, I and your people?**” is used for emphasis and means, “There is only one way people will know that I and your people please you.” The second, “**Is it not in your going with us?**” is used to answer the first question and means “That way is your going with us.” It is possible that the rest of the verse is (1) a statement further

clarifying how Yahweh's favor is demonstrated (ULT, UST), (2) an extension of the second rhetorical question ("Is it not in your going with us so that I and your people shall be distinct from all of the people that are on the face of the earth?"), or (3) a separate rhetorical question making the same point ("And shall I and your people be distinct from all of the people that are on the face of the earth?") Moses used these questions in order to emphasize that if Yahweh does not go with them, no one will know that Yahweh is pleased with Moses and the people. Use whatever forms would be natural in your language to present an argument like this. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

See: Rhetorical Question

Exodus 33:16 (#2)

וּבַמֶּה

"And in what"

This refers back to Moses' hypothetical situation in the previous verse, that is, Yahweh not going with them. Use whatever connecting forms are necessary to make that clear.

See: Information Structure

Exodus 33:16 (#3)

וּבַמֶּה ׀ יִוָּדַע אֵפוֹא

"And in what then will it be known"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And in what then will people know"

See: Active or Passive

Exodus 33:16 (#4)

מָצָאתִי חֵן בְּעֵינֶיךָ

"I have found favor in your eyes"

Here, **found favor** is an idiom that means that God is pleased with Moses. You may also need to make the phrase active in form and change the abstract noun **favor** into another form. Finally, **eyes** are a metonym for sight, and sight is a metaphor representing his evaluation. See how you dealt with the multiple issues in the phrase **you have found favor in my eyes** in Exodus 33:12.

See: Idiom

Exodus 33:17 (#1)

גַּם אֶת־הַדָּבָר הַזֶּה אֲשֶׁר דִּבַּרְתָּ אֶעֱשֶׂה
כִּי־מָצָאתָ חֵן בְּעֵינַי וָאֵדָעֲךָ בְּשֵׁם

"I will also do this thing that you have spoken, for you have found favor in my eyes, and I know you by name"

Here, **for** signals a reason clause. If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "Because you have found favor in my eyes, and I know you by name, I will also do this thing that you have spoken"

See: Connect — Reason-and-Result Relationship

Exodus 33:17 (#2)

מָצָאתָ חֵן בְּעֵינַי

"you have found favor in my eyes"

Here, **you have found favor in my eyes** is an idiom that means that God is pleased with Moses. You may also need to make the phrase active in form and change the abstract noun **favor** into another form. Finally, **eyes** are a metonym for sight, and sight is a metaphor representing his evaluation. See how you dealt with the multiple issues in the phrase **you have found favor in my eyes** in Exodus 33:12.

See: Idiom

Exodus 33:17 (#3)

מָצָאתָ

"you have found"

Here, **you** is singular and refers to Moses.

See: Forms of 'You' — Singular

Exodus 33:17 (#4)

וָאֵדָעֲךָ בְּשֵׁם

"and I know you by name"

To know someone by name is to know them well. See how you translated this in Exodus 33:12. Alternate translation: "and I know you well"

See: Idiom

Exodus 33:18 (#1)

אֶת־כְּבֹדֶךָ

"your glory"

If your language does not use an abstract noun for the idea of **glory**, you can express the same idea in another way. See the UST.

See: Abstract Nouns

Exodus 33:19 (#1)

אֲנִי אַעֲבִיר כָּל־טוּבִי עַל־פָּנֶיךָ

“I myself will cause all my goodness to pass over above your face”

Yahweh speaks of his **goodness** like it was an object that he could move over Moses. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. See the UST.

See: Metaphor

Exodus 33:19 (#2)

טוּבִי

“my goodness”

If your language does not use an abstract noun for the idea of **goodness**, you can express the same idea in another way. See the UST.

See: Abstract Nouns

Exodus 33:19 (#3)

עַל־פָּנֶיךָ & לְפָנֶיךָ

“above your face,” - “before your face”

Here, **face** means “you.” Alternate translation: “above you … before you”

See: Metonymy

Exodus 33:19 (#4)

וְקָרָאתִי בְשֵׁם יְהוָה

“and I will proclaim in the name of Yahweh”

The meaning of the phrase is unclear. It may mean that Yahweh will disclose something about his character to Moses. Alternate translation: “and I will proclaim my name, ‘Yahweh,’”

Exodus 33:19 (#5)

וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן וְרִחַמְתִּי אֶת־אֲשֶׁר אֲרַחֵם

“and I will favor whom I will favor, and I will be compassionate to whom I will be compassionate”

These statements use parallelism internally and between each other. They stress Yahweh’s divine prerogative to do whatever he wants. The structure also parallels Yahweh’s I AM statements in Exodus 3:14. If this form of parallelism would be misunderstood in your language, consider another form that emphasizes that Yahweh is graciously kind to exactly those and only those to whom he chooses to show kindness, and he does so without outside influence.

See: Parallelism

Exodus 33:20 (#1)

וַיֹּאמֶר

“But he said”

In some languages it may be better to omit **And he said** at the start of this verse to avoid stopping and restarting the quotation. Yahweh is speaking from 33:19–34:3.

See: Quotations and Quote Margins

Exodus 33:20 (#2)

כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי

“for mankind can not see me and live”

Alternate translation: “because no person can live after he has seen me”

Exodus 33:21 (#1)

וַיֹּאמֶר יְהוָה

“And Yahweh said”

In some languages it may be better to omit **And Yahweh said** at the start of this verse to avoid stopping and restarting the quotation. Yahweh is speaking from 33:19–34:3.

See: Quotations and Quote Margins

Exodus 33:21 (#2)

הִנֵּה

“Behold”

Alternate translation: “Look” or “Listen” or “Pay attention to what I am about to tell you.”

Exodus 33:22 (#1)

בַּעֲבֹר כְּבֹדִי

“while my glory passes over”

Yahweh speaks of his **glory** as if it were an object that he could move over Moses. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “while I pass over gloriously”

See: Metaphor

Exodus 33:22 (#2)

כְּבֹדִי

“my glory”

If your language does not use an abstract noun for the idea of **glory**, you can express the same idea in another way. See the UST.

See: Abstract Nouns

Exodus 33:22 (#3)

וְשַׂכֹּתִי כַפִּי עָלֶיךָ

“and my hand will cover over you”

Here Yahweh speaks as if he, like a person, had hands that could cover things. If it would be helpful in your language, you could use a simile to retain the image, as this figure is important to retain and extends into the next verse. Alternate translation: “I will cover you as with a hand”

See: Personification

Exodus 33:23 (#1)

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ

“Then I will take away my hand, and you will see my back, but my face will not be seen”

The strong personification image of Yahweh continues throughout this verse and should be retained, if possible. You may have to use similes if this would be misunderstood in your culture. Alternate translation: “Then it will be as if I stop covering you with a hand, and you will see a small part of my glory, like a person’s back, but not my full glory, like a person’s face.”

See: Personification

Exodus 33:23 (#2)

וּפָנַי

“but my face”

Here, **but my face** is moved to the front of the clause to emphasize contrast with **my back**. If your language has a certain way of contrasting elements, be sure to make a strong contrast between Yahweh’s face and back.

See: Connect — Contrast Relationship

Exodus 33:23 (#3)

וּפָנַי לֹא יֵרָאוּ

“but my face will not be seen”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “but you will not see my face”

See: Active or Passive

Exodus 34:1 (#1)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה

“And Yahweh said to Moses”

Yahweh continues to speak to Moses, but there is a change of topic here, so you may want to retain the speech introduction. However, if it would be misunderstood, you could simply continue the quotation from the previous verse. Alternate translation: “Yahweh continued”

See: Quotations and Quote Margins

Exodus 34:1 (#2)

אֲשֶׁר שִׁבַּרְתָּ

“that you broke”

This clause reminds the reader of what tablets are being mentioned by reminding you of what had happened to the previous tablets. If it would be more helpful in your language to attach it to the first mention of the tablets in this verse, you could rearrange it like the UST.

See: Information Structure

Exodus 34:1 (#3)

לֻחֹת אֲבָנִים

“tablets of stone”

Alternate translation: “flat slabs of stone” See how you translated this in Exodus 31:18

Exodus 34:3 (#1)

וְגַם־אִישׁ אַל־יֵרָא בְּכָל־הָהָר

“and also let a man not be seen on all of the mountain”

Being seen doing something represents doing that. Alternate translation: “and do not let anyone else be anywhere on the mountain”

See: Metonymy

Exodus 34:3 (#2)

גַּם־הַצֹּאן וְהַבָּקָר אַל־יִרְעוּ אֶל־מוּל הָהָר הַהוּא

“Also let not the flocks and the herds graze to the front of that mountain”

Alternate translation: “Even flocks or herds are not allowed to come near the mountain to eat.”

Exodus 34:5 (#1)

וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא

“and stood with him there, and he pronounced”

The pronouns are not clear here, but the referents are probably as in the following alternate translation: “and Yahweh stood with Moses there, and Yahweh proclaimed”

See: Pronouns — When to Use Them

Exodus 34:5 (#2)

וַיִּקְרָא בְשֵׁם יְהוָה

“and he pronounced in the name of Yahweh”

This could mean: (1) “he spoke the name ‘Yahweh’” (2) “he proclaimed who Yahweh is.” For the second meaning, **name** would represent who God is.

See: Metonymy

Exodus 34:6 (#1)

יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן

“Yahweh, Yahweh, a God compassionate and gracious”

God is speaking about himself. If this is confusing in your language, you may use the first person. Alternate translation: “I, Yahweh, am God, and I am merciful and gracious”

See: First, Second or Third Person

Exodus 34:6 (#2)

רַחוּם וְחַנּוּן

“compassionate and gracious”

This is emphasizing that Yahweh cares for people and acts kindly toward them. If doubling would not strengthen the statement here in your language, consider another form that would.

See: Doublet

Exodus 34:6 (#3)

אֶרֶךְ אַפַּיִם

“long of nostril”

The phrase **long of nostril** is an idiom that means Yahweh does not get angry easily or quickly. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “slow to anger”

See: Idiom

Exodus 34:6 (#4)

וְרַב־חֶסֶד וֶאֱמֶת

“and abounding in covenant faithfulness and trustworthiness”

If your language does not use abstract nouns for the ideas of **covenant faithfulness** and **trustworthiness**, you can express the same idea in another way. (For **covenant faithfulness**, see Exodus 20:6). Alternate translation: “always being faithful to my covenant and always being trustworthy”

See: Abstract Nouns

Exodus 34:6 (#5)

חֶסֶד וֶאֱמֶת

“covenant faithfulness and trustworthiness”

This is emphasizing that Yahweh always does what he promises toward the people he loves. If doubling would not strengthen the statement here in your language, consider another form that would.

See: Doublet

Exodus 34:7 (#1)

נֹצֵר חֶסֶד לָאֲלָפִים

“keeping covenant faithfulness to thousands”

See how you translated **covenant faithfulness**in the previous verse. Alternate translation: “faithfully loving thousands of generations” or “faithful to his covenant with thousands of generations”

See: Abstract Nouns

Exodus 34:7 (#2)

לָאֲלָפִים

“to thousands”

This large number is used to mean “forever” or “to all descendants forever.” It is deliberately contrasted with **third** and **fourth** later in the verse to emphasize how much longer God’s covenant faithfulness is than his anger. If it would be helpful in your language, you could use an equivalent expression from your language that conveys a very long time. Alternate translation: “for every generation”

See: Hyperbole

Exodus 34:7 (#3)

לָאֲלָפִים

“to thousands”

The word **thousands** is a metonym for a number too many to count. Alternate translation: “to innumerable people”

See: Metonymy

Exodus 34:7 (#4)

עָוֹן וָפֶשַׁע וְחַטָּאָה

“iniquity, transgression, and sin”

This list is meant to convey the idea of every kind of wrong. If a list like this would be misunderstood in your language you may need to use other terms or forms to make this point. Alternate translation: “every kind of sin”

See: Litany

Exodus 34:7 (#5)

עָוֹן וָפֶשַׁע וְחַטָּאָה & עָוֹן

“iniquity, transgression, and sin.” - “the iniquity of”

If your language does not use abstract nouns for the ideas of **iniquity, transgression, and sin**, you can express the same ideas in another way., as modeled in the UST.

See: Abstract Nouns

Exodus 34:7 (#6)

וְנַקֵּה לֹא יְנַקֶּה

“But he will surely not acquit”

Yahweh is speaking about himself. If this is confusing in your language, you may use the first person. Alternate translation: “But I will certainly not acquit”

See: First, Second or Third Person

Exodus 34:7 (#7)

וְנַקֵּה לֹא יְנַקֶּה

“But he will surely not acquit”

Whom Yahweh will not acquit is not stated. If it would be helpful in your language, you could supply these words from the context. Alternate translations: “But he will certainly not clear the guilty” or “But he will certainly not say that the guilty are innocent” or “But he will certainly not free guilty people”

See: Ellipsis

Exodus 34:7 (#8)

עָוֹן

“the iniquity of”

Here, **iniquity** refers to the consequences or the punishment for iniquity. Alternate translation: “the punishment for the iniquity of”

See: Metonymy

Exodus 34:7 (#9)

פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים

“visiting the iniquity of the fathers on the sons and on the sons of the sons”

The **iniquity of the fathers** is spoken of as if it were something capable of **visiting** people. This means that Yahweh makes the consequences of people’s sins affect their descendants. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “punishing the sons and the sons of the sons for the iniquity of the fathers”

See: Metaphor

Exodus 34:7 (#10)

עַל־בָּנִים וְעַל־בְּנֵי בָנִים

“on the sons and on the sons of the sons”

The references to **sons** and **sons of the sons** represents descendants. Alternate translation: “on their descendants”

See: Metonymy

Exodus 34:7 (#11)

עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים

“on the third and on the fourth”

Here, “generation” is implied after **third** and **fourth**. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 34:7 (#12)

עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים

“on the third and on the fourth”

Here, **third** and **fourth** means “several.” If this would not be understood and your language has a way of referring to an unspecified (but approximately 3–4) number, you may have to use it here. Alternate translation: “on a few generations”

See: Metonymy

Exodus 34:8 (#1)

וַיִּשְׁתָּחוּ

“and prostrated himself”

Here, **himself** means that Moses did this action to his own body. Some languages may use a special form to indicate this.

See: Reflexive Pronouns

Exodus 34:8 (#2)

וַיִּקֹּד אַרְצָה וַיִּשְׁתָּחוּ

“and bowed to the ground and prostrated himself”

These two verbs have very similar meanings and are often used together to express people’s physical and spiritual posture in worship. If such repetition would be misunderstood in your language, you may need to express the physical action and spiritual action explicitly. Alternate translation: “and bowed to the ground in worship”

See: Doublet

Exodus 34:9 (#1)

מָצָאתִי חֵן בְּעֵינֶיךָ

“I have found favor in your eyes”

Here, **found favor** is an idiom that means that God is pleased with Moses. You may also need to make the phrase active in form and change the abstract noun **favor** into another form. Finally, **eyes** are a metonym for sight, and sight is a metaphor representing his evaluation. See how you dealt with the multiple issues in the phrase **I have found favor in your eyes** in Exodus 33:12.

See: Idiom

Exodus 34:9 (#2)

עַם־קְשֵׁה־עֹרֶף הוּא

“this {is} a people hard of neck”

Moses speaks of the people being rebellious as if they had **hard necks**. See how you translated this in Exodus 32:9.

See: Metaphor

Exodus 34:9 (#3)

לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ

“our iniquity and our sin”

The words **iniquity** and **sin** mean basically the same thing and are combined for emphasis. If your language does not use repetition in this way, you can combine these phrases. Alternate translation: “all our sins”

See: Doublet

Exodus 34:10 (#1)

“”

Starting in this verse, the covenant is largely repeated and consists of two parts: (1) what Yahweh will do, which is detailed in verses 10–11 (and briefly restated in verse 24) and (2) what is required of the Israelites, which is detailed in verses 12–26. For further context, see 19:5, and 23:20–24:8. Verses 12–26 are another list of ten commandments.

Exodus 34:10 (#2)

כֹּרֵת בְּרִית

“am about to cut a covenant”

To **cut a covenant** means to make a covenant. The terminology refers to ancient rituals around making covenants, which is illustrated in Genesis 15. See the imagery and how you translated there. Alternate translation: “am about to make a covenant”

See: Idiom

Exodus 34:10 (#3)

עַמְּךָ

“your people”

Here, the **people** are referred to as belonging to Moses. This refers to his being their leader. Alternate translation: “the people you lead”

See: Possession

Exodus 34:10 (#4)

כָּל־הָעָם אֲשֶׁר־אַתָּה בְקִרְבּוֹ

“all of the people that you are in the midst of”

This phrase is ambiguous and could refer to: (1) the nations that surrounded Israel or (2) the Israelites (who surrounded Moses). Attempt to maintain the ambiguity if you can; otherwise you may choose one, perhaps following another locally known translation’s choice.

Exodus 34:10 (#5)

כִּי־נוֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ

“for it {is} fear-filling, what I {am} doing with you”

This means that what Yahweh is doing causes people to be afraid. In this case, people will fear Yahweh when they see what he does. Alternate translation: “for what I am doing with you will cause fear”

Exodus 34:10 (#6)

עִמָּךְ

“with you”

Here, **you** refers to Moses and the people of Israel. If your language makes a distinction, use a plural form here.

See: Forms of ‘You’ — Dual/Plural

Exodus 34:11 (#1)

גֹרֵשׁ מִפָּנֶיךָ

“am about to drive out from before your face”

Here, **from before your faces** means “ahead of you” or “on your behalf.” Yahweh is emphasizing who is doing the driving out.

See: Metonymy

Exodus 34:11 (#2)

“the Amorites and the Canaanites and the Hittites and the Perizzites and the Hivites and the Jebusites”

See how you translated these in Exodus 33:2.

See: How to Translate Names

Exodus 34:12 (#1)

לְךָ

“yourself”

Here, **yourself** means that each Israelite should guard against committing these sins.

See: Reflexive Pronouns

Exodus 34:12 (#2)

פֶּן־תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ אֲשֶׁר אַתָּה
בָא עָלֶיהָ פֶּן־יִהְיֶה לְמוֹקֵשׁ בְּקִרְבֶּךָ

“lest you cut a covenant with the inhabitant of the land where you are about to go into, lest he become as a trap in your midst”

This sentence contains two hypotheticals as a warning. Each is introduced by **lest**. Use a marker in your language that introduces a hypothetical situation, but also see the next note. Alternate translation: “If you were to cut a covenant with the inhabitant of the land where you are about to go into, probably he would become as a trap in your midst.”

See: Hypothetical Situations

Exodus 34:12 (#3)

פֶּן־תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ אֲשֶׁר אַתָּה
בָא עָלֶיהָ פֶּן־יִהְיֶה לְמוֹקֵשׁ בְּקִרְבֶּךָ

“lest you cut a covenant with the inhabitant of the land where you are about to go into, lest he become as a trap in your midst”

The second of these hypothetical statements is logically dependent on and follows after the first as a result. As you mark these hypotheticals, use a form that communicates that the second is a result of the first. Alternate translation: “because if you cut a covenant with the inhabitant of the land where you are about to go into, then he will become as a trap in your midst”

See: Connect — Hypothetical Conditions

Exodus 34:12 (#4)

“you cut a covenant”

See how you translated this in 34:10.

See: Idiom

Exodus 34:12 (#5)

לְיוֹשֵׁב & יִהְיֶה

“with the inhabitant of” - “he become”

The word **inhabitant** is a singular noun that refers to any individual inhabitant or group of inhabitants from the peoples mentioned in the previous verse. The pronoun **he** is agreeing with that singular noun. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “with the inhabitants of … they become”

See: Collective Nouns

Exodus 34:12 (#6)

פֶּן־יִהְיֶה לְמוֹקֵשׁ בְּקִרְבֶּךָ

“lest he become as a trap in your midst”

People who tempt others to sin are spoken of as if they were a **trap.** If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: “lest those remaining people tempt you to sin”

See: Simile

Exodus 34:12–16 (#1)

“”

Verses 12–16 are the first of these ten commandments. The original language is structured such that every clause in these verses is subordinate to the initial, **Guard yourself**. That sort of structure may not be possible in your language (as it is not in English).

Exodus 34:13 (#1)

כִּי

“Instead”

This word marks a strong contrast with the previous verse. Use a natural way in your language for introducing a strong contrast. Alternate translation, followed by a new sentence: “Do the opposite!”

See: Connect — Contrast Relationship

Exodus 34:13 (#2)

אֶת־מִזְבְּחֹתָם תִּתֹּצוּן וְאֶת־מַצֵּבֹתָם תְּשַׁבֵּרוּן וְאֶת־אֲשֵׁרָיו תִּכְרֹתוּן

“their altars you shall break down, and their pillars you shall smash, and his Asherah poles you shall cut down”

This unusual word order reflects the original in bringing each item the Israelites must destroy into focus. You should use whatever form in your language would emphasize or focus on each item that they must destroy. Alternate translation, as separate sentences: “as for their altars, break them down! As for their stone pillars, smash them to pieces! As for their trees where they worship the goddess Asherah, cut them all down!”

See: Information Structure

Exodus 34:13 (#3)

תִּכְרֹתוּן

“you shall cut down”

For some reason only this pronoun is singular, referring back the singular “inhabitant” in the previous verse. Translate it based on your decision in the previous verse.

See: Collective Nouns

Exodus 34:14 (#1)

לֹא תִשְׁתַּחֲוֶה

“you shall not bow”

To **bow to another god** means to worship it. This imagery is throughout scripture and should be retained in translation. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “you shall not bow to worship”

See: Symbolic Action

Exodus 34:14 (#2)

כִּי יְהוָה קַנָּא שְׁמוֹ אֵל קַנָּא הוּא

“for Yahweh—Jealous {is} his name—he {is} a jealous God”

The repeated word **jealous** means that God is concerned to keep his honor. If his people worship other gods, he loses honor, because when his people do not honor him, other people also will not honor him. This is pictured in a metaphor of a jealous spouse who is concerned that his spouse be faithful to him. This is an important Biblical metaphor that should be kept in translation if at all possible. The UST makes this image explicit as a simile, which can be done occasionally but would probably be too long for repeated use in a translation. Alternate translation: “Yahweh jealously guards his reputation. He is a God jealous of his honor.”

See: Metaphor

Exodus 34:14 (#3)

כִּי יְהוָה קַנָּא שְׁמוֹ

“for Yahweh—Jealous {is} his name”

Here, the word **name** represents God’s character. Alternate translation: “Yahweh is always jealous”

See: Metonymy

Exodus 34:15 (#1)

לְיוֹשֵׁב & וְקָרָא & מִזִּבְחוֹ

“with the inhabitant of” - “and he invite” - “from his sacrifice”

The word **inhabitant** is a singular noun that refers to any individual inhabitant or group of inhabitants from the peoples mentioned in the previous verse. The pronouns **he** and **his** are agreeing with that singular noun. If your language does not use singular nouns in that way, you can use a different expression. See how you translated this in 34:12. Alternate translation: “with the inhabitants of … and they invite … from their sacrifice” or “with the inhabitants of … and one of them invites … from his sacrifice”

See: Collective Nouns

Exodus 34:15 (#2)

פֶּן־תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ וְזָנוּ | אַחֲרֵי אֱלֹהֵיהֶם וְזָבְחוּ לֵאלֹהֵיהֶם וְקָרָא לְךָ

“Lest you cut a covenant with the inhabitant of the land, and they prostitute after their gods and sacrifice to their gods, and he invite you”

Connecting Statement:\n\nMost of this verse is a sort of chain of logically consecutive hypothetical events that Yahweh is warning the Israelites against. Your language may have a specific way this sort of argument must be structured or phrased. One way to see this would be to repeat **lest** before every verb in verse 15–16. Alternate translation: “If you cut a covenant the inhabitant of the land, and if they then prostitute after their gods and sacrifice to their gods, and if he then invites you”

See: Hypothetical Situations

Exodus 34:15 (#3)

פֶּן־תִּכְרֹ֣ת בְּרִ֣ית לְיוֹשֵׁ֣ב הָאָ֣רֶץ

“Lest you cut a covenant with the inhabitant of the land”

Connecting Statement:\n\nThis phrase is exactly the same as the second clause of 34:12. It serves as a reminder of the command Yahweh is giving as he begins to expand on the “trap” he mentioned in verse 12. Your language may need to mark this repetition in a particular way. Alternate translation: “Remember: keep yourself lest you cut a covenant with the inhabitant of the land”

Exodus 34:15 (#4)

תִּכְרֹ֣ת בְּרִ֣ית

“you cut a covenant”

Connecting Statement:\n\nSee how you translated this in 34:12. Alternate translation: “you make a covenant”

See: Idiom

Exodus 34:15 (#5)

וְזָנ֗וּ | אַחֲרֵ֤י אֱלֹהֵיהֶם֙ & לֵאלֹהֵיהֶ֔ם

“and they prostitute after their” - “gods”

In this metaphor, Yahweh speaks of people worshiping other gods as if they were prostitutes going to other men. This metaphor is most often used regarding the unfaithfulness of the Israelites. The metaphor is not quite as clear with the other nations because while Yahweh is the only true God, he is not in special covenant with the other nations as their god. However, since the worship is still impurely following false gods, the metaphor is used here. This is an important Biblical metaphor that should be kept in translation if at all possible. Alternate translation: “and they worship their gods” or “because they worship their gods like prostitutes who go to other men”

See: Metaphor

Exodus 34:15 (#6)

וְזָנ֗וּ | אַחֲרֵ֤י אֱלֹהֵיהֶם֙ & לֵאלֹהֵיהֶ֔ם

“and they prostitute after their” - “gods”

This phrase may also be seen as a metonymy because sexual sin was a regular part of worshiping false gods. Alternate translation: “and they worship by fornicating with their gods’ cult prostitutes”

See: Metonymy

Exodus 34:15 (#7)

וְקָרָ֥א לְךָ֖

“and he invite you”

Here, what the inhabitant will invite the Israelite to is not stated, but can be inferred from context. At the most basic level it is an invitation to eat food the Israelites were forbidden to eat. It is unclear how much more participation in worshiping false gods is implied. If your language requires that you specify what the Israelite is being invited into you may have to add some information. Alternate translation: “and he will invite you to eat from his sacrifice” or “and he will invite you to a feast to honor his gods”

See: Ellipsis

Exodus 34:15 (#8)

וְאָכַלְתָּ֥ מִזִּבְחֹֽו

“and you eat from his sacrifice”

The first part of the sin Yahweh is warning against in this and the next verse is to **eat from his sacrifice**. This clause is the result of disobedience regarding the **covenant** and the logical conclusion of the series of hypothetical events Yahweh presents before this. Alternate translation: “as a result, you will eat from his sacrifice” or “then you will eat from his sacrifice”

See: Connect — Reason-and-Result Relationship

Exodus 34:15 (#9)

וְאָכַלְתָּ֥ מִזִּבְחֹֽו

“and you eat from his sacrifice”

Here, **and you eat from his sacrifice** may represent any and all parts of the worship of the other nations’ false gods. If it would be helpful in your language, you could translate the meaning plainly. Alternate translation: “and you feast to honor his gods”

See: Synecdoche

Exodus 34:15 (#10)

וְאָכַלְתָּ֥ מִזִּבְחֹֽו

“and you eat from his sacrifice”

If it would be helpful to your readers, you could express the consequence of eating food that is sacrificed to another god explicitly. Alternate translation: “and you will eat some of his sacrifice and become guilty of worshiping his gods” or “and you will prostitute yourself to his god by eating some of his sacrifice”

See: Assumed Knowledge and Implicit Information

Exodus 34:16 (#1)

“”

The string of hypothetical actions, each with its logical result continues throughout this verse. Continue translating the transitions between clauses as you decided in the previous verses.

See: Connect — Hypothetical Conditions

Exodus 34:16 (#2)

וְזָנוּ בְנֹתָיו אַחֲרֵי אֱלֹהֵיהֶן

“and his daughters prostitute after their gods”

In this metaphor, Yahweh speaks of people worshiping other gods as if they were prostitutes going to other men. This metaphor is most often used regarding the unfaithfulness of the Israelites. The metaphor is not quite as clear with the other nations because while Yahweh is the only true God, he is not in special covenant with the other nations as their god. However, since the worship is still impurely following false gods, the metaphor is used here. This is an important Biblical metaphor that should be kept in translation if at all possible. See how you translated it in the previous verse. Alternate translation: “and his daughters worship their gods” or “and his daughters worship their gods like prostitutes who go to other men”

See: Metaphor

Exodus 34:16 (#3)

וְהִזְנוּ אֶת־בָּנֶיךָ אַחֲרֵי אֱלֹהֵיהֶן

“and cause your sons to prostitute after their gods”

In this metaphor, Yahweh speaks of people worshiping other gods as if they were prostitutes going to other men. The metaphor is clear here since it is referring to Israelite men who should be Yahweh worshipers. This is an important Biblical metaphor that should be kept in translation if at all possible. Alternate translation: “and cause your sons to worship their gods” or “and cause your sons to worship their gods like prostitutes who go to other men”

See: Metaphor

Exodus 34:16 (#4)

וְהִזְנוּ אֶת־בָּנֶיךָ אַחֲרֵי אֱלֹהֵיהֶן

“and cause your sons to prostitute after their gods”

This is the climatic consequence of living in peace the nations God is driving out before them: complete apostacy from Yahweh and loss of the next generation to wickedness. Specifically it is the result of intermarriage with the pagans, which God has explicitly forbidden for this very reason. If your language marks the final consequence of a string of actions in a particular way it may be appropriate to use it here. Alternate translation: “and in the end, they will cause even your sons to prostitute after their gods”

See: Connect — Reason-and-Result Relationship

Exodus 34:17 (#1)

“”

The prohibition here is focused on making gods. In your translation make sure that the focus is not on the method, but the god-making.

Exodus 34:17 (#2)

“molten metal”

See how you translated **molten metal** in Exodus 32:4.

Exodus 34:18 (#1)

“”

This verse is almost identical to most of Exodus 23:15.

Exodus 34:18 (#2)

שִׁבְעַת

“seven”

Alternate translation: “7”

See: Numbers

Exodus 34:18 (#3)

הָאָבִיב & הָאָבִיב

“Aviv,” - “Aviv”

This is the name of the first month of the Hebrew calendar. **Aviv** is during the last part of March and the first part of April on Western calendars. See how you translated **Aviv** in Exodus 13:4. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar, and say approximately what time of year that is on your calendar in a footnote.

See: Hebrew Months

Exodus 34:19 (#1)

“”

This verse is similar to Exodus 13:12.

Exodus 34:20 (#1)

“”

This verse is very similar to Exodus 13:13.

Exodus 34:20 (#2)

בְּשֶׂה & וַעֲרַפְתּוֹ

“with a lamb.” - “then you shall break his neck”

If it would be helpful to your readers, you could express explicitly that either the **lamb** or **donkey** must be killed, as in the UST.

See: Assumed Knowledge and Implicit Information

Exodus 34:20 (#3)

לֹא תִפְדֶּה

“you do not ransom it”

Alternate translation: “you do not ransom the donkey”

Exodus 34:20 (#4)

כֹּל בְּכוֹר בָּנֶיךָ תִּפְדֶּה

“You shall ransom all the firstborn of your sons”

Firstborn sons and firstborn donkeys belonged to Yahweh, but Yahweh did not want them sacrificed to Him. Instead, the Israelites were to sacrifice a lamb in their place. This allowed the Israelites to buy the donkeys and sons back from Yahweh.

Exodus 34:20 (#5)

וְלֹא־יֵרָאוּ פָנַי רֵיקָם

“And you shall not appear at my face empty-handed”

Here understatement is used to emphasize that the Israelites must bring a suitable offering to Yahweh. This portion of the verse is identical to the end of Exodus 23:15. If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “come to me without a proper offering” or “always bring an offering to me”

See: Double Negatives

Exodus 34:21 (#1)

“”

This command is similar to that in Exodus 20:9.

Exodus 34:21 (#2)

וּבַיּוֹם הַשְּׁבִיעִי

“but on the seventh day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “but on day seven”

See: Ordinal Numbers

Exodus 34:21 (#3)

בֶּחָרִישׁ וּבַקָּצִיר

“In plowing time and in harvest time”

Alternate translation: “Even when you are preparing the soil or gathering the crops”

Exodus 34:22 (#1)

“”

This verse is similar to Exodus 23:16, however the first festival is named **Festival of Weeks** here and “Festival of the Harvest” in 23:16.

Exodus 34:22 (#2)

וְחַג הָאָסִיף

“and the Festival of the Gathering”

This festival celebrated the final harvesting of all the crops for the year. This festival was also known as the Festival of Shelters or the Festival of Booths. The idea came from the practice of the farmers living in temporary booths, or huts, out in the fields to guard the crop as it ripened. See Deuteronomy 16:13. See how you translated this in Exodus 23:16. Alternate translation: “and the Festival of the Ingathering”

Exodus 34:22 (#3)

תְּקוּפַת הַשָּׁנָה

“at the turning of the year”

Like “the exiting of the year” in Exodus 23:16, this refers to the end of the year. Here, the year is pictured as something that can turn. Which, thinking of the planet, is highly astronomically accurate.

See: Metaphor

Exodus 34:23 (#1)

“”

Except for **God of Israel** and dropping “to,” this verse is identical to Exodus 23:17.

Exodus 34:23 (#2)

יֵרָאֶה & אֶת־פְּנֵי הָאָדוֹן

“shall appear before the face of the Lord”

Here to **appear before the face of the Lord Yahweh** means to gather to worship. **Before the face** is a metonym for Yahweh's presence, referring to worship. Alternate translation: "must come to worship the Lord"

See: Metonymy

Exodus 34:25 (#1)

“”

See the very similar Exodus 23:18.

Exodus 34:25 (#2)

דַּם־זִבְחִי

“the blood of my sacrifice”

If it would be helpful to your readers, you could express the fact that the blood is from an animal explicitly. Alternate translation: "the blood of an animal that you sacrifice to me"

See: Assumed Knowledge and Implicit Information

Exodus 34:26 (#1)

“”

This verse is identical to Exodus 23:19.

Exodus 34:27 (#1)

כִּי עַל־פִּי ׀ הַדְּבָרִים הָאֵלֶּה

“for over the mouth of these words”

Alternate translation: "for in accordance with these words" or "for according to these words"

Exodus 34:27 (#2)

“I have cut a covenant with you”

See how you translated this in 34:12.

See: Idiom

Exodus 34:28 (#1)

“ten”

Alternate translation: "10"

See: Numbers

Exodus 34:28 (#2)

אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה

“40 days and 40 nights”

Alternate translation: "for 40 days, including the nights"

Exodus 34:28 (#3)

וַיִּכְתֹּב

“And he wrote”

Here, **he** probably refers to Moses, based on Yahweh's command in the previous verse. However, Exodus 34:1 opens the possibility that Yahweh wrote. It is best to leave it ambiguous, but if you must specify, saying Moses is better. Alternate translation: "Moses wrote"

See: Pronouns — When to Use Them

Exodus 34:29 (#1)

וַיְהִי

“And it happened”

This marks a change of scene which you should mark in a natural way in your language.

See: Introduction of a New Event

Exodus 34:29 (#2)

וַיְהִי בְּרֶדֶת מֹשֶׁה מֵהַר סִינַי וּשְׁנֵי לֻחֹת הָעֵדֻת בְּיַד־מֹשֶׁה בְּרִדְתּוֹ מִן־הָהָר

“And it happened, as Moses {was} descending from Mount Sinai, with the two tablets of the testimony in the hand of Moses as he {was} descending from the mountain”

The statement about Moses' descent from the mountain is repeated almost verbatim, but does not refer to two events. If this would be misunderstood you may need to state it only once in translation as in the UST. Alternate translation: "Then Moses came down from Mount Sinai. As he was coming down from the mountain, he was carrying the two tablets of the testimony in his hands."

See: Information Structure

Exodus 34:29 (#3)

וּמֹשֶׁה לֹא־יָדַע כִּי קָרַן עוֹר פָּנָיו בְּדַבְּרוֹ אִתּוֹ

“that Moses did not know that the skin of his face shone while speaking with him”

In some languages it will make more sense to state that Moses' **face shone** before saying that he **did not know that** as in the UST.

See: Information Structure

Exodus 34:29 (#4)

קָרַן

“shone”

Alternate translation: “became radiant”

Exodus 34:30 (#1)

וַיִּירְאוּ

“And they were afraid”

They were afraid because of his bright face. Alternate translation: “because of that, they were afraid”

See: Connect — Reason-and-Result Relationship

Exodus 34:32 (#1)

וַיְצַוֵּם אֵת כָּל־אֲשֶׁר דִּבֶּר יְהוָה אִתּוֹ

“and he commanded them all that Yahweh had spoken with him”

This means that Moses commanded the Israelites to obey everything Yahweh had commanded Moses to command the Israelites to do.

Exodus 34:34 (#1)

“”

This and the next verse give a general statement about Moses’s practice for an unstated amount of time (it was probably from this point until his death as he continued to talk to Yahweh). You should mark this with a form in your language that is used for on-going action like **would** or the UST’s “Whenever.”

See: Connect — Background Information

Exodus 34:34 (#2)

יְצֻוֶּה

“he had been commanded”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Yahweh had commanded him”

See: Active or Passive

Exodus 35:2 (#1)

“”

This verse is very similar to Exodus 31:15.

Exodus 35:2 (#2)

שֵׁשֶׁת

“Six”

Alternate translation: “6”

See: Numbers

Exodus 35:2 (#3)

וּבַיּוֹם הַשְּׁבִיעִי

“but on the seventh day”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “but on day 7”

See: Ordinal Numbers

Exodus 35:2 (#4)

שֵׁשֶׁת יָמִים תֵּעָשֶׂה מְלָאכָה

“Six days shall work be done”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Six days you shall work”

See: Active or Passive

Exodus 35:2 (#5)

כָּל־הָעֹשֶׂה בוֹ מְלָאכָה יוּמָת

“Every doer of work on it shall be put to death”

If your language would not use passive here, you could state this in an active form. Alternate translation: “You must execute anyone who works on that day”

See: Active or Passive

Exodus 35:4–9 (#1)

“”

In verses 4–9, Moses tells the Israelites to collect the things Yahweh commanded him to collect in Exodus 25:2–7. You should check your translation for consistency between these passages.

Exodus 35:5 (#1)

“”

This verse is similar to Exodus 25:2–3.

Exodus 35:5 (#2)

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַיהוָה

“Take from with you a contribution for Yahweh”

Alternate translation: “Take up a collection for Yahweh from what you have”

Exodus 35:5 (#3)

כֹּל

“every{one”

Here, “from” is omitted but suggested by the sentence grammar. Also, **every** means “every person.” If it would be helpful in your language, you could supply these words from the context. Alternate translation: “from every person”

See: Ellipsis

Exodus 35:5 (#4)

כֹּל נְדִיב לִבּוֹ

“every{one} willing of his heart”

This is an idiom that indicates a person’s desire to give an offering. Many languages will have a similar idiom, though the body part often varies. Alternate translation: “from everyone who wants to give one”

See: Idiom

Exodus 35:5 (#5)

“”

After this verse, a list begins. You may need to mark the end of this verse with punctuation or another way that your language marks the start of a list.

Exodus 35:5–19 (#1)

“”

Verses 5–19 are a second-level direct quotation. If it would be better to reduce the quotation level in your language, you may want to make this introductory comment (everything after the first **saying**) an indirect quotation. Alternate translation: “And Moses told all of the congregation of the sons of Israel the things that Yahweh commanded, saying,”

See: Direct and Indirect Quotations

Exodus 35:6 (#1)

“”

This verse is identical to Exodus 25:4.

Exodus 35:6 (#2)

וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי

“and blue and purple and worm of scarlet”

This could mean: (1) “material that is dyed blue, purple, and scarlet,” probably wool yarn, or (2) “blue, purple and scarlet dye” to dye the linen. The original audience would have known what was meant. This material seems to have been used for embroidery later, so “yarn” or “thread” may be the best understanding.

See: Assumed Knowledge and Implicit Information

Exodus 35:6 (#3)

וְתוֹלַעַת שָׁנִי

“and worm of scarlet”

A bright red color for dying cloth was extracted from these worms. Alternate translation: “and bright red”

See: Translate Unknowns

Exodus 35:7 (#1)

“”

This verse is identical to Exodus 25:5.

Exodus 35:7 (#2)

מְאָדָּמִים

“reddened”

When animal skins are tanned (processed into usable leather), they become reddish. It is not clear if these hides are dyed red or simply reddened in the tanning process. Alternate translation: “tanned”

See: Translate Unknowns

Exodus 35:7 (#3)

“sea-cows”

The meaning of this word is not known; it may refer to some water mammal that has skin that can be made into a high-quality leather.

See: Translate Unknowns

Exodus 35:7 (#4)

“acacias”

A small tree with spreading foliage and durable wood.

See: Translate Unknowns

Exodus 35:8 (#1)

“”

Except for several uses of the word **and**, this verse is identical to Exodus 25:6.

Exodus 35:8 (#2)

וּבְשָׂמִים

“and spices”

Here, **spices** are made from parts of plants that people dry and then grind into a powder to put in oil or food, giving it a particular smell or flavor.

See: Translate Unknowns

Exodus 35:9 (#1)

“”

Except for an initial **and**, this verse is identical to Exodus 25:7.

Exodus 35:9 (#2)

וְאַבְנֵי־שֹׁהַם

“and stones of onyx”

An **onyx stone** is a valuable stone that has layers of white and black, red, or brown. If this stone is unknown to your people, consider translating it by using a word for a familiar stone with a similar pattern, if possible.

See: Translate Unknowns

Exodus 35:9 (#3)

וְאַבְנֵי

“and precious stones for”

Alternate translation: “and valuable gems for” or “and treasured gems for”

Exodus 35:10 (#1)

וְכָל־חֲכַם־לֵב

“And all of the wise of heart”

Here, **heart** and **spirit** are both referring to things innately possessed by a person, that is, traits of a person. The phrase essentially means “a talented craftsman.” If this is unclear to your readers you may consider making it more explicit. See how you translated this in Exodus 28:3. Alternate translation: “And every man with a skill”

See: Metonymy

Exodus 35:10 (#2)

צִוָּה

“has commanded”

Here, some the words that a sentence would need to be complete in some languages are left out. If it would be helpful in your language, you could supply these words from the context, as modeled in the UST.

See: Ellipsis

Exodus 35:10 (#3)

“”

After this verse, a list begins. You may need to mark the end of this verse with punctuation or another way that your language marks the start of a list.

Exodus 35:11 (#1)

“its covering”

See how you translated this in Exodus 26:14.

Exodus 35:11 (#2)

אֶת־קְרָסָיו

“its clasps”

The **clasps** fit into the loops to hold the curtains together. See how you translated these in Exodus 26:6.

Exodus 35:11 (#3)

“its frames”

See how you translated this in Exodus 26:15.

Exodus 35:11 (#4)

“its bars”

See how you translated this in Exodus 26:26.

Exodus 35:11 (#5)

“its pillars”

See how you translated this in 26:32.

Exodus 35:11 (#6)

אֲדָנָיו

“its bases”

These are heavy objects that rest on the ground and keep the object attached to them from moving. See how you translated this in Exodus 26:19.

Exodus 35:12 (#1)

“”

See how you translated these terms in 25:10–17 and 26:36.

Exodus 35:13 (#1)

לֶחֶם הַפָּנִים

“the bread of the faces”

Here, **face** represents the presence of Yahweh. This bread represented the presence of God. Alternate translation: “the bread of the Presence” See how you translated this in Exodus 25:30.

See: Metonymy

Exodus 35:14 (#1)

“”

See 25:31–37 for these items.

Exodus 35:15 (#1)

“the altar of incense” - “the oil of anointing” - “the incense of fragrance”

For the **altar**, see 30:1. For the **oil**, see 30:25. For the **incense**, see 30:7.

Exodus 35:16 (#1)

“”

For the **grate**, see Exodus 27:4. Most of the rest of the verse is almost identical to 30:28.

Exodus 35:17 (#1)

אֵת קְלָעֵי & מָסַךְ

“the curtains of” - “the curtain of”

These were large curtains made of cloth. See how you translated this in Exodus 26:36.

Exodus 35:17 (#2)

אֶת־עַמֻּדָו

“its pillars”

These were strong pieces of wood set upright and used as supports. See how you translated these in Exodus 27:10.

Exodus 35:17 (#3)

אֲדָנָיהָ

“bases”

These were blocks that had a slot in them to keep the board in place. See how you translated this in Exodus 26:19.

Exodus 35:18 (#1)

אֶת־יִתְדֹת & יִתְדֹת

“the tent pegs of” - “the pegs of”

These were sharp pieces of wood or metal used to secure the corners of a tent to the ground. See how you translated this in Exodus 27:19.

Exodus 35:19 (#1)

אֶת־בִּגְדֵי הַשָּׁרֶד

“”

Except for **for serving in the Holy Place** and two “ands,” this verse is identical to 31:10.

Exodus 35:20 (#1)

מִלִּפְנֵי מֹשֶׁה

“from before the face of Moses”

Alternate translation: “from Moses”

See: Metonymy

Exodus 35:21 (#1)

וַיָּבֹאוּ כָּל־אִישׁ אֲשֶׁר־נְשָׂאוֹ לִבּוֹ וְכֹל אֲשֶׁר נָדְבָה רוּחוֹ אֹתוֹ הֵבִיאוּ

“And every man whose heart lifted him came. And all whose spirit impelled him brought”

These two phrases parallel each other and mean the same thing. It would be good to keep this poetic repetition in your translation unless it would be misunderstood. If repetition here would not highlight the joyful giving spirit of the Israelites in your language, you may need to combine the phrases. Alternate translation: “Everyone who was motivated, body and soul, came and gave”

See: Parallelism

Exodus 35:21 (#2)

וַיָּבֹאוּ כָּל־אִישׁ אֲשֶׁר־נְשָׂאוֹ לִבּוֹ וְכֹל אֲשֶׁר נָדְבָה רוּחוֹ אֹתוֹ הֵבִיאוּ

“And every man whose heart lifted him came. And all whose spirit impelled him brought”

Here, **heart** and **spirit** both refer to a person’s will, their desire to do something. Many languages will have similar expressions, perhaps using different body and spirit words or concepts which you can use. If your language would not express a person’s will in this way, you could translate the meaning. Alternate translation: “And every man whose will lifted him came, and all who felt impelled brought”

See: Synecdoche

Exodus 35:21 (#3)

אֲשֶׁר־נְשָׂאוֹ לִבּוֹ

“whose heart lifted him”

Here, **heart lifted** is a metaphor for being willing or excited. Many languages will have similar expressions, perhaps using a different body part or a different action. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “who was excited”

See: Metaphor

Exodus 35:21 (#4)

כָּל־אִ֣ישׁ אֲשֶׁר־נָשָׂא֣וֹ לִבּ֣וֹ וְכֹ֣ל אֲשֶׁר־נָדְבָ֣ה רוּח֣וֹ אֹת֣וֹ

“every man whose heart lifted him” - “And all whose spirit impelled him”

Here, **man, whose,** and **him** all refer to men and women in a general way. This is made explicit in the next verse. If it would be helpful in your language, you may use terms that include men and women.

See: When Masculine Words Include Women

Exodus 35:21 (#5)

וּלְבִגְדֵ֣י הַקֹּדֶשׁ

“and for the clothing of holiness”

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **holiness** in another way. See how you translated this in 28:2. Alternate translation: “and for the holy clothing”

See: Abstract Nouns

Exodus 35:22 (#1)

כֹּ֣ל | נְדִ֣יב לֵ֣ב

“all impelled of heart”

Here, **heart** refers to a person’s will, their desire to do something. It is spoken of as causing a person to bring these gifts to Yahweh. This is a shortening and combining of the figure used in 35:21: **heart** and **impelled** are brought together. See how you translated these ideas in the previous verse. Alternate translation: “anyone whose will impelled him”

See: Synecdoche

Exodus 35:22 (#2)

כֹּ֣ל | נְדִ֣יב

“”

Alternate translation: “who were impelled of”

Exodus 35:22 (#3)

הָ֣ח וָנֶ֣זֶם וְטַבַּ֣עַת וְכוּמָ֣ז כָּל־כְּלִ֣י זָהָ֣ב

“brooches and earrings and rings and ornaments, all of the things of gold”

These are different kinds of jewelry. The exact identity of each object is not known. The phrase **all of the things of gold** could either modify the whole list, meaning “all these items were made of gold,” or could mean “many other gold things.” If taken as a summary statement, in some languages it may be clearer to move it to the front of the list. Alternate translation: “all kinds of gold jewelry including necklaces, nose rings, signet rings, and gold ornaments”

See: Litany

Exodus 35:22 (#4)

וְכָל־אִ֣ישׁ

“And every man”

Although the term **men** is used, the word here is used in a generic sense that includes both men and women. Alternate translation: “And every person”

See: When Masculine Words Include Women

Exodus 35:23 (#1)

“”

See how you translated many of these words in Exodus 25:4–5.

Exodus 35:23 (#2)

וְכָל־אִ֣ישׁ אֲשֶׁר־נִמְצָ֣א אִת֣וֹ

“And every man with whom was found”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Also, the meaning of this phrase is simple possession. Alternate translation: “And every man who owned” or “And every man having”

See: Active or Passive

Exodus 35:23 (#3)

וְכָל־אִ֣ישׁ

“And every man”

Here **man** includes both men and women. Alternate translation: “And every person”

See: When Masculine Words Include Women

Exodus 35:23 (#4)

וְכָל־אִ֣ישׁ

“And every man”

The phrase **every man** is used here without the restriction, “who was willing,” from previous verses. The exaggeration is used to emphasize what a large portion of the Israelites gave willingly. If it would be helpful in your language, you could use an equivalent expression from your language that expresses a large number or a majority. Alternate translation: “And very many people”

See: Hyperbole

Exodus 35:24 (#1)

וְכֹל אֲשֶׁר נִמְצָא אִתּוֹ

“and all with whom” - “was found”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Also, the meaning of this phrase is simple possession. Alternate translation: “and everyone who owned” or “and everyone having”

See: Active or Passive

Exodus 35:24 (#2)

כָּל־מֵרִים

“All of the presenters {of”

Here, **all** is limited by **presenters**, meaning only everyone who brought contributions. Avoid implying that every single Israelite did this (though very many did). Alternate translation: “All who decided to offer”

Exodus 35:24 (#3)

וְכֹל

“and all”

The phrase **all** is used here without the restriction, “who were willing,” from previous verses. The exaggeration is used to emphasize what a large portion of the Israelites gave willingly. If it would be helpful in your language, you could use an equivalent expression from your language that expresses a large number or a majority. Alternate translation: “and very many people”

See: Hyperbole

Exodus 35:24 (#4)

לְכָל־מְלֶאכֶת הָעֲבֹדָה

“for all the work of the service”

Here, **service** refers to worshiping Yahweh, and the phrase **work of the service** refers to building the Dwelling as a place for worshiping Yahweh. Alternate translation: “for any of the building of a place for worship”

See: Metonymy

Exodus 35:25 (#1)

חַכְמַת־לֵב

“skilled of heart”

Here, **heart** is referring to something innately possessed by a person, that is, a trait of a person. The phrase essentially means “a talented craftswoman.” If this is unclear to your readers you may consider making it more explicit. See how you translated a similar phrase in Exodus 28:3. Alternate translation: “who possessed the skill”

See: Metonymy

Exodus 35:25 (#2)

אֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן אֶת־תּוֹלַעַת הַשָּׁנִי

“the blue and the purple the worm of scarlet”

This could mean: (1) “material that is dyed blue, purple, and scarlet,” probably wool yarn, or (2) “blue, purple and scarlet dye” to dye the linen. See how you translated a similar phrase in Exodus 25:4.

Exodus 35:26 (#1)

אֲשֶׁר נָשְׂא לִבָּן אֹתָנָה

“whose hearts lifted them”

Here, **heart** refers to a persons’ will, their desire to do something. It is spoken of as causing a person to use her skills for Yahweh. This is the same as the first phrase in 35:21. Alternate translation: “whose wills impelled them”

See: Synecdoche

Exodus 35:27 (#1)

“”

Beginning with **onyx**, this verse is almost identical to Exodus 25:7.

Exodus 35:28 (#1)

“”

Exodus 25:6 has almost identical words, arranged slightly differently.

Exodus 35:29 (#1)

“”

The order of clauses in the ULT is reversed from the original because of required English sentence structure. In the original, **The sons of Israel brought a freewill offering to Yahweh** is at the end of the verse. Other languages may be able to retain the original order.

See: Information Structure

Exodus 35:29 (#2)

אֲשֶׁר נָדַב לִבָּם אֹתָם

“whose heart impelled them”

Here, **heart** refers to a persons’ will, their desire to do something. It is spoken of as causing a person to bring these gifts

to Yahweh. See how you translated this in 25:2 and 35:22. Alternate translation: “whose will impelled them”

See: Synecdoche

Exodus 35:29 (#3)

אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת בְּיַד־מֹשֶׁה

“which Yahweh had commanded {them} to do by the hand of Moses”

Here, **by the hand of Moses** refers to Moses as a messenger for Yahweh’s commands, not to Moses being the one who would build all these things. If this imagery of carrying a message would be misunderstood in your language, you may use another figure or translate the meaning. Alternate translation: “which Yahweh had told Moses to tell them to do”

See: Metonymy

Exodus 35:30 (#1)

“”

What Moses says in this verse is a quote from Exodus 31:2

Exodus 35:30 (#2)

“on Bezalel” - “of Uri” - “Hur”

These are men’s names. See 31:2.

See: How to Translate Names

Exodus 35:31 (#1)

“”

This verse is a quote from Exodus 31:3

Exodus 35:31 (#2)

וַיְמַלֵּא אֹתוֹ רוּחַ אֱלֹהִים

“And he has filled him with the Spirit of God”

Yahweh speaks of giving Bezalel his spirit as if Bezalel were a container and God’s spirit were a liquid. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “And he has given his spirit to Bezalel”

See: Metaphor

Exodus 35:31 (#3)

בְּחָכְמָה

“with skill”

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **skill** in another way. Alternate translation: “so he can work skillfully”

See: Abstract Nouns

Exodus 35:31 (#4)

בִּתְבוּנָה

“and with understanding”

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **understanding** in another way. Alternate translation: “and so he can understand his work”

See: Abstract Nouns

Exodus 35:31 (#5)

וּבְדַעַת

“and with knowledge”

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **knowledge** in another way. Alternate translation: “and so he knows his work well”

See: Abstract Nouns

Exodus 35:31 (#6)

וּבְכָל־מְלָאכָה

“and with all kinds of craftsmanship”

If your language does not use an abstract noun for **craftsmanship**, you can express the idea behind the abstract noun in another way. Alternate translation: “and for making all kinds of crafts” or “and so that he can make all kinds of things”

See: Abstract Nouns

Exodus 35:32 (#1)

“”

This verse is identical to Exodus 31:4, except for the first **and**.

Exodus 35:33 (#1)

“”

This verse is identical to Exodus 31:5 except for the final **of invention**.

Exodus 35:34 (#1)

וּלְהוֹרֹת נָתַן בְּלִבּוֹ

“And he has put {it} in his heart to teach”

Here, **put in his heart** is an idiom referring to ability and desire. These are spoken of as if they are something that could be placed in a heart. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “And he gave to them the ability and desire to teach”

See: Idiom

Exodus 35:34 (#2)

“and Oholiab” - “Ahisamak”

These are names of men. See how you translated these names in Exodus 31:6.

See: How to Translate Names

Exodus 35:35 (#1)

“”

This verse summarizes and pulls together many previously mentioned things. See 28:3 (**skill of heart**), 25:4 (for materials), 26:36 (**embroiderer**), 28:32 (**weaver**), 26:31 (**skillful workman**), 31:3 (**craftsman**), 28:6 (**designer of designs**).

Exodus 35:35 (#2)

מִלֵּ□□□□א אֹתָ□□□ם חָכְמַת־לֵ□□□ב

“He has filled them {with} skill of heart”

Here, **skill** to create beautiful objects is spoken of as if it were something that could fill up a person. If your readers would not understand what this image means in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning plainly. Alternate translation: “He has made them very skillful”

See: Metaphor

Exodus 35:35 (#3)

חָכְמַת־לֵ□□□ב

“with} skill of heart”

Here, **of heart** refers to possessing something, in this case ability or skill. Some languages will use a different body part for this image. Alternate translation: “with ability”

See: Synecdoche

Exodus 36:1 (#1)

“”

This verse is the end of a quotation from Moses that begin in 35:30. It should be connected as visually as possible to the previous verses, as the chapter break here is poorly placed.

Exodus 36:1 (#2)

“Bezalel and Oholiab”

Bezalel and Oholiab are the names of men. See how you translated this in Exodus 31:2 and 31:6 as well as in the end of chapter 35.

See: How to Translate Names

Exodus 36:1 (#3)

אִ□□□יש

“man”

We know from 35:25 that women were included in the skilled workers, so **man** means every person. Alternate translation: “person”

See: When Masculine Words Include Women

Exodus 36:1 (#4)

חֲכַם־לֵ□□□ב

“skilled of heart”

Here, **of heart** refers to innately possessing something, in this case ability or skill. Some languages will use a different body part for this image. Alternate translation: “with innate ability”

See: Synecdoche

Exodus 36:1 (#5)

חָכְמָ□□□ה

“skill”

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **skill** in another way. See 35:31. Alternate translation: “the ability to work skillfully”

See: Abstract Nouns

Exodus 36:1 (#6)

וּתְבוּנָה□□

“and understanding”

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **understanding** in another way. See 35:31. Alternate translation: “and so he can understand his work”

See: Abstract Nouns

Exodus 36:1 (#7)

מְלֶאכֶת עֲבֹדַת הַקֹּדֶשׁ

“the work of the service of the Holy Place”

Here, **service** refers to worshiping Yahweh, and the phrase **work of the service** refers to building the Dwelling (**Holy Place**) where the Israelites would worship Yahweh. See 35:24. Alternate translation: “the building of the Holy Place for worship”

See: Metonymy

Exodus 36:2 (#1)

“to Bezalel and to Oholiab and to every man skilled of heart in whose heart Yahweh had put skill”

See how you translated this in 36:1.

Exodus 36:2 (#2)

“skill”

See how you translated **skill** in 36:1.

See: Abstract Nouns

Exodus 36:2 (#3)

“all whose heart lifted him”

See how you translated this in 35:21.

See: Metaphor

Exodus 36:3 (#1)

וַיִּקְחוּ

“and they took”

Alternate translation: “and the craftsmen took”

Exodus 36:3 (#2)

מִלִּפְנֵי

“from before the face of”

Here, **before the face** means with Moses. Moses had received and kept the building materials. Alternate translation: “from the custody of”

See: Metonymy

Exodus 36:3 (#3)

בַּבֹּקֶר בַּבֹּקֶר

“in the morning in the morning”

This is an idiom meaning every morning or every day. Use a similar expression or translate the meaning. Alternate translation: “morning by morning”

See: Idiom

Exodus 36:4 (#1)

הַחֲכָמִים

“the skilled”

Here the adjective **skilled** is used as a noun in order to describe the group of craftsmen. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: “the skilled workers”

See: Nominal Adjectives

Exodus 36:4 (#2)

אִישׁ־אִישׁ

“every single man”

Here, **every single man** translates an idiom that cannot be rendered literally and sensibly in English. The original is “a man a man.” If your language would use repetition to emphasize that each and every man came to see Moses, you could follow the original; otherwise use a phrase or structure that emphasizes that they all came. Alternate translation: “every man without exception”

See: Idiom

Exodus 36:4 (#3)

אִישׁ־אִישׁ

“every single man”

As previously, noted, there were some women who contributed (particularly in the cloth crafts) so this use of **man** may include women. Alternate translation: “every single worker”

See: When Masculine Words Include Women

Exodus 36:5 (#1)

וַיֹּאמְרוּ אֶל־מֹשֶׁה לֵאמֹר מַרְבִּים הָעָם לְהָבִיא מִדֵּי הָעֲבֹדָה לַמְּלָאכָה אֲשֶׁר־צִוָּה יְהוָה לַעֲשֹׂת אֹתָהּ

“and they said to Moses, saying, “The people {are} bringing much more than enough for the service of the work that Yahweh has commanded {us} to do”

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: “The craftsmen told Moses that the people were bringing much more than enough for doing the work that Yahweh has commanded them to do”

See: Direct and Indirect Quotations

Exodus 36:6 (#1)

אִישׁ וְאִשָּׁה אַל־יַעֲשׂוּ־עוֹד מְלָאכָה לִתְרוּמַת הַקֹּדֶשׁ

“A man and a woman shall not make any more work for the contribution of the”

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: “that no one should bring any more contributions for the work of the Holy Place”

See: Direct and Indirect Quotations

Exodus 36:6 (#2)

וַיַּעֲבִירוּ קוֹל

“and they caused a sound to pass through”

Here, **sound** refers to the message. This means they spread Moses’ message orally. Alternate translation: “everyone to share this message”

See: Metonymy

Exodus 36:6 (#3)

אִישׁ וְאִשָּׁה אַל־יַעֲשׂוּ

“A man and a woman shall not make”

Here, **man and woman** is intended to mean everyone, or in this case because of the negation, no one. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “No one shall make”

See: Generic Noun Phrases

Exodus 36:6 (#4)

מְלָאכָה

“work”

Here, **work** means the sorts of crafted items listed in the previous chapter.

Exodus 36:6 (#5)

מֵהָבִיא

“from bringing”

In some languages you may need to provide an object for this sentence. Alternate translation: “from bringing contributions”

See: Ellipsis

Exodus 36:7 (#1)

וְהַמְּלָאכָה

“And the work”

Here, **work** means the sorts of crafted items listed in the previous chapter.

Exodus 36:8 (#1)

“”

Except for tense and the addition of **every skilled of heart among the doers of the work,** this verse is identical to Exodus 26:1.

Exodus 36:8 (#2)

“every skilled of heart”

See how you translated this in 35:21.

See: Synecdoche

Exodus 36:8 (#3)

עָשָׂה

“he made”

Throughout verses 8–38 the word **he** used. This is a generic noun referring to any of the team of skilled craftsmen. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: “they made” or “a craftsman made”

See: Generic Noun Phrases

Exodus 36:9–18 (#1)

“”

These verses are almost identical to Exodus 26:2–10. Tense is implied.

Exodus 36:18 (#1)

“”

This verse is similar to Exodus 26:11. The difference is the absence of the middle clause from 26:11.

Exodus 36:19–20 (#1)

“”

These verses are almost identical to Exodus 26:14–15.

Exodus 36:21 (#1)

“”

This verse is identical to Exodus 26:16.

Exodus 36:22–25 (#1)

“”

These verses are almost identical to Exodus 26:17–20.

Exodus 36:26 (#1)

“”

This verse is identical to Exodus 26:21.

Exodus 36:27–28 (#1)

“”

These verses are almost identical to Exodus 26:22–23.

Exodus 36:29–30 (#1)

“”

These verses are very similar to Exodus 26:24–25.

Exodus 36:30 (#1)

שְׁנֵי אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד

“two bases, two bases under one frame”

The list formula from 26:25 is strangely shortened here but has the same meaning. If it would be helpful to your readers, you could express that explicitly.

See: Assumed Knowledge and Implicit Information

Exodus 36:31–32 (#1)

“”

These verses are almost identical to Exodus 26:26–27.

Exodus 36:33 (#1)

“”

This verse is very similar to Exodus 26:28.

Exodus 36:34 (#1)

“”

This verse is almost identical to Exodus 26:29.

Exodus 36:35 (#1)

“”

This verse is almost identical to Exodus 26:31.

Exodus 36:36 (#1)

“”

Aside from some verbal differences, this verse is very similar to Exodus 26:32.

Exodus 36:37 (#1)

“”

This verse is almost identical to Exodus 26:36.

Exodus 36:38 (#1)

“”

See how you translated many of these words in Exodus 26:37.

Exodus 37:1 (#1)

“”

This verse is almost identical to Exodus 25:10.

Exodus 37:2 (#1)

“”

This verse is very similar to Exodus 25:11.

Exodus 37:3–5 (#1)

“”

These verses are almost identical to Exodus 25:12–14.

Exodus 37:6–9 (#1)

“”

These verses are almost identical to Exodus 25:17–20.

Exodus 37:10–14 (#1)

“”

This verse is almost identical to Exodus 25:23–27.

Exodus 37:15–16 (#1)

“”

These verses are very similar to Exodus 25:28–29.

Exodus 37:17 (#1)

“”

This verse is almost identical to Exodus 25:31.

Exodus 37:18–20 (#1)

“”

These verses are identical to Exodus 25:32–34.

Exodus 37:21–22 (#1)

“”

These verses are almost identical to Exodus 25:35–36.

Exodus 37:23 (#1)

“”

This verse is almost identical with Exodus 25:37–38, excluding the purpose clause in v. 37 (“and it will hold up its lamps, and it will make light on the side of its face”).

Exodus 37:24 (#1)

“”

This verse is almost identical to Exodus 25:39.

Exodus 37:25 (#1)

“”

This verse is very similar to Exodus 30:1–2.

Exodus 37:26 (#1)

“”

This verse is almost identical to Exodus 30:3.

Exodus 37:27 (#1)

“”

This verse is very similar to Exodus 30:4.

Exodus 37:28 (#1)

“”

This verse is almost identical to Exodus 30:5.

Exodus 37:29 (#1)

“”

For the **oil**, see Exodus 30:25, and for the **incense** see 25:6 and 30:35.

Exodus 38:1 (#1)

“”

This verse is very similar to Exodus 27:1.

Exodus 38:2 (#1)

“”

This verse is almost identical to Exodus 27:2.

Exodus 38:3 (#1)

“”

This verse is very similar to Exodus 27:3.

Exodus 38:4 (#1)

“”

This verse is very similar to Exodus 27:4 and Exodus 27:5. One part of 27:4 is rearranged into 38:5.

Exodus 38:5 (#1)

“”

This verse is very similar to the second half of Exodus 27:4.

Exodus 38:6 (#1)

“”

This verse is very similar to Exodus 27:6.

Exodus 38:7 (#1)

“”

This verse is very similar to Exodus 27:7 and the first part of 27:8.

Exodus 38:8 (#1)

“And he made a basin of bronze and its base of bronze”

This portion is almost identical to Exodus 30:18.

Exodus 38:8 (#2)

בְּמַרְאֹת

“with the mirrors of”

The **bronze** came from the **mirrors.** If it would be helpful to your readers, you could express that explicitly. Alternate translation: “from the bronze mirrors”

See: Assumed Knowledge and Implicit Information

Exodus 38:9 (#1)

“”

This verse is similar to Exodus 27:9.

Exodus 38:10 (#1)

“”

This verse is almost identical to Exodus 27:10.

Exodus 38:11 (#1)

“”

This verse is very similar to Exodus 27:11.

Exodus 38:11 (#2)

מֵאָה בָאַמָּה

“100 cubits”

Here, “the curtains of the courtyard” and “long” are both omitted. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “the curtains of the courtyard were 100 cubits long”

See: Ellipsis

Exodus 38:12 (#1)

“”

This verse is very similar to Exodus 27:12.

Exodus 38:13 (#1)

“”

This verse is almost identical to Exodus 27:13.

Exodus 38:14 (#1)

“”

This verse is almost identical to Exodus 27:14.

Exodus 38:15 (#1)

“”

This verse is very similar to Exodus 27:15.

Exodus 38:17 (#1)

“”

See how you translated many of these words in Exodus 27:17.

Exodus 38:18 (#1)

“”

See how you translated many of these words in Exodus 27:16–18.

Exodus 38:18 (#2)

וְעֶשְׂרִים & חָמֵשׁ

“And” - “was} twenty” - “was} five”

If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. A cubit is approximately 46cm. For your reference, a more precise conversion to metric is: 9.2m … 2.3m

See: Biblical Distance

Exodus 38:18 (#3)

וְקוֹמָה בְּרֹחַב חָמֵשׁ אַמּוֹת

“and the height in width {was} five cubits”

This probably refers to the general dimensions (20 cubits long by 5 cubits wide) but clarifies that the **width** would become the **height** of the curtain when the craftsmen or Levites set up the Dwelling. Alternate translation: “and the width, which corresponded to the height when hung, was five cubits”

Exodus 38:19 (#1)

“”

See how you translated many of these words in Exodus 27:17.

Exodus 38:20 (#1)

“”

This verse is very similar to the second half of Exodus 27:19.

Exodus 38:21 (#1)

אֲשֶׁר פֻּקַּד

“which was recorded”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “which the Levites recorded”

See: Active or Passive

Exodus 38:21 (#2)

עַל־פִּי מֹשֶׁה

“according to the mouth of Moses”

This is an idiom referring to Moses telling them to make these records. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “following Moses’ instructions”

See: Idiom

Exodus 38:21 (#3)

בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן

“by the hand of Ithamar the son of Aaron the priest”

Here, **by the hand of** could mean: (1) Ithamar was in charge of the group that recorded these records (2) Ithamar was the scribe who actually wrote these records. Alternate translation: “under the direction of Ithamar son of Aaron the priest” or “written down by Ithamar son of Aaron the priest”

See: Metonymy

Exodus 38:21 (#4)

“Ithamar”

Ithamar is the name of a man. See how you translated this name in Exodus 6:23.

See: How to Translate Names

Exodus 38:22 (#1)

וּבְצַלְאֵל בֶּן־אוּרִי בֶן־חוּר

“And Bezalel son of Uri son of Hur”

Bezalel, **Uri,** and **Hur** are the names of men. See how you translated these in Exodus 31:2.

See: How to Translate Names

Exodus 38:22 (#2)

אֶת־מֹשֶׁה

“Moses”

This sentence leaves out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words. Alternate translation: “Moses to do”

See: Ellipsis

Exodus 38:23 (#1)

“Oholiab son of Ahisamak”

Oholiab and **Ahisamak**are names of men. See how you translated these in Exodus 31:6.

See: How to Translate Names

Exodus 38:23 (#2)

“an engraver and a designer and an embroiderer in blue and in purple and in scarlet and in fine linen”

This is very similar to part of Exodus 35:35.

Exodus 38:24 (#1)

כָּל־הַזָּהָב הֶעָשׂוּי

“All the gold used”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “All the gold that the craftsmen used”

See: Active or Passive

Exodus 38:24 (#2)

תֵּשַׁע וְעֶשְׂרִים כִּכָּר וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ

“was} 29 talents and 730 shekels, by the shekel of the sanctuary”

A talent is about 34 kilograms, and a shekel is about 11 grams. There were evidently shekels of more than one weight at the time; **by the shekel of the sanctuary** specified which one was to be used. See how you translated this in Exodus 30:13. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote.

See: Biblical Weight

Exodus 38:25 (#1)

מְאַת כִּכָּר וְאֶלֶף וּשְׁבַע מֵאוֹת וַחֲמִשָּׁה וְשִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ

“was} 100 talents and 1, 775 shekels, by the shekel of the sanctuary”

A talent is about 34 kilograms, and a shekel is about 11 grams. There were evidently shekels of more than one weight at the time, **by the shekel of the sanctuary** specified which one was to be used. See 38:24. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote.

See: Biblical Weight

Exodus 38:26 (#1)

“”

See how you translated many of the same things in Exodus 30:13–14.

Exodus 38:26 (#2)

בֶּקַע לַגֻּלְגֹּלֶת מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ

“a beka for a head (half a shekel), by the shekel of” - “sanctuary”

A beka is 1/2 a shekel. A shekel is 11 grams. There were evidently shekels of more than one weight at the time; **by the shekel of the sanctuary** specified which one was to be used. See 38:24. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. Alternate translation: “five and a half grams” or “5 1/2 grams”

See: Biblical Weight

Exodus 38:26 (#3)

מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל

“half a” - “shekel”

A **half** means one part out of two equal parts.

See: Fractions

Exodus 38:26 (#4)

לְכֹל הָעֹבֵר עַל־הַפְּקֻדִים מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה לְשֵׁשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים

“the” - “from every passer over to the counted ones from a son of 20 years and older—from 603, 550”

Here the account leaves out some of the words that a sentence would need in many languages to be complete. The idea that this silver was "received" **from** these "men" is left out. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "received from every passer over to the counted ones from a son of 20 years and older—received from 603,550 men"

See: Ellipsis

Exodus 38:26 (#5)

מִבֶּן־עֶשְׂרִים שָׁנָה

"from a son of 20 years"

This is an idiom meaning 20 years old. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "from those 20 years old"

See: Idiom

Exodus 38:27 (#1)

מֵאַת כִּכַּר

"100 talents of"

A talent is about 34 kilograms. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote.

See: Biblical Weight

Exodus 38:28 (#1)

הָאֶלֶף וּשְׁבַע מַאוֹת וַחֲמִשָּׁה וְשִׁבְעִים

"the 1, 775"

Here the words **shekels of silver** have been omitted because they are understood from 38:25. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "the 1,775 shekels of silver"

See: Ellipsis

Exodus 38:28 (#2)

""

See how you translated some of these in Exodus 27:17.

Exodus 38:29 (#1)

שִׁבְעִים כִּכָּר וְאַלְפַּיִם וְאַרְבַּע־מֵאוֹת שָׁקֶל

"was} 70 talents and 2, 400 shekels"

A talent is about 34 kilograms, and a shekel is about 11 grams. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote.

See: Biblical Weight

Exodus 38:30 (#1)

מִכְבַּר

"grate of"

A **grate** is a frame of crossed bars for holding wood when burning. See how you translated this in Exodus 27:4.

Exodus 38:31 (#1)

יִתְדֹת & יִתְדֹת

"the tent pegs of" - "the tent pegs of"

These are sharp bronze stakes that were used to secure the corners of a tent to the ground. See how you translated this in Exodus 27:19.

Exodus 39:1 (#1)

""

See how you translated similar instructions in Exodus 28:4–5.

Exodus 39:1 (#2)

אֶת־בִּגְדֵי הַקֹּדֶשׁ

"the clothes of holiness"

If your language does not use an abstract noun for the idea of **holiness**, you can express the same idea in another way. See how you translated this in 28:2. Alternate translation: "the holy clothes"

See: Abstract Nouns

Exodus 39:2 (#1)

""

This verse is almost identical to Exodus 28:6.

Exodus 39:4 (#1)

""

This verse is very similar to 28:7.

Exodus 39:5 (#1)

""

This verse is almost identical to Exodus 28:8.

Exodus 39:6 (#1)

""

See how you translated many of these words in Exodus 28:9 and especially Exodus 28:11. Here, as there, the **sons of**

Israel literally means the twelve sons, Rueben through Benjamin, not the Israelite nation.

Exodus 39:7 (#1)
“”

This verse is almost identical to the first half of Exodus 28:12.

Exodus 39:8 (#1)
“”

This verse is almost identical to Exodus 28:15; a few words are omitted here.

Exodus 39:9 (#1)
“”

This verse is almost identical to Exodus 28:16; a few words are added or repeated here.

Exodus 39:10 (#1)
“”

This verse is almost identical to Exodus 28:17.

Exodus 39:11 (#1)
“”

This verse is identical to Exodus 28:18.

Exodus 39:12 (#1)
“”

This verse is identical to Exodus 28:19.

Exodus 39:13 (#1)
“”

This verse is almost identical to Exodus 28:20.

Exodus 39:14 (#1)
“”

This verse is almost identical to Exodus 28:21.

Exodus 39:15 (#1)
“”

This verse is almost identical to Exodus 28:22.

Exodus 39:16 (#1)
“”

This verse is very similar to Exodus 28:23–24.

Exodus 39:17 (#1)
“”

This verse is almost identical to Exodus 28:24.

Exodus 39:18 (#1)
“”

This verse is identical to Exodus 28:25 except for verb tense.

Exodus 39:19 (#1)
“”

This verse is identical to Exodus 28:26 except for verb tense.

Exodus 39:20 (#1)
“”

This verse is identical to Exodus 28:27 except for verb tense.

Exodus 39:21 (#1)
“”

This verse is almost identical to Exodus 28:28 except for the note about Yahweh’s command.

Exodus 39:22 (#1)
“”

This verse is almost identical to most of Exodus 28:31–32.

Exodus 39:23 (#1)
“”

This verse is very similar to Exodus 28:32.

Exodus 39:24 (#1)
“”

This verse is similar to part of Exodus 28:33.

Exodus 39:25 (#1)
“”

This verse is similar to parts of Exodus 28:33.

Exodus 39:26 (#1)
“”

The first part of this verse is almost identical to the first part of Exodus 28:34.

Exodus 39:27 (#1)
“”

Verses 27–29 reflect Exodus 28:39, 40, and 42 but in a different order.

Exodus 39:28 (#1)

“”

Verses 27–29 reflect Exodus 28:39, 40, and 42 but in a different order.

Exodus 39:29 (#1)

“”

Verses 27–29 reflect Exodus 28:39, 40, and 42 but in a different order.

Exodus 39:30 (#1)

“”

This verse is almost identical Exodus 28:36. See 29:6 for the **crown of holiness**.

Exodus 39:31 (#1)

“”

This verse is very similar to Exodus 28:37.

Exodus 39:32 (#1)

“”

This verse marks the end of the narrative of the construction of the Dwelling. More precisely, it seems to mark the beginning of an ending section. Use the natural form in your language for expressing the conclusion of a story.

See: End of Story

Exodus 39:32 (#2)

מִשְׁכַּן אֹהֶל מוֹעֵד

“the Dwelling, the tent of meeting”

The **tabernacle** and **tent of meeting** are the same thing. The two interchangeable terms are brought together here in a poetic doubling to bring this part of the narrative to a close. If your readers would find this confusing you may need to simplify to one or expand in explanation like in the UST. Alternate translation: “holy meeting tent”

See: Doublet

Exodus 39:32 (#3)

וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ

“And the sons of Israel did according to all that Yahweh had commanded Moses; thus they did”

Here, **thus they did** parallels the whole rest of the sentence. Like the doubling of the terms for **tabernacle** this brings the narrative of building to an emphatic conclusion. If this sort of parallelism would convey a meaning other than this emphatic conclusion in your language you may need to use another natural way to close the narrative with emphasis on the Israelites complete obedience. Alternate translation: “And the sons of Israel faithfully did exactly according to all that Yahweh had commanded Moses”

See: Parallelism

Exodus 39:33 (#1)

“”

This verse starts a short narrative of the Israelites bringing and presenting the items for the Dwelling to Moses for inspection. It is a summary of the construction and extended conclusion to the last few chapters. Your team may need to decide how to group verse 32, as it both closes the construction narrative and introduces this next section, which ends with a very similar summary statement in 39:42–43.

See: Introduction of a New Event

Exodus 39:33 (#2)

“”

This verse, especially the list of items, is very similar to 35:11.

Exodus 39:34 (#1)

“and the covering of reddened hides of rams and the covering of hides of sea-cows”

See how you translated similar phrases to this in Exodus 26:14.

Exodus 39:34 (#2)

“the curtain of covering”

See how you translated similar phrases to this in 35:12.

Exodus 39:35 (#1)

“”

See how you translated similar phrases to this in 35:12.

Exodus 39:36 (#1)

“”

This verse is almost identical to 35:13.

Exodus 39:37–38 (#1)

“”

These verses are very similar to 35:14–15.

Exodus 39:39 (#1)

“”

This verse is almost identical with 35:16.

Exodus 39:40 (#1)

“”

This verse is almost identical with 35:17 and parts of 35:18.

Exodus 39:40 (#2)

הַמִּשְׁכָּ֖ן לְאֹ֥הֶל מוֹעֵֽד

“the Dwelling for the tent of meeting”

These refer to the same place. See how you translated the doubling in 39:32. Alternate translation: “the Dwelling, that is the tent of meeting”

See: Doublet

Exodus 39:41 (#1)

“”

This verse is identical to 35:19.

Exodus 39:42 (#1)

“”

This verse is almost identical to the second half of 39:32.

Exodus 39:43 (#1)

וְהִנֵּ֔ה

“and behold”

Here, the word **behold** draws attention to the information that follows. Use a word or marking in your language that draws attention to the next information.

Exodus 39:43 (#2)

כַּאֲשֶׁ֣ר צִוָּ֣ה יְהוָ֣ה כֵּ֖ן עָשׂ֑וּ

“”

This (and really verse 42) is the end of the conclusion of the construction of materials portion of the story. The ending began in 39:32. If your language has specific features that should be part of the end of a section like this, consider using them here.

See: End of Story

Exodus 40:1 (#1)

“”

There is a transition to a new event at the beginning of this chapter. Use the natural form in your language for introducing a new event.

See: Introduction of a New Event

Exodus 40:2 (#1)

בְּיוֹם־הַח֣֖֥֛֚֚֚

Exodus 40:6 (#1)

לִפְנֵי

“before the face of”

Alternate translation: “in front of”

See: Metonymy

Exodus 40:6 (#2)

מִשְׁכַּן אֹהֶל־מוֹעֵד

“the Dwelling, the tent of meeting”

These refer to the same place. See how you translated the doubling in 39:32. Alternate translation: “the Dwelling, that is the tent of meeting”

See: Doublet

Exodus 40:10 (#1)

קֹדֶשׁ קָדָשִׁים

“a holiest holy thing”

Here, **holiest holy** means extremely or uniquely holy. If this form would not express that this item would become uniquely holy in your language you may need to find another way to express this idea. See how you translated this in Exodus 29:37. Alternate translation: “a most holy thing” or “extraordinarily holy”

See: Possession

Exodus 40:12 (#1)

“”

Verses 12–15 are similar to Exodus 29:4–9.

Exodus 40:16 (#1)

“”

This statement starts a new section in which Moses does all the things **just as Yahweh had commanded**; this poetic obedience statement was seen so often in the previous chapter. You may wish to mark this transition and poetic statement in a particular way in your language that is similar to how you did in the last chapter. See 39:32.

See: Introduction of a New Event

Exodus 40:17 (#1)

הוּקַם הַמִּשְׁכָּן

“that} the Dwelling was raised up”

The use of the passive here indicates that the important thing is the completion of the task of setting up the tent on the specific date Yahweh had commanded. If your language would show that focus in a different way, use a natural form to do that. Alternate translation: “that they set up the Dwelling”

See: Active or Passive

Exodus 40:17 (#2)

בַּחֹדֶשׁ הָרִאשׁוֹן בַּשָּׁנָה הַשֵּׁנִית בְּאֶחָד לַחֹדֶשׁ

“in the first month, the second year, on the first of the month”

This refers to exactly one year after God rescued his people from Egypt. See Exodus 12:2.

Exodus 40:17 (#3)

בַּחֹדֶשׁ הָרִאשׁוֹן בַּשָּׁנָה הַשֵּׁנִית בְּאֶחָד

“in the first month, the second year, on the first of”

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: “in month one, year two, on day one of”

See: Ordinal Numbers

Exodus 40:18 (#1)

וַיָּקֶם מֹשֶׁה אֶת־הַמִּשְׁכָּן וַיִּתֵּן אֶת־אֲדָנָיו

“And Moses raised up the Dwelling and placed its bases”

Moses was the leader. It would have been impossible for him to do all this personally; the people helped him set up the Dwelling. All references to Moses from here to all the Dwelling assembly listing through 40:33 can be understood this way. Alternate translation: “And Moses directed the people to raise up the Dwelling, and they placed its bases”

See: Metonymy

Exodus 40:20 (#1)

וַיִּקַּח & וַיָּשֶׂם

“And he took” - “And he put”

In this verse and the next, there may be an exception to the word **he** meaning someone who was helping Moses, because these items were especially sacred. If you have been using a form that indicates that people are helping Moses construct the Dwelling, you may consider switching to “Moses” here.

See: Pronouns — When to Use Them

Exodus 40:21 (#1)

וַיָּבֵא & וַיָּשֶׂם

“And he brought” - “And he set up”

In this verse and the previous verse, there may be an exception to the word **he** meaning someone who was helping Moses, because these items were especially sacred. If you have been using a form that indicates that people are helping Moses construct the Dwelling, you may consider switching to "Moses" here.

See: Pronouns — When to Use Them

Exodus 40:23 (#1)

לִפְנֵי

"before the face of"

Alternate translation: "in the presence of"

See: Metonymy

Exodus 40:25 (#1)

לִפְנֵי

"before the face of"

Alternate translation: "in the presence of"

See: Metonymy

Exodus 40:26 (#1)

לִפְנֵי

"in front of the face of"

Alternate translation: "in front of"

See: Metonymy

Exodus 40:27 (#1)

""

See 30:7.

Exodus 40:35 (#1)

וְלֹא־יָכֹל מֹשֶׁה לָבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הֶעָנָן וּכְבוֹד יְהוָה מָלֵא אֶת־הַמִּשְׁכָּן

"And Moses was not able to go into the tent of meeting, because the cloud had settled on it and the glory of Yahweh had filled the Dwelling"

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 cloud had settled on it and the glory of Yahweh had filled the Dwelling, Moses was not able to go into the tent of meeting."

Exodus 40:36 (#1)

וּבְהֵעָלוֹת הֶעָנָן

"And whenever the cloud was taken up"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Whenever Yahweh's cloud moved"

See: Active or Passive

Exodus 40:37 (#1)

וְאִם־לֹא יֵעָלֶה הֶעָנָן וְלֹא יִסְעוּ עַד־יוֹם הֵעָלֹתוֹ

"but if the cloud was not taken up, then they would not set out until the day it was taken up"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "but if Yahweh did not take up the cloud, then they would not set out until the day he took it up."

See: Active or Passive

Exodus 40:38 (#1)

לְעֵינֵי כָל־בֵּית־יִשְׂרָאֵל

"before the eyes of all the house of Israel"

Here, **before the eyes of** refers to being able to see. All the Israelites could see the cloud and fire. Alternate translation: "and all the house of Israel could see it"

See: Metonymy

Exodus 40:38 (#2)

בֵּית־יִשְׂרָאֵל

"the house of Israel"

Here, **house** represents a people group, the Israelites, who were descended from Jacob, who was also named Israel. If it would be helpful in your language, you could use a metaphor from your language or translate the meaning. This is a common biblical metaphor, so you may want to check other places this occurs. The **house of Israel** is equivalent to "sons of Israel" or "Israelites."

See: Metaphor

Exodus - Chapter 1 Introduction

Structure and Formatting

This chapter is intended to form a smooth transition from the last chapter of the book of Genesis.

- v. 1–7: Jacob's family grows
- v. 8–22: Pharaoh oppresses the Israelites and tries to limit the Israelites' growth

Special Concepts in this Chapter

Israel's growth

Israel grew in number. This was the beginning of God's fulfilling his promises to Abraham. It also caused the Pharaoh to worry that there would be more Israelites than Egyptians, with the result that the Egyptians would be unable to defend themselves against so many people. Pharaoh tried to kill all of the male babies so they would not become soldiers who fought against him. (See: Fulfill and Covenant)

Possible Translation Difficulties in this Chapter

- "All of the descendants of Jacob were 70 in number" This number included both Jacob's children and grandchildren. It may cause confusion, but it is important to remember Jacob only had 12 sons.
- Starting from verse 7, the terms **Hebrews** and **sons of Israel** both refer to the Israelite nation or people group.
- God blesses the Hebrew midwives for lying to the wicked Pharaoh. Translators should not attempt to hide this. They showed that they feared God by disobeying a wicked order in order to preserve the lives of God's people.
- Pharaoh is a specifically Egyptian word for their kings (and queens).

Exodus - Chapter 2 Introduction

Structure and Formatting

- v. 1–10: Moses' birth and early life
- v. 11–15: Moses' attempted intervention and flight
- v. 16–22: Moses settles in Midian
- v. 23–25: God sees the Israelites' plight

Special Concepts in this Chapter

Covenant

At the end of the chapter, God begins to relate to the Israelites based on his covenant with Abraham, Isaac, and Jacob.

Possible Translation Difficulties in this Chapter

Identification of participants

- Moses is the only participant named in most of this chapter. This is because many of the participants play very minor roles and because this part of the story is focusing on Moses' life.

Moses' heritage

In the first part of this chapter, Pharaoh's daughter recognizes Moses as being a Hebrew, but in the last part of this chapter, the Midianites believe him to be an Egyptian.

Ironic situations

- While Pharaoh tried to diminish the power of the Israelites by killing all of their baby boys, God used Pharaoh's own daughter to save Moses.
- Moses believes he is meant to be the rescuer of his people, but they reject him. Ultimately, Moses was correct, but the people rejected him at this point (See: Acts 7).

Exodus - Chapter 3 Introduction

Structure and Formatting

This chapter is one conversation in which Yahweh begins to commission and send Moses to rescue the Israelites.

This chapter records one of the most important events in the history of the Israelite people: the revelation of the name Yahweh at the burning bush. (See: reveal)

Special Concepts in this Chapter

God's holiness

God is so holy that people can not look upon him without dying. This is why Moses covered his eyes. It is also why he took off his shoes. (See: Holy and Assumed Knowledge and Implicit Information)

Yahweh

The name Yahweh is the personal name of God, which he revealed to Moses. Yahweh is probably related to the phrase "I am" which he tells Moses in verse 14. Some translations use all capitals to set this apart: "I AM." Great care must be taken in translating the phrase "I am that I am." (See: Yahweh)

Possible Translation Difficulties in this Chapter

Participants

"The angel of Yahweh," "Yahweh," and "God" all appear to be speaking to Moses and interacting with him from the burning bush. Furthermore, God says that his name is "I AM." (See note above on Yahweh and I AM.) Yahweh and God are the same, while there is speculation about who the angel of Yahweh is.

Exodus - Chapter 4 Introduction

Structure and Formatting

- v. 1–17: Moses hesitates to obey so Yahweh gives Moses signs to prove his commission
- v. 18–28: Moses goes back to Egypt
- v. 29–31: Moses and Aaron meet with the Israelite leaders and tell them what Yahweh said

Potential Translation Issues

Quotations

- There is a difficult transition between 4:4 and 4:5 because the quotation stops in the middle to inject a bit of narrative. When it resumes in 4:5, the sentence seems incomplete (even if merged directly with the quotation fragment in 4:4). (See: Ellipsis)* Yahweh's instructions to

Moses are complex, and there are up to four levels of quotations in this chapter. Translators will need to decide if some of these need to become indirect quotations (if that is possible in their language) and take great care to use the proper quotation markings in the proper locations.

Order of events

- The order of events is not always clear. In 4:14 Yahweh tells Moses that Aaron is coming to meet him, but Yahweh telling Aaron to go meet Moses in the wilderness is not recorded until 4:27.
- The timing of the events in 4:18\-4:27, especially verses 18–19 and 27 in relation to the rest of the events of the chapter, is unclear.

Thus says Yahweh

The first of over 400 occurrences throughout the Old Testament of a standard phrase used to introduce direct, authoritative instruction from Yahweh occurs in 4:22. It occurs ten times in the book of Exodus; nine of these are between chapters 4–11. It would be good for your team to have a standard way to translate this that makes it clear that the words that come next are directly from God. If your language has a standard way of introducing a new message from your leader that alerts the hearers that these are the words of the leader, that would be a good phrase to consider.

Yahweh's attempt to kill someone

The encounter recorded from 4:24 to 4:26 is one of the strangest and most difficult passages in the entire book. Difficulties include:

- To whom do the pronouns refer? Masculine pronouns are used throughout the section, but there are two possible antecedents, Moses (who is not named in the narrative) and Zipporah's son (who was presumably also Moses' son, but this is how he is referred to in this text. For why, see below on why Yahweh did this). Most commentators believe the pronouns refer to Moses.
- Circumcision is described in fairly graphic detail. Different cultures will need to approach this differently. Some may have terms for circumcision, while others may be comfortable translating mostly literally, and others will need to use euphemisms or other strategies to translate. (See: Circumcise)
- The meaning of the phrase **a bridegroom of blood** (ULT) is unknown.
- Why did Yahweh attack Moses? Many commentators conclude that Moses had neglected to circumcise one of his sons because it displeased Zipporah, and Yahweh was holding Moses responsible before he returned to lead the Israelites (who should have been circumcised). When Zipporah repented by circumcising the son herself and touching the foreskin to Moses' feet, Yahweh relents. These conclusions should help inform translation but should not be made explicit in the text.

Study Concepts in this Chapter

Children of God

This chapter introduces the concept that Israel, the people group, is the chosen people of God and God's firstborn son. (See: Elect and People of God and First Born)

Yahweh hardened Pharaoh's heart

Scholars are divided over how to understand this statement. There is debate over how Pharaoh has an active or passive role in the hardening of his own heart. Translators should simply follow the text. In Exodus 4–14 there are ten statements that Yahweh hardens Pharaoh's heart, and ten statements that Pharaoh hardens his own heart. (See: Active or Passive)

Exodus - Chapter 5 Introduction

Structure and Formatting

- v. 1–5: Moses gives Pharaoh Yahweh's message
- v. 6–21: Pharaoh makes the Israelites work harder
- v. 22–23: Moses asks Yahweh why things went badly

Exodus - Chapter 6 Introduction

Structure and Formatting

- v. 1–13, 28–30: Yahweh repeats his commissioning of Moses after the bad events recorded in chapter 5
- v. 14–27: Genealogy of Moses and Aaron

Possible Translation Difficulties in this Chapter

Repetition of events:

Most of the content of this chapter is very similar to the events and dialogue in chapters 3–4. For consistency, translators should consult the decisions they made there while keeping in mind that this narrative is not exactly the same. Also, verses 10–12 and verses 28–30 are very similar to each other. These events are probably a recommissioning of Moses. After his first encounter with Pharaoh went very poorly and the Israelites seem to reject God, Yahweh reminds Moses of his promises and power.

Referring to God

A name for God (**Yahweh**) and a title for God (**El Shaddai**) are mentioned in this chapter (6:2\-6:3). The precise meaning of El Shaddai is not known, but most scholars think it means something like "almighty." Translators who have worked on Genesis may find confusing the statement that Abraham, Isaac, and Jacob did not know Yahweh as the name of God.

Other possible translation difficulties:

With little explanation, a large portion of the chapter is devoted to the genealogy of Moses and Aaron. Some of the

people in the genealogy lived much longer than is normal for humans today. If translators are not familiar with the lengths of people's lives in the early days of the world (as recorded in Genesis, especially chapter 5), this may cause confusion.

Study Concepts in this Chapter

Promised Land
According to the covenant Yahweh made with Abraham, Egypt is not the home of the Hebrew people. Their home is the Promised Land in Canaan. The people are to return home to their land. (See: Covenant and Promised Land)

God and his people
In verse 7, note the mention of a very important biblical theme of God being "your God" and the special relationship that his people have with him.

Exodus - Chapter 7 Introduction

Structure and Formatting

- v. 1–9: The end of Yahweh's re-sending of Moses and Aaron to Pharaoh
- v. 10–13: Pharaoh's first refusal, the sign of the snakes
- v. 14–25: First plague: the Nile turns to blood

Special Concepts in this Chapter

Miracles
When Yahweh had Moses perform miracles, Pharaoh's men were able to copy these miracles. It is unknown how they were able to do this, but since it was not from Yahweh, they were probably done under some evil power. (See: Miracle and Evil)

Pharaoh's hard heart
Pharaoh's heart is often described as hard, strong, or heavy in this chapter. This means that he was not willing to obey Yahweh's instructions.

Possible Translation Difficulties in this Chapter Include:

- Moses as God to Pharaoh
- A number of difficult terms: prophet, signs, wonders, miracles, sorcerers, magicians, magic, judgments, canals, reservoirs
- The use of "heart" to refer to the seat of will and emotion
- Up to third-level quotations

Exodus - Chapter 8 Introduction

Structure and Formatting

- v. 1–15: Second plague: frogs
- v. 16–19: Third plague (first that magicians cannot imitate): gnats
- v. 20–32: Fourth plague: flies

Possible Translation Difficulties in this Chapter

- the exact insects in plagues 3–4 are not certain; translation teams will need to decide what insects they can use for each
- Pharaoh makes his own heart heavy, that is, he determines to be proud and resist Yahweh twice in this chapter
- the Israelites' sacrifices are spoken of as an abomination to the Egyptians, but it is not specified how or why that is

Lifting up the hand and staff:
In the next few chapters, God will instruct Moses or Aaron or both to raise his hand or staff or both hand and staff. The narrative will then record who will raise his hand or staff or both. The instruction and the action do not always match exactly. God may say raise your hand, and the narrative may say that Moses raised his staff. These are not conflicting reports. Translators should understand that the hand and the staff are always understood together. They are one unit, and they can both be mentioned, or they can be mentioned separately. In each case, Moses or Aaron raises his hand with the staff in it. This fact is merely expressed differently.

Exodus - Chapter 9 Introduction

Structure and Formatting

- v. 1–7: Fifth plague (first that does not affect Israelites): disease kills livestock
- v. 8–12: Sixth plague: boils
- v. 13–35: Seventh plague: hail
- v. 27–35: Pharaoh seems to repent, but it does not last

Possible translation difficulties in this chapter

- animals are affected in both the fifth and seventh plagues, in the fifth, the word is specifically related to domestic animals (livestock) while the word used in the seventh is more general

Exodus - Chapter 10 Introduction

Structure and Formatting

The text does not specify, but some time seems to have passed between chapters nine and ten (See: 9:31–32 and 10:5).

- v. 1–20: Eighth plague: locusts
- v. 16–20: Pharaoh seems to repent, but it does not last
- v. 21–29: Ninth plague: darkness

Exodus - Chapter 11 Introduction

Structure and Formatting

Chapter 11 is a transition point in the book. The previous nine plagues (in their three sequences of three) have come to

an end and the last plague, the death of the firstborn, is about to occur, along with the Passover and the Exodus itself. It is difficult to know if the events in chapter 11 all are recorded in the order in which they happened. For translation, you should follow the order of the text if it will not confuse your readers.

It may be helpful to think that after the end of chapter 10, Yahweh spoke to Moses immediately, before he actually left Pharaoh's presence (v. 1-2). 11:3 is a comment suggesting that the Egyptians will be willing to do as the Israelites are told to ask them to do in 2. In verses 4-7 Moses gives Pharaoh and his officials a message from Yahweh that Yahweh is giving to Moses right at that moment. At the end of 8 Moses leaves Pharaoh's presence (completing the interaction from the end of ch. 10). 11:9 may either be Yahweh telling Moses what is going to happen, or it could be part of the summary that occurs in verse 10. Verse 10 summarizes what has happened in chs. 5–10 (especially the plagues in chs. 7–10) in preparation for the great last plague.

Exodus - Chapter 12 Introduction

Structure and Formatting

The events of this chapter are known as the Passover. They are remembered in the celebration of Passover. (See: Passover)

1. Instruction v. 1–28

- v. 1–20: Yahweh gives instructions
- v. 1–11: how to eat this Passover
- v. 12–13: description of the plague
- v. 14–20: directions for future celebration of Passover
- v. 21–28: Moses repeats Yahweh's instructions to Israelites

1. Narrative v. 29–42: Passover and Exodus
2. Instruction v. 43–49: which foreigners may eat Passover
3. Summary Narrative v. 50–51

Special Concepts in this Chapter

Unleavened bread

The concept of unleavened bread is introduced in this chapter. Its significance stems from its connection to the events in this chapter. (See: Unleavened Bread)

Ethnic segregation

The Hebrew people were to be separate from the rest of the world. Because of this, they separated themselves from other people groups. At this time, these foreigners were looked upon as unholy. (See: Holy)

Potential Translation Issues:

Passover

Pronoun usage

In the long quotation (verses 3–20) that Yahweh tells Moses and Aaron to convey to the Israelites, he speaks of them in the third person ("they must") in 12:3–4 and 12:7–8 and to them in the second person ("you must") for all the rest of the instruction. Some languages may need to keep the pronoun person consistent throughout the quotation.

You plural

In this chapter, almost every occurrence of "you" or "your" is plural. Each one refers to all the Israelites. Those that are not will be marked. If your language uses different forms of "you" depending on the number of people addressed, use a plural form throughout unless otherwise noted. (See: Forms of 'You' — Dual/Plural)

Exodus - Chapter 13 Introduction

Structure and formatting

1. Instruction

- v. 1–2: First mention of setting apart the firstborn
- v. 3–10: Reiteration of the Passover instructions from 12:14–20 and 24–27, with a focus on telling to Yahweh's deeds to the future generations of Israelites
- v. 11–13: More details on setting apart the firstborn
- v. 14–16: Reiteration of purpose: telling to future generations

1. Narrative

- v. 17–22: Some details of the exodus

Special concepts in this chapter

- There are several concepts that will be important to understand and translate with care (some have already been encountered in Exodus). They are: set apart, sign, symbol, redemption, and sacrifice.

Other possible translation difficulties in this chapter

- There are a number of names of people groups and places in this chapter. However, many have been translated in earlier passages.
- Transporting the bones of Joseph may be an unknown concept in some places.
- It may take some time to decide on a good translation for the pillars of fire and cloud that lead the Israelites.

Exodus - Chapter 14 Introduction

Structure and Formatting

This whole chapter is the record of an important event in the history of Israel known as the "parting of the sea of reeds (Red Sea)." Throughout this chapter and chapter 15, the word "sea" is used. Exodus 13:18 and 15:22 show that this is the sea of reeds (Red Sea). Since the text does not explicitly say that though, the ULT will only say "sea." In your translation, it may help people to be more specific than the text if just using "sea" is confusing.

Special Concepts in this Chapter

Pharaoh's chariots

These chariots were a fighting force. Pharaoh took an army to kill the Hebrew people. (See: Assumed Knowledge and Implicit Information)

Important Figures of Speech in this Chapter

Rhetorical Questions

The Israelites asked a few rhetorical questions of Moses. These questions were not really directed at Moses, but at Yahweh. This showed their lack of faith in Yahweh. (See: Rhetorical Question and Faith)

Exodus - Chapter 15 Introduction

Structure and Formatting

Verses 1b-18 and 21b of chapter 15 are poetry. They are a song of praise to Yahweh because he defeated and destroyed the Egyptian army (Exodus 14:26–28). Translating poetry should be done by someone who is a skilled poet in the target language. Because the forms of poetry are so different in different languages, a translation that is good poetry in the target language may seem very different from the original poem. The structure may look quite different. The poet will be well served by looking at the entire poem from multiple perspectives. He will need to know the meaning of the poem, the themes and discourse structure of the poem, and the feelings that the poem is supposed to create in the reader at each point (UST, tNotes). He will need to understand how that was accomplished by the original form and structure (ULT). Then he will need to compose the translated poem using forms and structures that have the same or similar meaning, themes, discourse elements, and feelings in his own language. Unlike in many other places, most notes in this chapter will not advise towards expressing meaning in plain ways or combining parallel phrases as that advice would be too simplistic for handling poetry.

Structure

This song follows a basic AB structure which is given to us in verse 1b-c and 21b-c:

- A - praise to Yahweh - he is magnificent (expressed in various words)
- B - because he defeats our enemies

The song can be divided into three major sections, each of which is patterned as: AB(a)b. Each section starts with an AB portion which is characterized by fewer verbal forms (especially the A portion). The section then elaborates on each. Note that there are other possible analyses of the structure of the poem.

Here is an outline of the structure according to this model:

- Section 1 (See: alternate breakdown below):
- 1b: A "Let me sing to Yahweh, for he has triumphantly triumphed;"
- 1c: B "the horse and the one riding it he threw into the sea."
- 2–3: a
- 4–5: b
- Section 2:
- 6a: A
- 6b: B
- 7a: a "And in the abundance of your majesty"
- 7a-10: b "you overthrow those who rise up against you … "
- Section 3:
- 11: A
- 12: B
- 13a: a (possibly) "In your covenant loyalty"
- 13a-17: b
- 18: finale

Alternate breakdown of section 1: it is possible to view 1b-c as the introduction and divide verse 2 such that:

- 2a: A "Yah is my strength and my song"
- 2b: B "and he has become my salvation"
- 2c-3: a
- 4–5: b

Themes:

There are several images and themes that are throughout the song as well as some that are throughout an individual section.

- "High" versus "low": Yahweh is high, while his enemies are low.
- The following words are all related to the idea of being high or rising up: **triumph** (1), **exalt** (2), **majestic** (6, 11), **majesty** (7), and **the mountain of** Yahweh's **possession** (17). In the last case, Yahweh's people are brought to a high place with him.
- In contrast, his enemies are low. Note in 15:7, Yahweh overthrows those who **rise up against** him. Ideas of being low are as follows: **sank** (4, 10), **deeps** (5), **descended into the depths** (5), **melted away** (15), and **fall on them** (16).
- The strength of Yahweh in 15:2, 15:6, and 15:13.

- The effectiveness of Yahweh's hand versus the enemy's hand. Yahweh's hand (and arm) is effective in 15:6, 15:12, 15:16, and 15:17 but the enemy's hand is ineffective despite his boasting in 15:9.
- There is parallel imagery near the end of each section. The enemy is compared three times by simile to a heavy, inert object. In 15:5 and 15:16 that is a **stone**, in 15:10 that is **lead**.
- More parallel imagery occurs at the end of sections one (5) and two (10): that of the enemy sinking in the water and being covered by it.
- In sections two and three the water (8) and the other peoples (16) are made still by Yahweh.
- Section two begins and ends with **majestic** (6, 10) and that word is picked up in the beginning of section three (11).
- In section two (9), the enemies seek to **dispossess** (or disinherit) the Israelites; in section three (16), the Israelites come to live in the land of Yahweh's **possession** (or inheritance).
- In 15:11, three themes for the third section are introduced. These are each expanded on in that section.
- **Holiness** occurs again in 15:13 and 15:16
- **Fear** is vividly described in 15:14–16 (shake, terror, panic, trembling, melted away, dread)
- Yahweh **does miracles** to protect and build a home for his people
- 15:14–16 are a chiasm, a complex parallel structure where concepts are repeated in reverse order:
- A: 14a: peoples (nations) *become* afraid
- B: 14b: *inhabitants* of Philistia are afraid
- C: 15a: *rulers* of Edom are afraid
- C': 15b: *rulers* of Moab are afraid
- B': 15c: *inhabitants* of Canaan are afraid
- A': 16a: people *become* afraid
- In section three, there is another parallel structure:
- 13: you led this people => 16: your people pass by
- v13: this people you redeemed => v16: this people you acquired (or purchased or ransomed)
- v13: you led them to the home => 17: you will bring them … to the place … you made
- v13: of your holiness => v17: the Holy Place

Special Concepts in this Chapter

The Israelite's discontent

In 15:24 the word **murmur** is introduced for the first time. This is a very strong term for "grumble" or "complain" that is used to describe the Israelites' attitude throughout their time in the wilderness. It occurs several times in Exodus and Numbers.

Yahweh's laws

In verses 24–26, there is an introductory revelation of the requirement that Israel keep the covenant by obeying the law of Moses. (See: Law of Moses and reveal)

Exodus - Chapter 16 Introduction

Structure and Formatting

This entire chapter is the story of the Israelites complaining about food and Yahweh providing food. Verses 22–30 introduce the Sabbath.

Special concepts in this chapter

Complaints

After complaining about the water, the Israelites complained that they had less food than in Egypt. This is intended to show their ungratefulness and their sinful view of Yahweh. (See: Sin)

Prohibition against storing food

The people were not allowed to store the food, called manna, that Yahweh provided to them. This is because they were to trust in Yahweh to provide for their needs every day. (See: Trust)

Sabbath

This is the first recorded celebration of the Sabbath rest. (See: Sabbath)

Possible translation difficulties in this chapter

Bread as food

Yahweh speaks of the food that he will send as if it were bread. The manna he gave them was perhaps not literally bread. The Israelites would eat this food every day, just as they had eaten bread every day before this. Alternate translations: "food" or "food like bread" (See: Bread and Metaphor)

Chronology

16:34–36 are written from a much later perspective. Translators will need to find a way to show that this portion gives background information from a much later point (at least 40 years).

Box of the Covenant

Related to the chronology issue, although the covenant has not yet been made, it is referenced in Exodus 16:34. This is probably an editorial comment made after these events. (See: Covenant)

Wilderness of Sin

Sin is the name of a part of the Sinai Wilderness. It is the description of a place, and it has nothing to do with sinning. (See: How to Translate Names)

Exodus - Chapter 17 Introduction

Structure and Formatting

- v. 1–7: the Israelites complain and Yahweh gives them water
- v. 8–16: Israel defeats Amalek in battle

Important Figures of Speech in this Chapter

Rhetorical questions
Moses uses several rhetorical questions in this chapter. The purpose of these questions is to convince people of their sin. Likewise, the people's rhetorical question shows their ignorance. (See: Rhetorical Question and Sin)

Other Possible Translation Difficulties in this Chapter

Wilderness of Sin
Sin is the name of a part of the Sinai Wilderness. It is not the description of a place, and it has nothing to do with the act of sinning. (See: How to Translate Names)

Naming
As in the last couple of chapters, places and things are named for what happens in that location. In this chapter is Massah (which means "test"), Meribah ("arguing"), and an altar named "Yahweh is my Banner," because Yahweh will be at war with the Amalekites forever.

Exodus - Chapter 18 Introduction

Structure and Formatting

- v. 1–12: Jethro visits Moses and hears all that Yahweh has done
- v. 13–27: Jethro observes Moses and advises him to set up a subsidiarity leadership structure; Moses does so

Special Concepts in this Chapter

Leadership lessons
Jethro taught Moses an important leadership lesson in this chapter. Many scholars look at this chapter for important leadership lessons. Moses delegated some of his responsibilities to other godly men so that he would not become worn out by all the demands made of him. (See: Godly)

Possible Translation Difficulties

Order of events
The timing of the events in 18:2 is not clear and, whatever their timing, may be difficult to translate. The question: Is Jethro's **taking** Zipporah related to the past event of Moses sending her back to him at some otherwise unmentioned point in time, or is Jethro's **taking** related to his coming to meet Moses in 18:5.

Verse 11
18:11 is difficult in the original and requires interpretation.

God and Yahweh
In this chapter, God, who is named Yahweh in much of the rest of the book, is mostly referred to as God instead of by his name as is usual. Translations should not suggest that they are not different beings.

Kinship: Father-in-law
Jethro is the father of Moses' wife. Some languages may make a distinction between that and a woman's father-in-law. If that is the case, note it in verses: 1–2, 5–8, 12, 14–15, 17, 24, and 27. (See: Kinship)

Participant reference
Jethro is often referred to simply as the father-in-law of Moses in this chapter. He is also named explicitly (referred to by name) an unusually high number of times (it would be more usual to have more pronouns referring to him). Frequent use of his name is likely to emphasize his familial ties and authority (or honored status). Some languages may need to alter the way he is referred to for naturalness or to convey the same sense of familial ties and authority (or honored status).

Exodus - Chapter 19 Introduction

Structure and Formatting

This chapter consist of a series of Moses going up Mount Sinai, talking to Yahweh, coming down, and talking to the people. He is being the intermediary, carrying messages between Yahweh and the people.

- v. 1–2: Arrival at Sinai
- v. 3–8: First cycle of Moses going up and down for instruction and response
- v. 9–15: Second cycle, people get ready to hear God
- v. 16–19: God speaks to the people from the mountain
- v. 20–25: Third cycle

Special Concepts in this Chapter

"A kingdom of priests"
The function of the priests was to intercede for the people. The Levites were the only priests in Israel; this is a metaphor indicating that the nation was to intercede for the world as a whole. They were also to be holy, or set apart, from the rest of the world. (See: Priest and Metaphor and Holy)

Revealing the law
The events of this chapter are concerned with preparing the people to receive the law of Moses. The people go through all of this to prepare themselves for the law, which shows the great importance of this event for Israel. (See: Law of Moses)

Boundaries between Yahweh and the people
Moses is told to make the people holy in preparation for meeting Yahweh, then boundaries are set up to keep the people separate from Yahweh, and then the priests are told to make themselves holy. The theme of a holy separation is beginning to be developed that will become much of the law code.

Exodus - Chapter 20 Introduction

Structure and Formatting

- v. 1–17: Yahweh gives the Ten Commandments
- v. 18–21: the people react
- v. 22–26: Yahweh gives a little more explanation about idols and altars

Special Concepts in this Chapter

Covenant

Yahweh's covenant faithfulness is now based on the covenant he made with Abraham as well as the covenant he is making with Moses. (See: Covenant Faith and Covenant)

Form of you

The singular form of you is used in the commandments; however, the commandments applied to the whole Israelite community. There is both a singular and a corporate aspect to them. You may need to choose between singular and plural if your language makes that distinction. (See: Singular Pronouns that refer to Groups)

Exodus - Chapter 21 Introduction

This chapter begins to give the Israelite civil case law, that is, the explanation of how to apply the principles condensed in the ten commandments.

Structure:

- 1: Introduction
- 2–6: Laws regarding male slaves
- 7–11: Laws regarding female slaves
- 12–17: Capital crimes
- 18–36: Liability laws
- 18–27: Regarding human violence
- 28–36: Regarding damage done by or to animals

Translation Issues in this Chapter

Hypothetical situations

Throughout the case law, a hypothetical situation is introduced with "when" or "if." It is followed by a description of the situation; then there is the penalty or action to be taken in those situations. A hypothetical person may be introduced with "anyone" or "whoever." Most verses for the next several chapters will have these hypothetical situations. See: Connect — Hypothetical Conditions Translators familiar with Hebrew may want to notice that, generally, major divisions are introduced by כִּי (ki) and minor divisions within a topic are introduced by אִם ('im).

Passive construction

Many portions of these situations are written in the passive voice. Some languages may have to change all or some of these to active voice. See: Active or Passive.

Daughters sold as servants

The section from 21:7–11 may be somewhat confusing because a daughter that is sold as a servant is seamlessly connected to her becoming someone's wife. It seems the two things could be closely related.

Ransom payment

In 21:30 a man whose bull killed someone may evade the death penalty by paying a ransom price, but the conditions for that happening are not clear.

Exodus - Chapter 22 Introduction

Structure

This chapter continues the list of case laws for Israel. We will not attempt to provide an outline since almost every verse is about a different case.

Translation Issues in this Chapter

Hypothetical situations

Throughout the case law a hypothetical situation is introduced with "when" or "if." Then there is a description of the situation, and then there is the penalty or action to be taken in those situations. A hypothetical person may be introduced with "anyone" or "whoever." Most verses for the next several chapters will contain these hypothetical situations. See: Connect — Hypothetical Conditions Translators familiar with Hebrew may want to notice that, generally, major divisions are introduced by כִּי (ki) and minor divisions within a topic are introduced by אִם ('im).

Passive construction

Many portions of these situations are written in the passive voice. Some languages may have to change all or some of these to active voice. See: Active or Passive.

Exodus - Chapter 23 Introduction

Structure

This chapter continues the list of case laws for Israel. It also touches on the patterns of life regarding the Sabbaths (23:10–12) and Festivals (23:14–19). At 23:20 Yahweh begins telling them about their future as they go to and live in the promised land.

Special Concepts in this Chapter

Celebrations of feasts and festivals

The people of Israel were required to celebrate certain feasts and festivals. These were part of the law of Moses, and some are described in this chapter. Their purpose was to worship Yahweh and to remember the great things Yahweh has done for them.

Exodus - Chapter 24 Introduction

Structure

- v. 1–2: Yahweh summons Moses
- v. 3–8: Moses reads the covenant and the people accept it; this is ritually marked by sacrifice and sprinkling of blood
- v. 9–11: Moses and Israelite elders go up the mountain, see God and eat
- v. 12–15: Yahweh summons Moses further up the mountain without the other elders, and he goes
- v. 16–18: Description of Yahweh's glory, and Moses is at the top of the mountain

Potential Translation Issues

- there are a number of similes used to describe people's encounter with God
- "covenant" appears in a variety of ways
- the mountain, the mountain of God, and Mount Sinai are all the same location

Special Concepts in this Chapter

Moses' covenant

The people of Israel promise to obey the covenant Yahweh made with Moses. Their continued blessings were contingent upon their obedience to this covenant. (See: Promise and Covenant)

God's holiness

Because Yahweh is perfectly holy, he can only be approached in a certain way. Because of this, only Moses was allowed near Yahweh. This is also why Yahweh is described as a "devouring fire." (See: Holy)

Exodus - Chapter 25 Introduction

Structure:

- v. 1–7: Instructions for gifts the Israelites may give to help build the place where they will worship God
- v. 8–9: Introductory building instructions
- v. 10–22: Instructions for building the Box of the Testimony
- v. 23–30: Instructions for building the table
- v. 31–39: Instructions for building the lampstand
- v. 40: Summary instruction

Special Concepts in this Chapter

- The tent of meeting and Box of the Testimony are introduced in this chapter.
- Translators will need to take special care in translating the concept of atonement.

Potential Translation Issues in this Chapter:

- There are many unfamiliar items in this chapter. Fortunately they are mostly all physical items. Translators will have to try to understand what each item is and translate it into the closest equivalent in their culture. It may be helpful for translators to try to find images depicting some of the items the Israelites were to make.
- There are some biblical weights and measurements that translators may not have encountered before.
- From 25:11 until the end of chapter 30, almost every instruction regarding the construction of the tent of meeting and all the associated items are given with a singular form of "you," as if Moses himself would make them. However, it is clear and made explicit in chapter 31 that certain skilled craftsmen will receive these instructions from Moses and make these items. In some languages you may need to change from second to third person throughout, following the pattern in 25:10. There are a few exceptions which will have their own note. See: First, Second or Third Person and Singular Pronouns that refer to Groups.

Exodus - Chapter 26 Introduction

- The sacred tent has four layers (from inside to out): linen, goats' hair, tanned rams' skins, and fine leather.
- There are multiple different curtains described using three different Hebrew words: one sort of curtains to make the walls of the tent (26:1–13), another to separate the Holy Place and Most Holy Place (also known as Holy of Holies) (26:31–34), and another for the entrance of the sacred tent (26:36–37). If there are words in your language that would make a distinction between these sorts of hanging cloths, it would be appropriate to make a distinction in your translation.

Structure and Formatting

This chapter is a continuation of the material in the previous chapter.

- v. 1–30: Instructions for constructing the exterior of the sacred tent
- v. 1–6: Inner covering
- v. 7–14: Outer covering layers
- v. 15–30: Wooden framework
- v. 31–35: Instructions for arranging the interior of the sacred tent
- v. 36–37: Instructions for hanging the entrance curtain

Special Concepts in this Chapter

The tent of meeting

This chapter gives specific instructions regarding the building of a tent where Moses would meet Yahweh and the box would be stored. This would eventually become the Dwelling. (See: Tabernacle and Holy)

Exodus - Chapter 27 Introduction

Structure and Formatting

This chapter is a continuation of the material in the previous chapter.

- v. 1–8: Instructions for constructing the altar
- v. 9–19: Instructions for constructing the outer curtain walls forming the courtyard around the sacred tent
- v. 20–21: Instructions for the lampstand

Special Concepts in this Chapter

The tent of meeting

This chapter gives specific instructions regarding building the courtyard area around the Dwelling containing the altar where priests made sacrifices to Yahweh.

Potential Translation Issues

- The verb **make** at the beginning of 27:9 is the only verb from verses 9–18. Some languages may be able to translate a clause chain this long without additional verbs. Others (including English), will need to supply at least a minimum number of verbs (ULT) or quite a few verbs (UST) for naturalness.
- There continue to be a number of possibly unknown terms, still all tangible objects.

Exodus - Chapter 28 Introduction

Structure

- v. 1: Introduction - Aaron and sons will become priests
- v. 2–5: General introduction of sacred clothing
- v. 6–14: Instructions for the ephod
- v. 9–14: Instructions regarding stones on ephod
- v. 15–28: Instructions for the breastpiece
- v. 17–21: Instructions regarding stones on breastpiece
- v. 22–28: Instructions for mounting the breastpiece on the ephod
- v. 29–30: Aaron should wear things over his heart
- v 31–35: Instructions for making the robe with bells and pomegranates
- v. 36–38: Instructions regarding the turban
- v. 39–41: Closing general instructions regarding clothing
- v. 42–43: Instructions on making and wearing undergarments
- v. 43b: Closing statement

Special Concepts in this Chapter

Holy garments

Because Yahweh is holy, only the priests could approach him, and when they did they had to be wearing specially made clothing. (See: Priest and Holy)

Potential Translation Issues

- Verses 17–20 list 12 kinds of stone. Scholars are not sure which kinds of stones the Hebrew words refer to. Some translations list different stones. The UST gives the probable color of the gemstones. Translators may use names of familiar gem stones.

Exodus - Chapter 29 Introduction

Large translation teams working on multiple books at the same time should note that this chapter is very similar to Leviticus 8.

Structure

As you translate, you may perceive a different structure in this chapter than what is below. Feel free to organize in a way that is clear in your language. This chapter is really one united whole; the outline below is one possible way of subdividing it. The Consecration of the Priests

- v. 1–3 Preparing items
- v. 4–9 Preparing Aaron and his sons
- v. 10–14 Sacrificing the bull to purify the altar
- v. 15–34 Sacrificing the rams
- v. 15–18 The first ram wholly burned
- v. 19–28 The second ram used for consecrating and divided for eating
- v. 29–30 Priestly succession
- v. 31–34 More instructions regarding eating the second ram
- v. 35–37 Instructions to do all this for seven days
- v. 38–41 Instructions for perpetual offerings
- v. 42–46 Yahweh's affirmation

Special Concepts in this Chapter

Consecrating priests

This chapter records the process of consecrating priests. The priests were to be set apart from the rest of Israel because Yahweh is holy. (See: Consecrate and Priest and Holy)

Other Possible Translation Difficulties in this Chapter

Forms of you
For this chapter, it seems that the singular "you" that Yahweh has been using to give Moses general instructions for the last several chapters now actually refers to Moses himself. If you have been translating the instructions using a plural form of you or by shifting the instructions to the third person, you should switch back to a singular form referring directly to Moses for this chapter.

"I will live among the Israelites"
As God, Yahweh is everywhere and cannot be limited to a single space. This phrase indicates that he permanently remains within Israel in a special way while they have the ark.

Exodus - Chapter 30 Introduction

This chapter is mostly a return to instructions for building worship equipment for the sacred tent. The forms of "you" are mostly singular. However, they again refer to the workmen that Moses will instruct, so you should return to whatever form you have been following in chapters 25–28.

Structure:

- v. 1–10: Incense altar
- v. 1–6: Instructions for making the incense altar
- v. 7–10: Use of the incense altar
- v. 11–16: Ransom money for taking a census
- v. 17–21: Instructions for a washbasin
- v. 22–30: Anointing oil
- v. 22–25: Instructions for making the oil
- v. 26–33: Instructions for using the oil v- 34–38: Making and using sacred incense

Special Concepts in this Chapter

Atonement
Through the offering of blood and money, things and people were kept in God's favor. (See: Atonement)

Holiness
Some items in this chapter became so holy that they could make other things holy. (See: Holy)

Unknown terms
There are a number of ingredient terms that are unknown even to scholars.

Exodus - Chapter 31 Introduction

Structure and Formatting

- v. 1–11: Selection of the skilled craftsmen
- v. 12–17: Sabbath instruction
- v. 18: the end of Exodus' recording of the law of Moses (See: Law of Moses)

Special Concepts in this Chapter

Sabbath
As described in this chapter, the Sabbath is more than just a day of worship or celebration. Its significance extends beyond a way to help people rest. It is a major part of the identity of the Hebrew people. (See: Sabbath)

Exodus - Chapter 32 Introduction

Structure and formatting

The events in verses 1–6 of this chapter occured while Moses spoke with God and therefore happened sometime during the events recorded between Exodus 24:15 and Exodus 31. (See: Connect — Simultaneous Time Relationship)

- v. 1–6: The people ask Aaron to make them a god and he makes the golden calf
- v. 7–29 - Yahweh and Moses' reaction
- v. 11–14 - Moses intercedes for the people
- v. 30–34 - Moses intercedes for the people

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 32:18.

Special Concepts in this Chapter

Idolatry
The making of the golden calf was considered a form of idolatry. (See: Assumed Knowledge and Implicit Information)

Exodus - Chapter 33 Introduction

This chapter is largely about Moses continuing to negotiate for a closer relationship between Yahweh and himself and Yahweh and the people. There are a number of important theological issues addressed, especially Yahweh's holiness and character. Several key terms appear.

Structure:

- v. 1–6: Moses negotiating with Yahweh to go with Israel
- v. 7–11: the temporary tent of meeting
- v. 12–23: Moses negotiating with Yahweh to see his glory

Potential Translation Issues

Yahweh's statement to Moses in verse 5 seems to have happened before the people's reaction in verse 4, so in some languages you may need to reverse them.

Verses 7–11 seem to be background, general information about a somewhat unspecified time period. Be sure this is clear in how you structure these verses. See the beginning of verse 7 in the UST. While the term in verses 7–11 is often used interchangeably with the Dwelling that will be built in chapters 35–39, it is a temporary and different tent. One distinguishing feature is that it is well outside the camp, while the Dwelling will be in the center of the camp.

The word **tent** in verses 7–11 refers either to this temporary "tent of meeting" that Moses set up or to the tents that the Israelites lived in. Pay attention throughout these verses to which tent is referred to.

Exodus - Chapter 34 Introduction

Outline

- v. 1–4 Yahweh orders Moses to return to the mountain
- v. 5–9 Yahweh reveals himself to Moses and Moses reacts
- v. 10–28 Covenant renewal
- v. 29–34 Moses reports to Israel

Possible Translation Difficulties in this Chapter

- In verse 1, Yahweh says he will write on stone tablets, yet later (v. 27–28) he commands Moses to write and the text says Moses writes.
- Yahweh reveals something significant about himself or his character to Moses. There are a number of difficult terms and concepts.
- The biblical metaphor of true worship as sexual fidelity appears in v. 14–16.
- Several verses are repeated either exactly or closely from earlier chapters.
- In v. 12–26 Yahweh appears to give a different 10 commandments from those in Exodus 20 (but also largely repeated from other earlier parts of Exodus), raising the question of what was actually written on the stone tablets in v. 28.
- The concept of Moses's shining face may be difficult in some cultures.

"He will bring the punishment for the fathers' sin on their children"

This phrase does not mean that a child is necessarily punished for the sins of their parents. Many scholars believe that this passage indicates that a parent's sins will have consequences that will affect their children and grandchildren. (See: Sin)

Exodus - Chapter 35 Introduction

Structure

- v. 1–3: reiteration of Sabbath command
- v. 4–9: list of materials for donation (See: Exodus 25:1–7)
- v. 10–19: things they need to make for the Dwelling complex
- v. 20–29: the people bring all the things listed
- v. 30–36:1: appointing of lead craftsmen to build these things

Translation Issues in this Chapter

- In the last chapter some repetition of Yahweh's instructions began, mostly around the covenant commands. Starting in this chapter and even more so in chapter 36, the commands regarding the construction of the Dwelling complex are repeated, often word for word, from chapters 25–31. In many verses the only difference will be a change of verb form from instruction to completion. As much as possible, these parallels will be pointed out for the translators with links to the previous verses. Translators should refer back to the previously translated verses for consistency and because notes in this section may not cover everything that was covered in the initial instruction section.
- Many items, materials, and processes for building the Dwelling may be unknown, but should have already been addressed in chapters 25–31.

Exodus - Chapter 36 Introduction

Structure

- v. 1: finish Moses' instruction
- v. 2–7: craftsmen collect materials from Moses, inform him the people should stop bringing things because they have too much already -v. 8–38: construction of the Dwelling, verse-by-verse quotations marked below
- v. 8–18: quote Exodus 26:1–11
- v. 19–34: quote Exodus 26:14–29
- v. 35–36: quote 26:31–32
- v. 37–38: quote 26:36–37

Translation issues

- The first verse of this chapter goes with the last chapter.
- Most of this chapter exactly quotes chapter 26 with a shift from instruction to past narrative form on the verbs and a few other minor changes; some are Hebrew word order that will be invisible here. Be sure to consult your previous work for consistency.
- Throughout verses 8–38 the word **he**is used. This is a generic noun referring to any of the team of skilled craftsmen. You could also change it to "they" if that would be understood better in your language. (See: Generic Noun Phrases and First, Second or Third Person)

Exodus - Chapter 37 Introduction

Structure

- v. 1–9 Making the ark, see Exodus 25:10–20
- v. 10–16 Making the table, see Exodus 25:23–29
- v. 17–24 Making the lampstand, see Exodus 25:31–39
- v. 25–28 Making the altar for incense, see Exodus 30:1–5
- v. 29 Making the oil and incense, see Exodus 30:22–38

Potential translation issues

- This chapter continues the record of the construction of the Dwelling and the items for it in almost exact repetition of Yahweh's instructions. Be sure to consult your previous work for consistency.
- Throughout the chapter the word **he** is used. This is a generic noun referring to any of the team of skilled craftsmen. You could also change it to "they" if that would be understood better in your language. (See: Generic Noun Phrases and First, Second or Third Person)

Exodus - Chapter 38 Introduction

- This chapter continues the record of the construction of the Dwelling and the items for it in almost exact repetition of Yahweh's instructions. Be sure to consult your previous work for consistency. Verses 1–20 of this chapter follow Exodus 27:1–19 almost verse for verse.
- Throughout the chapter the word **he** is used. This is a generic noun referring to any of the team of skilled craftsmen. You could also change it to "they" if that would be understood better in your language. (See: Generic Noun Phrases and First, Second or Third Person)

Exodus - Chapter 39 Introduction

- This chapter continues the record of the construction in almost exact repetition of Yahweh's instructions. The special, holy clothing mentioned in previous chapters is produced to the correct specifications in this chapter. (See: Holy) Be sure to consult your previous work to maintain consistency. Verses 1–31 of this chapter follow Exodus 28:1–37 with some differences. Verses 33–41 follow 35:10–19.
- Throughout the chapter the people making the items are referred to interchangeably as **he** or **they**. Both are generic nouns referring to any of the team of skilled craftsmen. You could change all instances to "they" or "he" if that would be understood better in your language. (See: Generic Noun Phrases and First, Second or Third Person)

Exodus - Chapter 40 Introduction

Structure and Formatting

- In this chapter, **just as Yahweh commanded Moses** is repeated seven times, as in the previous chapter, to show that Moses was obedient to every detail of Yahweh's command.
- This chapter is repetitive both internally and with other parts of the book. Verses 17–33 parallel verses 2–8 in an expanded way.

Possible Translation Difficulties in this Chapter

- The **Dwelling** and **tent of meeting** are the same thing, but both appear next to each other many times in this chapter. The two interchangeable terms are brought together throughout this chapter in a poetic doubling to bring book to a close. If your readers would find this confusing, you may need to simplify to one or expand in explanation like in the UST.
- This chapter says that Moses did all these things. Just like with Bezalel in earlier chapters, it would have been impossible for him to do all this personally. The people helped him set up the Dwelling. In many translations this will more clear if you make this explicit.
- "the glory of Yahweh filled the Dwelling": This phrase indicates that Yahweh began to dwell within the Dwelling, among Israel, in a special way. (See: Glory and Tabernacle)