



# **unfoldingWord® Translation Notes**

**Joel**

**Version 58**

[en]

# Copyrights and Licensing

## **unfoldingWord® Translation Notes**

**Date:** 2022-03-19

**Version:** 58

**Published by:** unfoldingWord

## **unfoldingWord® Literal Text**

**Date:** 2022-03-18

**Version:** 33

**Published by:** unfoldingWord

## **unfoldingWord® Hebrew Bible**

**Date:** 2021-09-07

**Version:** 2.1.23

**Published by:** unfoldingWord

## **unfoldingWord® Greek New Testament**

**Date:** 2022-03-19

**Version:** 0.23

**Published by:** unfoldingWord

## **unfoldingWord® Translation Academy**

**Date:** 2022-03-16

**Version:** 25

**Published by:** unfoldingWord®

## **unfoldingWord® Translation Words**

**Date:** 2022-03-16

**Version:** 28

**Published by:** unfoldingWord

## **unfoldingWord® Translation Words Links**

**Date:** 2022-03-19

**Version:** 10

**Published by:** unfoldingWord

*unfoldingWord® Translation Notes*

*Copyright © 2022 by unfoldingWord*

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

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

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

If you would like to notify unfoldingWord regarding your translation of this work, please contact us at [unfoldingword.org/contact/](http://unfoldingword.org/contact/).

# Table of Contents

<b>unfoldingWord® Translation Notes</b>	<b>5</b>
Joel	5
Introduction to Joel	6
Joel 1	8
Joel 2	29
Joel 3	62
<b>unfoldingWord® Translation Academy</b>	<b>84</b>
Abstract Nouns	85
Active or Passive	87
Apostrophe	90
Assumed Knowledge and Implicit Information	92
Doublet	95
Ellipsis	97
First, Second or Third Person	100
Hendiadys	102
How to Translate Names	105
Hyperbole	109
Idiom	113
Irony	115
Metaphor	118
Metonymy	124
Parallelism	126
Personification	129
Poetry	131
Rhetorical Question	134
Simile	137
Synecdoche	140
Translate Unknowns	142
<b>unfoldingWord® Translation Words</b>	<b>145</b>
Holy Spirit, Spirit of God, Spirit of the Lord, Spirit	146
prophet, prophecy, prophesy, seer, prophetess	148
<b>Contributors</b>	<b>150</b>
unfoldingWord® Translation Notes Contributors	150
unfoldingWord® Literal Text Contributors	156
unfoldingWord® Translation Academy Contributors	157
unfoldingWord® Translation Words Contributors	158
unfoldingWord® Translation Words Links Contributors	158



## **unfoldingWord® Translation Notes**

**Joel**

## Introduction to Joel

### Part 1: General Introduction

#### Outline of the Book of Joel

The land ruined; the day of Yahweh is coming (1:1–2:11)  
Locusts and drought (1:1–20)  
The day of Yahweh (2:1–11)  
Yahweh restores his people (2:12–32)  
The people should turn to Yahweh, for he will pity them (2:12–27)  
The Spirit of Yahweh, wonders, and salvation (2:28–32)  
Yahweh will judge the nations (3:1–21)  
Yahweh judges the nations (3:1–16)  
Yahweh dwells in Zion (3:17–21)

#### What is the Book of Joel about?

The main idea in the Book of Joel is “the day of Yahweh.” This expression is found five times (1:15, 2:1, 2:11, 2:21, 3:14).

The people of Israel looked forward to “the day of Yahweh” as a day that Yahweh would judge the nations around them. But Joel warns that Yahweh would also judge Israel for being unfaithful to him. After judging them, Yahweh will restore his people.

Joel’s message applies to the people of God in the church age. For Yahweh says, “I will pour out my Spirit on all flesh” and “everyone who calls on Yahweh will be saved” (2:28 and 2:32, quoted by Peter in Acts 2:17 and 2:21).

#### How should the title of this book be translated?

The traditional title of this book is “The Book of Joel” or just “Joel.” Translators may also call it the “The Book about Joel” or “The Sayings of Joel.” (See: [How to Translate Names](#))

#### Who wrote the Book of Joel?

This book contains the prophecies of an Israelite named Joel, son of Pethuel. The book does not tell when Joel prophesied.

### Part 2: Important Religious and Cultural Concepts

#### What is the meaning of the locust attacks in Joel 1 and 2, and of the drought in Joel 2?

Locust attacks occurred often in the ancient Near East. Certain kinds of grasshoppers would come in countless numbers. There would be so many that they would darken the sky like a black cloud that blocked the sunlight. They often came after a long period of no rain. They came down on whatever crops were surviving in the fields and stripped them bare of their leaves. The locusts could not be stopped and caused terrible damage. For this reason, locust attacks served as a powerful image of military attacks in the Old Testament. In Chapters 1 and 2, Joel described locust attacks using military terms. He may have been speaking of enemy invaders coming and destroying the land its people.

There are various names for locusts in the original language of the Old Testament. It is uncertain whether these refer to different kinds of locusts or to the same kind of locust in different stages of growth. For this reason, versions of the Bible differ in how they translate these terms.

Joel also described a drought in Chapter 2. It might have been a real lack of rain. Or Joel may have been speaking of either enemy invaders or Yahweh himself coming to punish his people and the other nations.

Translators should simply translate the locust attacks and drought as Joel described them and not worry about the various possible meanings.

## **What did Joel prophesy about the future for God's people?**

Joel prophesied that God will defeat Israel's enemies, rebuild the city of Jerusalem, and rule as victorious king over the whole world. At the same time, God will give his Spirit to all his people, and they will receive messages from him in dreams and visions. (See: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Spirit](#))

## **Part 3: Important Translation Issues**

### **How should one translate the poetry of the Book of Joel?**

All of the text in the Book of Joel is poetry. The ULT presents it in this way. The UST, however, presents the text as prose. Translators may choose to use prose in their versions. Translators who want to translate the book as poetry should read about poetry and parallelism. (See: [Poetry](#) and [Parallelism](#))

# Joel 1

## Joel 1 General Notes

### Structure and formatting

Joel is written in poetic form and with striking imagery. The ULT is written in poetic form, but the UST has been transferred to a prose form. If possible, use the poetic form to communicate the meaning of this book in order to stay closer to the original meaning of the text.

### Special concepts in this chapter

#### Locusts

This book starts very dramatically with the imagery of the locusts and the devastation they produce. There are five different kinds of locusts that appear to come and they progressively destroy the vegetation including the crops, vineyards and even the trees of the whole land of Israel.

It was common for farmers in the ancient Near East to experience large locust swarms that would come and eat all crops in their fields. Joel might be describing such attacks in this first chapter. Because Joel uses military terms and images to describe these locust attacks, his descriptions might represent enemy invaders who would come and destroy the land its people. (See: [Metaphor](#))

Translators should translate simply, presenting the scenes of locusts as Joel describes them, and not worry about the various possible meanings.

### Important figures of speech in this chapter

#### Rhetorical Questions

The author also uses rhetorical questions that communicate surprise and alarm. (See: [Rhetorical Question](#))



## Joel 1:1

### General Information:

God speaks through Joel to the people of Israel using poetry. (See: [Parallelism](#))

#### ULT

<sup>1</sup> This is the word of Yahweh that came to Joel son of Pethuel.

### This is the word of Yahweh that came to Joel (ULT)

This idiom is used to announce that God gave messages to Joel. Alternate translation: “the message Yahweh gave to Joel” or “the message Yahweh spoke to Joel” (See: [Idiom](#))

### Yahweh (ULT)

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.

### Pethuel (ULT)

Joel’s father (See: [How to Translate Names](#))

## Joel 1:2

### Has anything like this happened in your days or in the days of your fathers (ULT)

Joel is preparing the elders to listen to what he has to say. This can be translated as a statement. Alternate translation: “Nothing like this has ever happened before either to you or to your ancestors” (See: [Rhetorical Question](#))

#### ULT

<sup>2</sup> Hear this, you elders, and listen, all you inhabitants of the land. Has anything like this happened in your days or in the days of your fathers?

## Joel 1:3

### and their sons the next generation (ULT)

You may need to fill in the words that have been left out. Alternate translation: "let their children tell the generation after them" (See: [Ellipsis](#))

#### ULT

<sup>3</sup> Tell your sons about it, and let your sons tell their sons, and their sons the next generation.

## Joel 1:4

### the swarming locust (ULT)

large groups of insects like grasshoppers that fly together and eat large areas of food crops (See: [Translate Unknowns](#))

### the cutting locust...the swarming locust...the hopping locust...the destroying locust (ULT)

These are, respectively, an adult locust that can fly, a locust too large to fly easily, a locust with wings too young to fly, and a newborn locust that has not yet developed wings. Use names that would be understood in your language.

#### ULT

<sup>4</sup> What the cutting locust has left the swarming locust has eaten; what the swarming locust has left the hopping locust has eaten; and what the hopping locust has left the destroying locust has eaten.

## Joel 1:5

### General Information:

God warns the people of Israel about the coming locust army.

**you drunkards, and weep! Wail, all you  
drinkers of wine (ULT)**

#### ULT

<sup>5</sup> Wake up, you drunkards, and weep!  
Wail, all you drinkers of wine, because  
the sweet wine has been cut off from  
your mouth.

If your language has only one word for “weep” and “wail,” you can combine the lines: “you people who love wine should cry out in sorrow” (See: [Parallelism](#))

## Joel 1:6

### a nation (ULT)

The locust swarm is like an invading army. (See: [Metaphor](#))

### Its teeth are the teeth of (ULT)

The locusts are like a nation which is like one person. You can refer to the nation as "it," or to the locusts as "they," or to the invader as one person.

#### ULT

<sup>6</sup> For a nation has come up against my land, strong and without number. Its teeth are the teeth of a lion, and it has the fangs of a lioness.

### Its teeth are the teeth of a lion, and it has the fangs of a lioness (ULT)

These two lines share similar meanings. The reference to the locusts' teeth being as sharp as lions' teeth emphasize how fierce they are as they eat all of the crops of the land. (See: [Parallelism](#) and [Metaphor](#))

### my land (ULT)

Yahweh's land

## Joel 1:7

### It has made...It has stripped its bark (ULT)

The locusts are like a nation which is like one person. You can refer to the nation as "it," or to the locusts as "they," or to the invader as one person.

### my vine...and...my fig tree (ULT)

Yahweh's vineyard and fig tree

### into a waste (ULT)

empty and without life

#### ULT

<sup>7</sup> It has made my vine into a waste and has splintered my fig tree. It has stripped its bark and thrown it away; their branches are bare white.

## Joel 1:8

### General Information:

God continues speaking to the people of Israel.

#### ULT

<sup>8</sup> Mourn like a virgin dressed in sackcloth for the bridegroom of her youth.



## Joel 1:9

*(There are no notes for this verse.)*

### ULT

<sup>9</sup> The grain offering and the drink offering have been cut off from Yahweh's house. The priests, Yahweh's servants, mourn.

## Joel 1:10

### the ground is mourning (ULT)

Here the land is spoken of as if it were a person. These words could also be seen as a metonym for the people who are mourning or even as hyperbole, that the famine is so bad that even things that are not alive are mourning. Alternate translation: “the farmers are mourning” (See: [Metaphor](#) and [Metonymy](#) and [Hyperbole](#))

#### ULT

**10** The fields are ruined, the ground is mourning because the grain has been destroyed. The new wine has dried up, the oil fails.

### the grain has been destroyed (ULT)

This can be translated in active form. Alternate translation: “the locusts have destroyed all of the grain” (See: [Active or Passive](#))

## Joel 1:11

### General Information:

God continues speaking to the people of Israel.

### the barley (ULT)

a type of grass, like wheat, whose seeds can be used to make bread  
(See: [Translate Unknowns](#))

### ULT

**11** Be ashamed, you farmers, and wail,  
you vine growers, for the wheat and the  
barley. For the harvest of the fields has  
perished.

## Joel 1:12

### have withered (ULT)

dried up and died

### fig ... pomegranate ... apple

different types of fruit (See: [Translate Unknowns](#))

### ULT

<sup>12</sup> The vines have withered and the fig trees have dried up, the pomegranate trees, also the palm trees, and the apple trees— all the trees of the field have withered. For joy has withered away from the sons of mankind.

## Joel 1:13

### General Information:

God speaks to the priests in Israel

### the grain offering and the drink offering (ULT)

regular offerings in the temple

#### ULT

**13** Put on sackcloth and mourn, you priests! Wail, you servants of the altar. Come, lie all night in sackcloth, you servants of my God. For the grain offering and the drink offering have been withheld from the house of your God.

## Joel 1:14

### to the house of Yahweh your God (ULT)

the temple in Jerusalem

#### ULT

**14** Call for a holy fast, and call a holy assembly. Gather the elders and all the inhabitants of the land to the house of Yahweh your God, and cry to Yahweh.

## Joel 1:15

### General Information:

This is what God is telling the priests to say.

### With it will come destruction from the Almighty (ULT)

The abstract noun “destruction” can be translated using the verb “destroy.” You may need to make explicit what it is the Almighty will destroy. Alternate translation: “On that day the Almighty will destroy his enemies” (See:

[Abstract Nouns](#) and [Assumed Knowledge and Implicit Information](#))

#### ULT

**15** Alas for the day! For the day of Yahweh is almost here. With it will come destruction from the Almighty.

## Joel 1:16

**Has not food been cut off from before our eyes, and joy and gladness from the house of our God (ULT)**

It is certain that destruction will come from the Almighty because these things have already happened. This can be translated in active form. Alternate translation: "We know this is true because we have already seen the Almighty cut off our supply of food, and he has cut off joy and gladness from the house of our God." (See: [Ellipsis](#) and [Active or Passive](#))

### ULT

<sup>16</sup> Has not food been cut off from before our eyes, and joy and gladness from the house of our God?

**from before our eyes (ULT)**

"from us." This refers to all of the nation of Israel. (See: [Synecdoche](#))

**and joy and gladness from the house of our God (ULT)**

You may need to fill in the ellipsis. Alternate translation: "joy and gladness have been cut off from the house of our God" (See: [Ellipsis](#))

**and joy and gladness (ULT)**

These two words mean basically the same thing. Together they emphasize that there is no kind of joyful activity happening at the temple. (See: [Doublet](#))



## Joel 1:17

### their clods (ULT)

lumps of dirt

#### ULT

**17** The seeds shrivel under their clods, the storehouses are desolate, and the granaries have been broken down, because the grain has dried up.

## Joel 1:18

### General Information:

God continues to tell the priests how they should pray for Israel.

### groan (ULT)

make a deep sound because of pain

### ULT

**18** How the animals groan! The herds of cattle are perplexed because they have no pasture. Also, the flocks of sheep suffer.

## Joel 1:19

*(There are no notes for this verse.)*

### ULT

<sup>19</sup> Yahweh, I cry to you. For fire has devoured the pastures of the wilderness, and flames have burned all the trees of the fields.

## Joel 1:20

### the...brooks (ULT)

small streams

#### ULT

<sup>20</sup> Even the animals of the fields pant for you, for the water brooks have dried up, and fire has devoured the pastures of the wilderness.

## Joel 2

### Joel 2 General Notes

### Structure and formatting

This chapter continues in the poetic form with striking imagery of armies and soldiers.

### Special concepts in this chapter

#### Locusts

This book starts very dramatically with the imagery of the locusts and the devastation they produce. There are five different kinds of locusts that appear to come and progressively destroy the vegetation including the crops, vineyards and even the trees of Israel.

### Important figures of speech in this chapter

This chapter uses simile to a great extent as Joel tries to describe this army. (See: [Simile](#))

#### Metaphor

The drought, or severe lack of rain, Joel describes is probably a real drought. It might also be a picture of either enemy invaders or of Yahweh himself coming to punish his people and the other nations. Translators should translate simply, presenting the scenes of locusts and drought as Joel describes them, and not worry about the various possible meanings. (See: [Metaphor](#))

## Joel 2:1

### General Information:

Joel continues poetry that began in the previous chapter. (See: [Parallelism](#))

### Blow the trumpet...and sound an alarm (ULT)

Joel is emphasizing the importance of calling Israel together in preparation for the destruction that is coming.

#### ULT

<sup>1</sup> Blow the trumpet in Zion, and sound an alarm on my holy mountain! Let all the inhabitants of the land tremble in fear, for the day of Yahweh is coming; indeed, it is near.

## Joel 2:2

### It is a day of darkness and gloom (ULT)

The words “darkness” and “gloom” share similar meanings and emphasize that the darkness will be very dark. Both words refer to a time of disaster or divine judgment. Alternate translation: “day that is full of darkness” or “day of terrible judgment” (See: [Doublet](#) and [Metonymy](#))

### and gloom (ULT)

total or partial darkness

### a day of clouds and thick darkness (ULT)

This phrase means the same thing as, and intensifies the idea of the previous phrase. Like that phrase, both “clouds” and “thick darkness” refer to divine judgment. Alternate translation: “day full of dark storm clouds” (See: [Doublet](#) and [Metonymy](#))

### Like the dawn that spreads on the mountains, a large and mighty army is approaching (ULT)

When direct sunlight shines on a mountain at dawn, it begins at the top and spreads to the bottom. When an army comes over a mountain range, it comes over the top and spreads out as it comes down. Alternate translation: “A large, mighty army comes over the mountains into the land. They spread over the land like the light from the rising sun” (See: [Simile](#))

### a large and mighty army is approaching (ULT)

The words “large” and “mighty” share similar meanings here and emphasize that the army will be very strong. The word **army** could possibly be: (1) a metaphor for a swarm of locusts or (2) referring to a human army. (See: [Metaphor](#) and [Doublet](#))

#### ULT

<sup>2</sup> It is a day of darkness and gloom, a day of clouds and thick darkness. Like the dawn that spreads on the mountains, a large and mighty army is approaching. There has never been an army like it before, and there never will be again, even after many generations.

## Joel 2:3

### General Information:

Joel's description of the coming army continues.

### **A fire is consuming everything in front of it (ULT)**

A fire destroys everything as it moves, and the "army" ([Joel 2:2](#)), whether of humans or of locusts, destroys everything as it moves. (See: [Metaphor](#))

#### **ULT**

<sup>3</sup> A fire is consuming everything in front of it, and behind it a flame is burning. The land is like the garden of Eden in front of it, but behind it there is a ruined wilderness. Indeed, nothing will escape from it.

### **and behind it a flame is burning (ULT)**

After a wall of flame goes through dry land and burns the driest and smallest fuel, there will still be flames as the larger and less dry fuel burns. (See: [Metaphor](#))

### **The land is like the garden of Eden (ULT)**

The garden of Eden was a beautiful place, and the land was beautiful. (See: [Simile](#))



## Joel 2:4

### General Information:

The description continues with the noises of an army of horses.

### The army's appearance is like the appearance of horses (ULT)

The head of a locust looks like a small horse head. The army is fast, and horses are fast. (See: [Simile](#))

### horses (ULT)

A large, strong, fast animal with four legs. (See: [Translate Unknowns](#))

### and they run like war horses (ULT)

Men riding horses move quickly, and the army moves quickly. (See: [Simile](#))

#### ULT

<sup>4</sup> The army's appearance is like the appearance of horses, and they run like war horses.

## Joel 2:5

### they jump (ULT)

A horse jumps or leaps as it runs quickly.

**With a noise like that of chariots...like the noise of fiery flames...like a mighty army ready for battle (ULT)**

#### ULT

<sup>5</sup> With a noise like that of chariots they jump on the tops of the mountains, like the noise of fiery flames that devour the stubble, like a mighty army ready for battle.

These sounds would have been very frightening to Joel's readers. If your readers will not understand what these sound like, you might be able to use a more general phrase: "a noise that frightens everyone" (See: [Simile](#))

## Joel 2:6

### General Information:

Joel continues to describe the locust army of Yahweh.

#### ULT

<sup>6</sup> At their presence people are in anguish and all their faces become pale.

## Joel 2:7

### They run like mighty warriors; they climb the walls like soldiers (ULT)

The army of locusts acts as real soldiers do. (See: [Personification](#) and [Simile](#))

### the walls (ULT)

walls around the cities

#### ULT

<sup>7</sup> They run like mighty warriors; they climb the walls like soldiers; they march, every one in step, and do not swerve from their paths.

## Joel 2:8

### General Information:

The description of the locust army of Yahweh continues.

### **they break through the weapons (ULT)**

they overcome the soldiers defending the city.

### ULT

<sup>8</sup> Neither does one thrust another aside; they march, each in his path; they break through the weapons and do not fall out of line.

## Joel 2:9

*(There are no notes for this verse.)*

### ULT

<sup>9</sup> They rush on the city, they run on the wall, they climb into the houses, they enter through the windows like thieves.

## Joel 2:10

### The earth shakes in front of them, the heavens tremble (ULT)

Joel speaks of the earth and heavens as if they were people who are shaking with fear. This can be translated as either a hyperbole, that the army is so frightening that even things that are not alive are afraid, or as metonymy, that the earth and the heavens are metonyms for the beings who live there. Alternate translation: "Everyone on earth and in the heavens is very afraid" (See: [Personification](#) and [Hyperbole](#))

#### ULT

<sup>10</sup> The earth shakes in front of them, the heavens tremble, the sun and the moon are darkened, and the stars stop shining.

### the sun and the moon are darkened, and the stars stop shining

This exaggeration claims that there are so many locusts that people cannot see the sun, moon, or stars. (See: [Hyperbole](#))

## Joel 2:11

### Yahweh raises his voice (ULT)

“Yahweh speaks loudly” to give commands.

### is great...and very terrible (ULT)

In this phrase both descriptions mean basically the same thing.  
Alternate translation: “greatly terrible” (See: [Hendiadys](#))

### Who can survive it (ULT)

This can be translated as a statement. Alternate translation: “No one will be strong enough to survive Yahweh’s judgment.” (See: [Rhetorical Question](#))

#### ULT

**11** Yahweh raises his voice in front of his army, for his warriors are very numerous; for they are strong, those who carry out his commands. For the day of Yahweh is great and very terrible. Who can survive it?



## Joel 2:12

### Return to me with all your heart (ULT)

The heart is a metonym for what the person thinks and loves.  
Alternate translation: "Turn away from your sins and be totally devoted to me" (See: [Metonymy](#))

#### ULT

**12** "Yet even now," says Yahweh,  
"Return to me with all your heart. Fast,  
weep, and mourn."

## Joel 2:13

### **Tear your heart and not only your garments (ULT)**

The heart is a metonym for what the person thinks and loves.  
Tearing one's clothes is an outward act of shame or repentance.  
Alternate translation: "Change your way of thinking; do not just tear your garments" (See: [Metonymy](#))

### **and abundant in covenant faithfulness (ULT)**

The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." Alternate translation: "always faithful to his covenant" or "always loves faithfully" (See: [Abstract Nouns](#))

### **and he relents from (ULT)**

stop

#### **ULT**

<sup>13</sup> Tear your heart and not only your garments, and return to Yahweh your God. For he is gracious and merciful, slow to anger and abundant in covenant faithfulness, and he relents from inflicting punishment.

## Joel 2:14

**Will he perhaps turn and have compassion,  
and leave a blessing behind him, a grain  
offering and a drink offering for Yahweh your  
God (ULT)**

This can be translated as a statement. Alternate translation:  
"Perhaps Yahweh will turn from his anger ... God." (See: [Rhetorical  
Question](#))

### ULT

<sup>14</sup> Who knows? Will he perhaps turn  
and have compassion, and leave a  
blessing behind him, a grain offering  
and a drink offering for Yahweh your  
God?

**and leave a blessing behind him, a grain offering and a drink offering (ULT)**

"leave behind him a blessing—that is, a grain offering and a drink offering." The blessing is that plenty of grain  
and grapes will ripen, and so the people will be able to offer grain and drink offerings.

## Joel 2:15

*(There are no notes for this verse.)*

### ULT

**15** Blow the trumpet in Zion, call for a holy fast, and call a holy assembly.

## Joel 2:16

### out of their bridal chambers (ULT)

rooms, usually in the parents' houses, where brides would wait for their wedding ceremonies

#### ULT

**16** Gather the people, call for the holy assembly. Assemble the elders, gather the children and the nursing infants. Let the bridegrooms come out of their rooms, and the brides out of their bridal chambers.

## Joel 2:17

### and do not make your inheritance into an object of scorn (ULT)

"do not allow your inheritance to become people whom the other nations regard as worthless"

### your inheritance (ULT)

Here the people of Israel are spoken of as God's inheritance.

Alternate translation: "your special people" (See: [Metaphor](#))

### ULT

<sup>17</sup> Let the priests, the servants of Yahweh, weep between the porch and the altar. Let them say, "Spare your people, Yahweh, and do not make your inheritance into an object of scorn, that the nations mock them. Why should they say among the nations, 'Where is their God?'"

### Why should they say among the nations, 'Where is their God (ULT)

This can be translated as a statement. Alternate translation: "Other nations should not be able to say, 'Their God does not help them.'" or "Other nations should not be able to say that the God of Israel has abandoned his people." (See: [Rhetorical Question](#))

## Joel 2:18

### for his land (ULT)

“the nation of Israel”

### his people (ULT)

“the people of Israel”

#### ULT

**18** Then Yahweh was zealous for his land and had pity on his people.

## Joel 2:19

### Look, I (ULT)

“Pay attention to what I am about to say”

### You will be satisfied with them

“You will have all you need of them”

### a disgrace (ULT)

“unworthy of respect”

#### ULT

**19** Yahweh answered and said to his people, “Look, I will send you grain, new wine, and oil. You will be satisfied with them, and I will no longer make you a disgrace among the nations.”



## Joel 2:20

### General Information:

God continues his promise to Israel.

### the northern attackers...eastern...western (ULT)

These directions are from the perspective of people living in the land of Israel.

### the eastern sea (ULT)

the Dead Sea

### the western sea (ULT)

the Mediterranean Sea

### he has done great things (ULT)

That is, Yahweh has done great things. Another possible meaning is that the writer speaks of the invading army, "it has done very bad things."

### ULT

<sup>20</sup> I will remove the northern attackers far from you, and will drive them into a dry and abandoned land. The front of their army will go into the eastern sea, and the rear into the western sea. Its stench will rise, and its bad smell will rise." Indeed, he has done great things.

## Joel 2:21

### Do not fear, O land (ULT)

Joel speaks to the people of the land as if he were speaking to the land itself. Alternate translation: “Do not be afraid, you people of the land” (See: [Apostrophe](#))

#### ULT

**21** Do not fear, O land, be glad and rejoice, for Yahweh will do great things.

## Joel 2:22

### Do not fear, you beasts of the field (ULT)

Joel speaks to people who own livestock as if he were speaking to the animals themselves. Alternate translation: “Do not be afraid, you people who own livestock” (See: [Apostrophe](#))

### the pastures of the wilderness will sprout (ULT)

The pastures are a metonym for the plants that grow in the pastures. Alternate translation: “plants good for food will sprout in the pastures in the wilderness” (See: [Metonymy](#))

#### ULT

<sup>22</sup> Do not fear, you beasts of the field, for the pastures of the wilderness will sprout, the trees will bear their fruit, and the fig trees and the vines will yield their full harvest.

## Joel 2:23

### he will give...and bring down showers for you (ULT)

"he will ... cause much rain to fall so that you will live well"

### the autumn rain and the spring rain (ULT)

the first rains of the rainy season in early December and the last rains in April and May

#### ULT

<sup>23</sup> Be glad, O sons of Zion, and rejoice in Yahweh your God. For he will give you the autumn rain for your vindication and bring down showers for you, the autumn rain and the spring rain as before.

## Joel 2:24

### Connecting Statement:

Yahweh begins a long speech to the Israelites.

### the vats (ULT)

large containers for liquids

### ULT

<sup>24</sup> The threshing floors will be full of grain, and the vats will overflow with new wine and oil.

## Joel 2:25

### the years of crops that the swarming locust has eaten (ULT)

“the crops that you took care of for years and that the swarming locusts have eaten”

### the swarming locust...the hopping locust, the destroying locust, and the cutting locust (ULT)

These are, respectively, an adult locust that can fly, a locust too large to fly easily, a locust with wings too young to fly, and a newborn locust that has not yet developed wings. Use names that would be understood in your language. See how you translated this in [Joel 1:4](#).

#### ULT

<sup>25</sup> “I will restore to you the years of crops that the swarming locust has eaten— the hopping locust, the destroying locust, and the cutting locust — my mighty army that I sent among you.”

## Joel 2:26

### General Information:

Yahweh continues the speech he began in [Joel 2:25](#), promising good things for the people of Israel.

### and praise the name of Yahweh (ULT)

The name is a metonym for the person, specifically his reputation.

Alternate translation: “praise Yahweh” or “praise Yahweh because everyone knows he is good” (See: [Metonymy](#))

### the name of...Yahweh your God, who has done wonders among you (ULT)

Yahweh speaks of himself by name to show that he will certainly do as he has said. Alternate translation: “my name ... because I have done wonders” (See: [First, Second or Third Person](#))

#### ULT

**26** You will eat plentifully and be full, and praise the name of Yahweh your God, who has done wonders among you, and never again will my people be put to shame.

## Joel 2:27

*(There are no notes for this verse.)*

### ULT

<sup>27</sup> You will know that I am among Israel, and that I am Yahweh your God, and there is none else, and never again will my people be put to shame.



## Joel 2:28

### General Information:

Yahweh continues the speech he began in [Joel 2:25](#), promising good things for the people of Israel.

### It will come about afterward that I will pour out (ULT)

“This is what I will do after that: I”

### that I will pour out my Spirit on all flesh (ULT)

Yahweh speaks of the Spirit as if he were speaking of water. AT” “I will give my Spirit generously to all flesh” (See: [Metaphor](#))

### all flesh (ULT)

Here “flesh” represents people. Alternate translation: “all people” (See: [Synecdoche](#))

#### ULT

**28** It will come about afterward that I will pour out my Spirit on all flesh, and your sons and your daughters will prophesy. Your old men will dream dreams, your young men will see visions.

## Joel 2:29

*(There are no notes for this verse.)*

### ULT

<sup>29</sup> Also on male servants and female servants, in those days I will pour out my Spirit.

## Joel 2:30

### General Information:

Yahweh continues the speech he began in [Joel 2:25](#), promising good things for the people of Israel.

### blood, fire, and pillars of smoke (ULT)

“blood” is symbolizing the death of people. Alternate translation: “death, fire and pillars of smoke” (See: [Metonymy](#))

#### ULT

<sup>30</sup> I will show wonders in the heavens  
and on the earth, blood, fire, and pillars  
of smoke.

## Joel 2:31

### The sun will turn into darkness (ULT)

“The sun will no longer give light”

### and the moon into blood (ULT)

Here the word “blood” refers to the color red. You can supply the verb for this phrase. Alternate translation: “the moon will turn red like blood” (See: [Metonymy](#) and [Ellipsis](#))

#### ULT

<sup>31</sup> The sun will turn into darkness and the moon into blood, before the great and terrible day of Yahweh comes.

## Joel 2:32

### General Information:

Yahweh continues the speech he began in [Joel 2:25](#), promising good things for the people of Israel.

### It will be that everyone (ULT)

“This is what will happen: everyone”

#### ULT

<sup>32</sup> It will be that everyone who calls on the name of Yahweh will be saved. For on Mount Zion and in Jerusalem there will be those who escape, as Yahweh has said, and among the survivors, those whom Yahweh calls.

### that everyone who calls on the name of Yahweh will be saved (ULT)

The name is a metonym for the person. This can be translated in active form. Alternate translation: “Yahweh will save everyone who calls on his name” (See: [Metonymy](#) and [Active or Passive](#))

### on Mount Zion and in Jerusalem (ULT)

These refer to the same place. Alternate translation: “on Mount Zion in Jerusalem” (See: [Doublet](#))

### and among the survivors, those whom Yahweh calls (ULT)

The phrase “there will be” is understood from earlier in the sentence. It can be repeated here. Alternate translation: “among the survivors there will be those whom Yahweh calls” (See: [Ellipsis](#))

### survivors

people who live through a terrible event like a war or a disaster

## Joel 3

### Joel 3 General Notes

#### Structure and formatting

There is a change in focus in this chapter from the people of Israel to her enemies. The events of this chapters also contain many prophecies about the events of the end of this world. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

#### Other possible translation difficulties in this chapter

##### Israel

The mention of Israel in this chapter is probably a reference to the people of Judah and not the northern kingdom of Israel. It is also possible this is a reference to the people of Israel as a whole.

## Joel 3:1

### General Information:

Yahweh continues the speech he began in [Joel 2:25](#), promising good things for the people of Israel.

### Behold (ULT)

“Listen” or “Pay attention”

### in those days and at that time (ULT)

The phrase “at that time” means the same thing as and intensifies the phrase “in those days.” Alternate translation: “in those very days” or “at that very time” (See: [Doublet](#))

### when I return the exiles of Judah and Jerusalem

“When I send the exiles back to Judah and Jerusalem”

#### ULT

<sup>1</sup> Behold, in those days and at that time, when I return the fortunes of Judah and Jerusalem,

## Joel 3:2

### the Valley of Jehoshaphat (ULT)

Jehoshaphat, whose name means “Yahweh judges,” was king of Judah before Joel lived. There is no known place with this name. It would be best to translate this as the name of a valley that people named after the man Jehoshaphat.

### my people and my inheritance Israel (ULT)

These two phrases emphasize how Yahweh views Israel as his own precious people. Alternate translation: “the people of Israel, who are my inheritance” (See: [Doublet](#))

#### ULT

<sup>2</sup> I will gather all the nations, and bring them down to the Valley of Jehoshaphat. I will judge them there, because of my people and my inheritance Israel, whom they scattered among the nations, and because they divided up my land.



## Joel 3:3

### **traded a boy for a prostitute, and sold a girl for wine so they could drink (ULT)**

These are examples of the kinds of things they did and do not indicate what they did to two particular children. Alternate translation: “and did things like trading a boy for a prostitute and selling a girl for wine, so they could drink” (See: [Assumed Knowledge and Implicit Information](#))

#### **ULT**

<sup>3</sup> They cast lots for my people, traded a boy for a prostitute, and sold a girl for wine so they could drink.

## Joel 3:4

### General Information:

Yahweh continues the speech he began in [Joel 2:25](#), promising good things for the people of Israel.

### Now, what have you against me, Tyre, Sidon and all the regions of Philistia (ULT)

Yahweh is encouraging the people of Judah, who can hear him, by scolding the people of Tyre, Sidon, and Philistia, who cannot hear him, as if they can. The names of the towns are metonyms for the people who live in the towns. These words can be translated as a statement. Alternate translation: "you have no right to be angry at me ... Philistia." (See: [Rhetorical Question](#))

#### ULT

<sup>4</sup> Now, what have you against me, Tyre, Sidon and all the regions of Philistia? Are you paying me back for something? If you are paying me back, I will immediately return your retribution on your own head.

### Are you paying me back for something (ULT)

"Will you get revenge on me?" God uses this question to make the people think about what they are doing. Alternate translation: "You think you can get revenge on me, but you cannot." (See: [Rhetorical Question](#))

### I will immediately return your retribution on your own head (ULT)

Here the word "head" refers to the person. Yahweh will make them suffer the pain they wanted him to suffer. Alternate translation: "I will cause you to suffer the retribution that you tried to put on me" (See: [Synecdoche](#) and [Idiom](#))

### your retribution (ULT)

"revenge" or "payback"

## Joel 3:5

*(There are no notes for this verse.)*

### ULT

<sup>5</sup> For you took my silver and my gold,  
and you brought my precious treasures  
into your temples.

## Joel 3:6

*(There are no notes for this verse.)*

### ULT

<sup>6</sup> You sold the people of Judah and Jerusalem to the Greeks, in order to remove them far from their territory.

## Joel 3:7

### General Information:

Yahweh continues the speech he began in [Joel 2:25](#), promising good things for the people of Israel.

### Look, I (ULT)

“Pay attention” or “Listen”

### out of the place where you sold them (ULT)

The people of Israel will leave the places where they were slaves and come back to the land of Israel. (See: [Assumed Knowledge and Implicit Information](#))

### and will return your payment (ULT)

“give back what you deserve”

#### ULT

<sup>7</sup> Look, I am about to stir them up, out of the place where you sold them, and will return your payment on your own head.

## Joel 3:8

### **I will sell your sons and your daughters, into the hand of the sons of Judah (ULT)**

The hand can be a metonym for the power the hand exercises or a synecdoche for the person. Alternate translation: "I will have the people of Judah sell your sons and your daughters" (See: [Metonymy](#) and [Synecdoche](#))

### **to the Sabeans (ULT)**

the people of the land of Sabea (See: [How to Translate Names](#))

#### **ULT**

<sup>8</sup> I will sell your sons and your daughters, into the hand of the sons of Judah. They will sell them to the Sabeans, to a nation far off, for Yahweh has spoken."

## Joel 3:9

### General Information:

Yahweh continues the speech he began in [Joel 2:25](#), promising good things for the people of Israel. Here he begins an ironic call to the nations to prepare for a war in which Yahweh will completely destroy the nations. (See: [Irony](#))

### rouse the mighty men (ULT)

“make the mighty men ready for action”

#### ULT

<sup>9</sup> Proclaim this among the nations,  
“Prepare yourselves for war, rouse the  
mighty men, let them come near, let all  
the men of battle come up.”

## Joel 3:10

### Beat your plowshares into swords and your pruning knives into spears (ULT)

These two phrases share similar meanings. Both of them instruct the people to turn their farming tools into weapons. (See: [Parallelism](#))

#### ULT

<sup>10</sup> Beat your plowshares into swords and your pruning knives into spears. Let the weak say, 'I am strong.'

### your plowshares (ULT)

tools that are used to break up the soil in order to plant crops

### and your pruning knives (ULT)

knives that are used to cut off small branches



## Joel 3:11

### General Information:

Yahweh continues the speech he began in [Joel 2:25](#), promising good things for the people of Israel.

### Hurry and come, all you surrounding nations, gather yourselves together there (ULT)

These words continue the ironic call to battle that begins in [Joel 3:9](#). (See: [Irony](#))

### gather yourselves together (ULT)

The purpose of the gathering is for battle. This can be stated explicitly. Alternate translation: “gather yourselves together for battle” (See: [Assumed Knowledge and Implicit Information](#))

### O Yahweh, bring down your mighty warriors (ULT)

This could mean: (1) Joel is telling the people of Judah that this is what they are to “proclaim among the nations” ([Joel 3:9](#)) or (2) Joel interrupts the words of Yahweh and prays a short prayer.

#### ULT

**11** Hurry and come, all you surrounding nations, gather yourselves together there. O Yahweh, bring down your mighty warriors.

## Joel 3:12

### General Information:

Yahweh finishes the speech he began in [Joel 2:25](#), promising good things for the people of Israel.

### the nations...all the surrounding nations (ULT)

The words “the nations” and “the surrounding nations” refer to the same nations, those that surround Judah. Yahweh will judge them in the Valley of Jehoshaphat for what they have done to Jerusalem.

### the Valley of Jehoshaphat (ULT)

Jehoshaphat, whose name means “Yahweh judges,” was king of Judah before Joel lived. There is no known place with this name. It would be best to translate this as the name of a valley that people named after the man Jehoshaphat. See how you translated this in [Joel 3:2](#).

#### ULT

**12** Let the nations wake themselves up and come up to the Valley of Jehoshaphat. For there will I sit to judge all the surrounding nations.

## Joel 3:13

### Put in the sickle...the winepress is full (ULT)

Possible meanings are that Yahweh speaks of completely destroying the nations as if: (1) he were harvesting all the grapes and all the grain or (2) he were harvesting quickly, while the grain and grapes are ripe. (See: [Metaphor](#))

#### ULT

**13** Put in the sickle, for the harvest is ripe. Come, crush the grapes, for the winepress is full. The vats overflow, for their wickedness is enormous."

### Put in the sickle, for the harvest is ripe (ULT)

Yahweh speaks of making war against the nations as if he were using a sharp tool to harvest a field of ripe crops. If your readers will not understand the word "sickle," you may use the word for any sharp tool that your people use for harvesting. (See: [Metaphor](#))

### Put in the sickle (ULT)

"Swing the sickle to cut the grain." This is a metaphor for a soldier using a sword to kill people, but it is best to use the word for a sharp tool used in harvesting. (See: [Metaphor](#))

### the sickle (ULT)

a long curved knife that people use for cutting grain

### the harvest is ripe (ULT)

"the grain is ready to be harvested"

### Come, crush the grapes, for the winepress is full (ULT)

Yahweh speaks of the nations as if they were many grapes in a winepress, ready for people to crush them by stepping on them. Alternate translation: "Come, completely destroy the nations, for they are many, and they are helpless to resist you" (See: [Metaphor](#))

### The vats overflow, for their wickedness is enormous (ULT)

Yahweh speaks of the nations' wickedness as if it were the juice that flows from the winepress into storage containers, and more juice flows into the vats than they can contain. (See: [Metaphor](#))

## Joel 3:14

### There are multitudes, multitudes (ULT)

A tumult is noise caused by a large crowd. This is repeated to show that it will be very noisy from all the people.

### in the Valley of Judgment...in the Valley of... Judgment (ULT)

This phrase is repeated to show that the judgment will certainly happen.

### in the Valley of Judgment (ULT)

There is no known place with this name. The abstract noun “judgment” can be translated using the verb “judge.”  
Alternate translation: “Valley Where Yahweh Judges” (See: [Abstract Nouns](#))

#### ULT

**14** There are multitudes, multitudes in the Valley of Judgment. For the day of Yahweh is near in the Valley of Judgment.

## Joel 3:15

*(There are no notes for this verse.)*

### ULT

**15** The sun and the moon become dark,  
the stars keep back their brightness.

## Joel 3:16

### General Information:

Yahweh begins speaking in verse 17.

### Yahweh will roar from Zion, and raise his voice from Jerusalem (ULT)

Both phrases mean Yahweh will shout with a loud, clear and powerful voice from Jerusalem. If your language only has one word for speaking very loudly, this can be used as one phrase. Alternate translation: "Yahweh will shout from Jerusalem" (See: [Parallelism](#))

#### ULT

**16** Yahweh will roar from Zion, and raise his voice from Jerusalem. The heavens and earth will shake, but Yahweh will be a shelter for his people, and a fortress for the sons of Israel.

### Yahweh...will roar (ULT)

This could mean: (1) "Yahweh will roar like a lion" or (2) "Yahweh will roar like thunder." (See: [Metaphor](#))

### The heavens and earth will shake (ULT)

Joel speaks of the heavens and earth as if they were people who are shaking with fear. This can be translated as either a hyperbole, that Yahweh's roar is so frightening that even things that are not alive are afraid, or as metonymy, that the heavens and earth are metonyms for the beings who live there. Alternate translation: "Everyone in the heavens and on the earth is very afraid" (See: [Hyperbole](#) and [Metonymy](#))

### will shake (ULT)

This word is the past form of the word translated "tremble" in [Joel 2:10](#).

### but Yahweh will be a shelter for his people, and a fortress for the sons of Israel (ULT)

Both of these phrases mean Yahweh will protect his people. A fortress is a strong shelter used to protect people during war. Alternate translation: "Yahweh will be a strong fortress for his people, the people of Israel" (See: [Metaphor](#) and [Parallelism](#))

## Joel 3:17

### So you will know (ULT)

“When I do these things, you will know”

#### ULT

**17** “So you will know that I am Yahweh your God who lives in Zion, my holy mountain. Then Jerusalem will be holy, and no strangers will pass through it again.

## Joel 3:18

### General Information:

God continues to speak about the day of the Lord.

### It will come about on that day...that the mountains (ULT)

"This is what will happen on that day: the mountains" Translate "It will come about" as in [Joel 2:28](#).

#### ULT

<sup>18</sup> It will come about on that day that the mountains will drip with sweet wine, the hills will flow with milk, all the brooks of Judah will flow with water, and a fountain will come from the house of Yahweh and water the Valley of Shittim.

### that the mountains will drip with sweet wine (ULT)

"sweet wine will drip from the mountains." This is an exaggeration to show that the land is very fertile. Alternate translation: "On the mountains there will be vineyards that produce plenty of sweet wine" (See: [Hyperbole](#))

### the hills will flow with milk (ULT)

"milk will flow from the hills." The land being very fertile is spoken of as if the hills would flow with milk. Alternate translation: "on the hills your cattle and goats will produce plenty of milk" (See: [Metaphor](#))

### all the brooks of Judah will flow with water (ULT)

"water will flow through all the brooks of Judah"

### and water the Valley of Shittim (ULT)

"will send water to the Valley of Shittim"

### Shittim (ULT)

This is the name of a place on the east side of the Jordan River. It means "Acacia Trees." (See: [How to Translate Names](#))



## Joel 3:19

### **Egypt will become an abandoned devastation (ULT)**

“Everyone will leave Egypt and no one will live there”

### **and Edom will become an abandoned wilderness (ULT)**

“Everyone will leave Edom and it will look like no people have ever lived there”

### **because of the violence done to the sons of Judah (ULT)**

“because of the violent things Egypt and Edom did to the people of Judah”

### **because they shed innocent blood in their land (ULT)**

The word “they” refers to “Edom” and “Egypt” and is a metonym for the people of Egypt and Edom. The words “innocent blood” are a metonym for innocent people whom they have killed. Alternate translation: “because the people of Egypt and the people of Edom killed innocent people in the land of the people of Judah” (See: [Metonymy](#))

#### **ULT**

<sup>19</sup> Egypt will become an abandoned devastation, and Edom will become an abandoned wilderness, because of the violence done to the sons of Judah, because they shed innocent blood in their land.

## Joel 3:20

### General Information:

Yahweh continues to speak about the day of the Lord.

### But Judah will be inhabited forever (ULT)

This can be stated in active form. Alternate translation: “people will live in Judah forever” (See: [Active or Passive](#))

### and Jerusalem will be inhabited from generation to generation (ULT)

This can be stated in active form. Alternate translation: “generation after generation, people will live in Jerusalem” (See: [Active or Passive](#))

#### ULT

<sup>20</sup> But Judah will be inhabited forever,  
and Jerusalem will be inhabited from  
generation to generation.

## Joel 3:21

### I will avenge their blood that I have not yet avenged (ULT)

Blood is a metonym for death. Alternate translation: "I will punish the enemies who killed the people of Israel and still have not been punished" (See: [Metonymy](#))

#### ULT

<sup>21</sup> I will avenge their blood that I have not yet avenged, for Yahweh lives in Zion."



# **unfoldingWord® Translation Academy**

**Version 25**

# Abstract Nouns

## Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]  
[[rc://en/ta/man/translate/figs-sentences]]

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin."

But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by using verb phrases instead of nouns for those ideas.

## Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, "What is its **weight**?" could be expressed as "How much does it **weigh**?" or "How **heavy** is it?"

## Examples From the Bible

From **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

The abstract noun "childhood" refers to when someone was a child.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns "godliness" and "contentment" refer to being godly and content. The abstract noun "gain" refers to something that benefits or helps someone.

Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun "salvation" here refers to being saved.

The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun "slowness" refers to the lack of speed with which something is done.

He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

## Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

## Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

... from **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

Ever since **you were a child** you have known the sacred writings.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.

Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

Today the people in this house **have been saved** ... Today God **has saved** the people in this house ...

The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.

He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

(Go back to: [Joel 1:15](#); [2:13](#); [3:14](#))

## Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

[\[\[rc://en/ta/man/translate/figs-verbs\]\]](#)

## Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

## Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

## Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

## Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

## Examples From the Bible

Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

## Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

- (1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
- (2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
- (3) Use a different verb.

## Examples of Translation Strategies Applied

- (1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)

**The king's servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

- (2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.

It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

- (3) Use a different verb in an active sentence.



A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)

He **received** a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

[Abstract Nouns](#)

[[rc://en/ta/man/translate/figs-order]]

(Go back to: [Joel 1:10](#); [1:16](#); [2:32](#); [3:20](#))

# Apostrophe

## Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

This page answers the question: *What is the figure of speech called an apostrophe?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

## Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

## Examples from the Bible

Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

He cried against the altar by the word of Yahweh: "**Altar, altar!** This is what Yahweh says, 'See, ... on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

## Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

## Examples of Translation Strategies Applied

He cried against the altar by the word of Yahweh: "**Altar, altar!** This is what Yahweh says, 'See, ... on you they will burn human bones.'" (1 Kings 13:2 ULT)

He said this about the altar: "This is what Yahweh says **about this altar**. 'See, ... they will burn people's bones on **it**.'"

**Mountains of Gilboa**, let there not be dew or rain on **you**. (2 Samuel 1:21a ULT)

**As for these mountains of Gilboa**, let there not be dew or rain on **them**.

(Go back to: [Joel 2:21](#); [2:22](#))

## Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

### Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

### Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

### Examples From the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you.  
(Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

## Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

- (1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
- (2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

## Examples of Translation Strategies Applied

- (1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

Jesus said to him, "Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep."

It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

>

At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At

the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon**, than for you.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live.**"

It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you.**  
or:

At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-explicitinfo\]\]](#)

(Go back to: [Joel 1:15](#); [3:3](#); [3:7](#); [3:11](#))

# Doublet

## Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike [Hendiadys](#), in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

This page answers the question: *What are doublets and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

## Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

## Examples From the Bible

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

... like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

Then they approached {and} woke him up, saying, “**Master! Master!** We are perishing!” (Luke 8:24 ULT)

The repetition of “Master” means that the disciples called to Jesus urgently and continually.

## Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.

(2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as “very” or “great” or “many.”

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

## Translation Strategies Applied

(1) Translate only one of the words.

You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

"You have decided to prepare **false** things to say."

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

"He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

- English can emphasize this with "any" and "at all."

"... like a lamb **without any blemish at all**."

Then they approached {and} woke him up, saying, "**Master! Master!** We are perishing!" (Luke 8:24 ULT)

Then they approached {and} woke him up, **urgently shouting, "Master!**  
We are perishing!"

(Go back to: [Joel 1:16](#); [2:2](#); [2:32](#); [3:1](#); [3:2](#))



# Ellipsis

## Description

An ellipsis<sup>1</sup> occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous.**  
(Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[1] English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

## Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

## Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

## Examples From the Bible

### Relative Ellipsis

He makes Lebanon skip like a calf **and Sirion like a young ox.** (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

This page answers the question: *What is ellipsis ?* ([^1])

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

[[rc://en/ta/man/translate/figs-sentences]]

He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young ox.

Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

## Absolute Ellipsis

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

“Lord, **I want you to heal me so** that I might receive my sight.”

To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

## Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

## Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

So the wicked will not stand in the judgment, nor **sinner in the assembly** of the righteous. (Psalm 1:5 ULT)

So the wicked will not stand in the judgment, and **sinner will not stand in the assembly** of the righteous.

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, **I want you to heal me** that I might receive my sight.”

He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

(Go back to: [Joel 1:3](#); [1:16](#); [2:31](#); [2:32](#))

# First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

## Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-explicitinfo\]\]](#)

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

## Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

## Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said,  
“... Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

## Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

- (1) Use the third person phrase along with the pronoun “I” or “you.”
- (2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

## Examples of Translation Strategies Applied

- (1) Use the third person phrase along with the pronoun “I” or “you.”

But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)

But David said to Saul, “**I, your servant**, used to keep **my** father’s sheep.”

- (2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **mine**? Can you thunder with a voice like **mine**?”

So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-you\]\]](#)

(Go back to: [Joel 2:26](#))

# Hendiadys

## Description

When a speaker expresses a single idea by using two words that are connected with “and,” it is called a hendiadys. In a hendiadys, the two words work together. Usually one of the words is the primary idea and the other word further describes the primary one.

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

... his own **kingdom and glory**. (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

while we look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

## Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

## Examples From the Bible

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

If you are willing and obedient ... (Isaiah 1:19a ULT)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

## Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Substitute the describing noun with an adjective that means the same thing.
- (2) Substitute the describing noun with a phrase that means the same thing.
- (3) Substitute the describing adjective with an adverb that means the same thing.

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

## Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

For I will give you **wise words** ...

Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

for I will give you **words of wisdom**.

You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

If you are willing and obedient ... (Isaiah 1:19a ULT)

If you are **willingly obedient** ...

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

If you are willing and obedient ... (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

if you **obey willingly** ...

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

We look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

We look forward to receiving **what we are longing for, the blessed and glorious appearing of Jesus Christ, who is our great God and Savior**.

(Go back to: [Joel 2:11](#))



# How to Translate Names

## Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

This page answers the question: *How can I translate names that are new to my culture?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

## Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

His name first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek’s name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

## Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

## Examples From the Bible

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that “Beer Lahai Roi” means “Well of the Living One who sees me.”

And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words “pull out.”

**Saul** was in agreement with his execution. (Acts 8:1a ULT)

But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

## Translation Strategies

- (1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
- (2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
- (3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
- (4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
- (5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

## Examples of Translation Strategies Applied

- (1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites**.

At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)

At that hour, certain Pharisees approached, saying to him, “Go and leave here, because **King Herod** wants to kill you.”

- (2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

She called his name **Moses (which sounds like 'drawn out')**, and she said, "For out of the water I drew him."

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

She said, "Do I really continue to see, even after he has seen me?"  
Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.

... a young man named **Saul**. (Acts 7:58b ULT)

... a young man named **Paul** <sup>1</sup>

The footnote would look like:

<sup>[1]</sup> Most versions say "Saul" here, but most of the time in the Bible he is called "Paul."

Then later in the story, you could translate this way:

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."

a young man named **Saul** (Acts 7:58 ULT)

a young man named **Saul**

The footnote would look like:

<sup>[1]</sup> This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)

It came about in Iconium that **Paul**<sup>1</sup> and Barnabas entered together into the synagogue

The footnote would look like:

<sup>[1]</sup> This is the same man who was called Saul before Acts 13.

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-transliterate]]

(Go back to: [Introduction to Joel](#); [Joel 1:1](#); [3:8](#); [3:18](#))

# Hyperbole

## Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

The speaker means this as literally true if he means that it really does rain here every night.

The speaker means this as a **generalization** if he means that it rains here most nights.

The speaker means this as a **hyperbole** if he wants to say that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

This page answers the question: *What are hyperboles? What are generalizations? How can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

## Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

They will not leave **stone upon stone in you**. (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

Moses was educated in **all the wisdom of the Egyptians**. (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

## Generalization

This is a statement that is true most of the time or in most situations that it could apply to.

The one who ignores instruction **will have poverty and shame**, but **honor will come** to him who learns from correction. (Proverbs 13:18)

These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction. There may be some exceptions to these statements, but they are generally true.

And when you pray, do not make useless repetitions as **the Gentiles do, for they think that they will be heard because of their many words**. (Matthew 6:7)

This generalization tells about what Gentiles were known for doing. Many Gentiles did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any,” or “rarely.”

## Reason This Is a Translation Issue

Readers need to be able to understand whether or not a statement is literally true.

If readers realize that a statement is not literally true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

## Examples From the Bible

### Examples of Hyperbole

If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed ... (Mark 9:43a ULT)

When Jesus said to cut off your hand, he meant that we should **do whatever extreme things** we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

The Philistines gathered together to fight against Israel with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

### Examples of Generalization

Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

**A lazy hand causes a person to be poor, but the hand of the diligent person gains riches.** (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

## Caution

- Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

They saw Jesus **walking on the sea** and coming near the boat. (John 6:19b ULT)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

- Do not assume that the word “all” is always a generalization that means “most.”
  - > Yahweh is righteous in **all** his ways
  - > and gracious in **all** he does. (Psalms 145:17 ULT)

Yahweh is always righteous. This is a completely true statement.

## Translation Strategies

If the hyperbole or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

- (1) Express the meaning without the exaggeration.
- (2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
- (3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.
- (4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

## Examples of Translation Strategies Applied

- (1) Express the meaning without the exaggeration.

The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and **a great number of troops**.

- (2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”

**The one who ignores instruction will have poverty and shame.** (Proverbs 13:18a ULT)

**In general**, the one who ignores instruction will have poverty and shame

When you pray, do not make useless repetitions as the **Gentiles do**, for they think that they will be heard because of their many words. (Matthew 6:7 ULT)

And when you pray, do not make useless repetitions as the Gentiles **generally** do, for they think that they will be heard because of their many words.

- (3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.

The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)

**Almost all** the country of Judea and **almost all** the people of Jerusalem went out to him.  
or:

**Many** of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)

The country of Judea and the people of Jerusalem went out to him.

(Go back to: [Joel 1:10](#); [2:10](#); [3:16](#); [3:18](#))



## Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, “You are teasing me by telling me something that is not true.”)
- Do not push the envelope. (This means, “Do not take a matter to its extreme.”)
- This house is under water. (This means, “The debt owed for this house is greater than its actual value.”)
- We are painting the town red. (This means, “We are going around town tonight celebrating very intensely.”)

This page answers the question: *What are idioms and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

## Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

He **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase “come under my roof” is an idiom that means “enter my house.”

Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

**Purpose:** An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

## Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

## Examples From the Bible

Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)

This means, “We and you belong to the same race, the same family.”

■ The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, "The Israelites went out defiantly."

■ the one who **lifts up my head** (Psalm 3:3b ULT)

This means, "the one who helps me."

## Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

- (1) Translate the meaning plainly without using an idiom.
- (2) Use a different idiom that people use in your own language that has the same meaning.

## Examples of Translation Strategies Applied

- (1) Translate the meaning plainly without using an idiom.

■ Then all Israel came to David at Hebron and said, "Look, we are your **flesh and bone**." (1 Chronicles 11:1 ULT)

■ Look, we all **belong to the same nation**.

■ Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

■ He started to travel to Jerusalem, **determined to reach it**.

■ I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)

■ I am not worthy that you should enter **my house**.

- (2) Use an idiom that people use in your own language that has the same meaning.

■ Put these words **into your ears**. (Luke 9:44a ULT)

■ **Be all ears** when I say these words to you.

■ My **eyes grow dim** from grief. (Psalm 6:7a ULT)

■ I am crying my **eyes out**

(Go back to: [Joel 1:1; 3:4](#))

# Irony

## Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

This page answers the question: *What is irony and how can I translate it?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance."  
(Luke 5:31-32 ULT)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

## Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

## Examples From the Bible

**How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled."** (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

Can you lead light and darkness to their places of work?  
Can you find the way back to their houses for them?  
**Undoubtedly you know, for you were born then; "the number of your days is so large!"** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They

emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

## Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

- (1) Translate it in a way that shows that the speaker is saying what someone else believes.
- (2) The irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

## Examples of Translation Strategies Applied

- (1) Translate it in a way that shows that the speaker is saying what someone else believes.

**How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

**You think that you are doing well when you reject God's commandment** so you may keep your tradition!  
**You act like it is good to reject God's commandment** so you may keep your tradition!

I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

I did not come to call **people who think that they are righteous** to repentance, but to call sinners to repentance.

- (2) Translate the actual, intended meaning of the statement of irony.

**How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

**You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled."** (Isaiah 41:21-22 ULT)

'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. Your idols **cannot bring us their own arguments or come forward to declare to us what will happen** so we may know these things well. We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

Can you lead light and darkness to their places of work?

Can you find the way back to their houses for them?

**Undoubtedly you know, for you were born then;  
the number of your days is so large!** (Job 38:20-21 ULT)

Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not!**

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-litotes\]\]](#)

(Go back to: [Joel 3:9](#); [3:11](#))

# Metaphor

## Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[Simile](#)

## The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison (Idea)** between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a “passive” metaphor, in contrast to uncommon metaphors, which we describe as being “active.” Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

## Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these “dead metaphors.” Passive metaphors are extremely common. Examples in English include the terms “table **leg**,” “family **tree**,” “book **leaf**” (meaning a page

in a book), or the word “crane” (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word “hand” to represent “power,” using the word “face” to represent “presence,” and speaking of emotions or moral qualities as if they were “clothing.”

## Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction “up” (the Image) often represents the concepts of “more” or “better” (the Idea). Because of this pair of underlying concepts, we can make sentences such as “The price of gasoline is going **up**,” “A **highly** intelligent man,” and also the opposite kind of idea: “The temperature is going **down**,” and “I am feeling very **low**.”

Patterned pairs of concepts are constantly used for metaphorical purposes in the world’s languages because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- “Turn the heat **up**.” More is spoken of as up.
- “Let us **go ahead** with our debate.” Doing what was planned is spoken of as walking or advancing.
- “You **defend** your theory well.” Argument is spoken of as war.
- “A **flow** of words.” Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see Biblical Imagery — Common Patterns and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

## Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

But for you who fear my name, the sun of righteousness will rise with healing in its wings.  
(Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people. Here is another example:

And he said to them, “Go and tell that fox ...” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator's special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

Jesus said to them, "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty." (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is "I" (meaning Jesus himself) and the **Image** is "bread." Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is "life." In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

## Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

## Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

## Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

## Examples From the Bible

Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria ("you," the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.



Yet, Yahweh, you are our father; **we are the clay. You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter’s clay and “us” is that **neither the clay nor God’s people have a right to complain about what they are becoming**.

Jesus said to them, “Take heed and beware of **the yeast of the Pharisees and Sadducees**.”  
The disciples reasoned among themselves and said, “It is because we did not take bread.”  
(Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

## Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

- (1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
- (2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
- (3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See [Simile](#).
- (4) If the target audience would not know the **Image**, see [Translate Unknowns](#) for ideas on how to translate that image.
- (5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
- (6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
- (7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.
- (8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

## Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)

Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart**." (Mark 10:5 ULT)

It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."

Yet, Yahweh, you are our father; we **are the clay**. You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see [Translate Unknowns](#) for ideas on how to translate that image.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)

Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

"And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand."

"And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; may he be praised because he is the rock **under which I can hide from my enemies**. May the God of my salvation be exalted.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)

Saul, Saul, why do you persecute me? You **fight against me and hurt yourself like an ox that kicks against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

I will make you to become **fishers of men**. (Mark 1:17b ULT)

I will make you to become **people who gather men**.  
Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see Biblical Imagery — Common Patterns.

(Go back to: [Joel 1 General Notes](#); [1:6](#); [1:10](#); [Notes](#); [2:2](#); [2:3](#); [2:17](#); [2:28](#); [3:13](#); [3:16](#); [3:18](#))

# Metonymy

## Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

This page answers the question: *What is a metonymy?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

... and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

## Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

## Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

## Examples From the Bible

The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship," or "reign." This means that God would make him become a king who would follow King David.

Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people and, as a result, he would punish them.

## Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

- (1) Use the metonym along with the name of the thing it represents.
- (2) Use only the name of the thing the metonym represents.

## Examples of Translation Strategies Applied

- (1) Use the metonym along with the name of the thing it represents.

And he took the cup in the same way after the supper, saying, “**This cup** is the new covenant in my blood, which is poured out for you.” (Luke 22:20 ULT)

He took the cup in the same way after supper, saying, “**The wine in this cup** is the new covenant in my blood, which is poured out for you.”

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

- (2) Use the name of the thing the metonym represents.

The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)

“The Lord God will give him **the kingly authority** of his father, David.”

or:

“The Lord God will **make him king** like his ancestor, King David.”

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

“Who warned you to flee from God’s coming **punishment**?”

To learn about some common metonymies, see Biblical Imagery — Common Metonymies.

(Go back to: [Joel 1:10](#); [2:2](#); [2:12](#); [2:13](#); [2:22](#); [2:26](#); [2:30](#); [2:31](#); [2:32](#); [3:8](#); [3:16](#); [3:19](#); [3:21](#))

# Parallelism

## Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

## Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

## Examples From the Bible

Your word is a lamp to my feet  
and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

You make him to rule over the works of your hands;  
you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

Yahweh sees everything a person does  
and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. “Sees” corresponds to “watches,” “everything...does” corresponds to “all the paths...takes,” and “a person” corresponds to “he.”

Praise Yahweh, all you nations;  
exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words ‘Praise’ and ‘exalt’ mean the same thing. The words ‘Yahweh’ and ‘him’ refer to the same person. The terms ‘all you nations’ and ‘all you peoples’ refer to the same people.

For Yahweh has a lawsuit with his people,  
and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

## Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

- (1) Combine the ideas of both clauses into one.
- (2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
- (3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

## Examples of Translation Strategies Applied

- (1) Combine the ideas of both clauses into one.

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

Until now you have deceived me with your lies.

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

Yahweh pays attention to everything a person does.

For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

Yahweh truly sees everything a person does.

You make him to rule over the works of your hands; you have put all things under his feet  
(Psalm 8:6 ULT)

You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

All you have done is lie to me.

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

[Personification](#)

(Go back to: [Introduction to Joel](#); [Joel 1:1](#); [1:5](#); [1:6](#); [2:1](#); [3:10](#); [3:16](#))



# Personification

## Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

## Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

## Examples From the Bible

You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

## Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

- (1) Add words or phrases to make the human (or animal) characteristic clear.
- (2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
- (3) Find a way to translate it without the personification.

This page answers the question: *What is personification?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

## Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

**Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

**Sin** is at your door, **waiting to attack you**.

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

Sin is crouching at the door, **just as a wild animal does as it waits to attack a person..**

(3) Find a way to translate it without the personification.

Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.

He even **controls the winds and the sea**.

**NOTE:** We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

Next we recommend you learn about:

[Apostrophe](#)

[[rc://en/ta/man/translate/bita-part1]]

(Go back to: [Joel 2:7](#); [2:10](#))

# Poetry

## Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

This page answers the question: *What is poetry and how do I translate it into my language?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

## In poetry we commonly find:

- many figures of speech such as [Apostrophe](#)
- arrangements of clauses into particular patterns such as:
  - parallel lines (See [Parallelism](#))
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):
    - > You should not give what is holy to the dogs,
    - >
    - >> and should not throw your pearls in front of the pigs.
    - >>
    - >> Otherwise they will trample them under their feet,
    - >
    - > and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

Listen to my call to you,  
Yahweh; think about my groanings.  
Listen to the sound of my call, my King and my God,  
for it is to you that I pray. (Psalm 5:1-2 ULT)

- the same sound used at the end or at the beginning of two or more lines:

“Twinkle, twinkle little **star**. How I wonder what you **are**.” (from an English rhyme)

- the same sound repeated many times:

“Peter, Peter, pumpkin eater” (from an English rhyme)

We also find:

- old words and expressions
- dramatic imagery
- different use of grammar — including:

- incomplete sentences
- lack of connective words

## Some places to look for poetry in your language

Songs, particularly old songs or songs used in children's games  
 Religious ceremony or chants of priests or witch doctors  
 Prayers, blessings, and curses  
 Old legends

## Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

## Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

## Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

... for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of [Parallelism](#) has two lines that mean the same thing.

Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See [Parallelism](#).)

Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See [Personification](#).)

Oh, give thanks to Yahweh; for he is good,  
 for his covenant faithfulness endures forever.  
 Oh, give thanks to the God of gods,  
 for his covenant faithfulness endures forever.

Oh, give thanks to the Lord of lords,  
for his covenant faithfulness endures forever.  
(Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

## Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

- (1) Translate the poetry using one of your styles of poetry.
- (2) Translate the poetry using your style of elegant speech.
- (3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

## Examples of Translation Strategies Applied

Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

- (1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

“Happy is the person not encouraged **to sin**, Disrespect for God he will not **begin**, To those who laugh at God he is **no kin**. God is his constant **delight**, He does what God says **is right**, He thinks of it all day **and night**.”

- (2) Translate the poetry using your style of elegant speech.

This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh’s law, and he meditates on it day and night.

- (3) Translate the poetry using your style of ordinary speech.

The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh’s law, and they think about it all the time.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/writing-symlanguage\]\]](https://en.ta.man/translate/writing-symlanguage)

(Go back to: [Introduction to Joel](#))

## Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

This page answers the question: *What are rhetorical questions and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[\[\[rc://en/ta/man/translate/figs-sentencetypes\]\]](#)

## Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

But those who stood by said, **“Are you insulting the high priest of God?”** (Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

## Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

## Examples From the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

**Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above to remind his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then rebuked his people for forgetting him who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above to show deep emotion. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

**What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden ... (Luke 13:18b-19a ULT)

Jesus used the question above to introduce what he was going to talk about. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

## Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

- (1) Add the answer after the question.
- (2) Change the rhetorical question to a statement or exclamation.
- (3) Change the rhetorical question to a statement, and then follow it with a short question.
- (4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

## Examples of Translation Strategies Applied

- (1) Add the answer after the question.

**Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

**What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)

**This is what the kingdom of God is like.** It is like a mustard seed ...

**Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)

**You should not insult God's high priest!**

**Why did I not die when I came out from the womb?** (Job 3:11a ULT)

**I wish I had died when I came out from the womb!**

**And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)

**How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

**Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)

You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

If your son asks you for a loaf of bread, **would you give him a stone?**

**Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

**What virgin would forget her jewelry, and what bride would forget her veils?** Yet my people have forgotten me for days without number

(Go back to: [Joel 1 General Notes](#); [1:2](#); [2:11](#); [2:14](#); [2:17](#); [3:4](#))



# Simile

## Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

This page answers the question: *What is a simile?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus’ enemies would attack his disciples.

For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God’s word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person’s flesh. God’s word is very effective in showing what is in a person’s heart and thoughts.

## Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people’s attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

## Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

## Examples From the Bible

Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

## Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

- (1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
- (2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
- (3) Simply describe the item without comparing it to another.

## Examples of Translation Strategies Applied

- (1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.

See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.

For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

- (2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.

See, I send you out **as chickens in the midst of wild dogs**.

How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!

If you have faith **as a grain of mustard** ... (Matthew 17:20)

If you have faith even as small **as a tiny seed**,

- (3) Simply describe the item without comparing it to another.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)

See, I send you out among **people who will want to harm you**.

How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

How often I wanted to **protect you**, but you refused!

Next we recommend you learn about:

[Metaphor](#)

[[rc://en/ta/man/translate/bita-part1]]

(Go back to: [Joel 2 General Notes](#); [2:2](#); [2:3](#); [2:4](#); [2:5](#); [2:7](#))

# Synecdoche

## Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

■ **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was very happy about what the Lord was doing, so she said “my soul,” which means the inner, emotional part of herself, to refer to her whole self.

■ So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

## Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

## Example From the Bible

■ Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

“My hands” is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person’s accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

## Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

## Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

■ **“My soul** magnifies the Lord.” (Luke 1:46b ULT)

■ **“I** magnify the Lord.”

So **the Pharisees** said to him ... (Mark 2:24a ULT)

■ **A representative of the Pharisees** said to him ...

Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

I looked on all the deeds that I had accomplished

Next we recommend you learn about:

[Metonymy](#)

[[rc://en/ta/man/translate/bita-part2]]

(Go back to: [Joel 1:16](#); [2:28](#); [3:4](#); [3:8](#))

## Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

### Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

### Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

### Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

### Examples From the Bible

So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

... to him who made **great lights** ... (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

Your sins ... will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

## Translation Strategies

Here are ways you might translate a term that is not known in your language:

- (1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
- (2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
- (3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
- (4) Use a word that is more general in meaning.
- (5) Use a word or phrase that is more specific in meaning.

## Examples of Translation Strategies Applied

- (1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)

Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See [Translating Metaphors](#).)

"We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

We have nothing here except five **loaves of baked grain seeds** and two fish.

- (2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

Your sins ... will be white like **snow**. (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.

Your sins ... will be white like **milk**.

Your sins ... will be white like **the moon**.

- (3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word “medicine.”

Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

“We have nothing here except five **loaves of bread** and two fish.” (Matthew 14:17 ULT) — People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).

We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)

I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

“We have nothing here except five **loaves of bread** and two fish.” (Matthew 14:17 ULT)

We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

... to him who made **great lights** ... (Psalm 136:7a ULT)

to him who made **the sun and the moon**

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-transliterate\]\]](#)

[How to Translate Names](#)

(Go back to: [Joel 1:4](#); [1:11](#); [1:12](#); [2:4](#))





# **unfoldingWord® Translation Words**

**Version 28**

## Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

### Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

### Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

### Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

### Examples from the Bible stories:

- **1:1** But **God’s Spirit** was there over the water.
- **24:8** When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- **26:1** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **26:3** Jesus read, “God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed.”
- **42:10** “So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you.”
- **43:3** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **43:8** “And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are now seeing and hearing.”
- **43:11** Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit.**”
- **45:1** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

## Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

(Go back to: [Introduction to Joel](#))

## prophet, prophecy, prophesy, seer, prophetess

### Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

### Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: [synecdoche](#))
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, false god, false prophet, fulfill, law, vision)

### Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

### Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- **17:13** God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- **19:1** Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God’s messages.

- **19:6** All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- **19:17** Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- **21:9** The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- **43:5** "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- **43:7** "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- **48:12** Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

## Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

(Go back to: [Joel 3 General Notes](#))

# Contributors

## unfoldingWord® Translation Notes Contributors

Door43 World Missions Community

Aaron Fenlason

Abner Bauman

Adam Van Goor

Alan Bird

Alan Borkenhagen

Alfred Van Dellen

Alice Wright

Allen Bair

Allyson Presswood Nance

Amanda Adams

Andrew Belcher

Andrew Johnson

Andrew Rice

Angelo Palo

Anita Moreau

April Linton

Aurora Lee

Barbara Summers

Barbara White

Becky Hancock

Beryl Carpenter

Bethany Fenlason

Betty Forbes

Bianca Elliott

Bill Cleveland

Bill Pruett

Bob Britting

Bram van den Heuvel

Brian Metzger

Bruce Bridges

Bruce Collier

Bruce Smith

Caleb Worgess

Carlyle Kilmore

Carol Pace

Carol Heim

Caroline Crawford

Caroline Fleming

Caroline S Wong

Carol Lee

Carol Moyer

Carolyn Lafferty

Catherine C Newton

Charese Jackson

Charlotte Gibson

Charlotte Hobbs

Cheryl A Chojnacki  
Cheryl Stieben  
Cheryl Warren  
Christian Berry  
Christine Harrison  
Clairmene Pascal  
Connie Bryan  
Connie Goss  
Craig Balden  
Craig Lins  
Craig Scott  
Cynthia J Puckett  
Dale Hahs  
Dale Masser  
Daniel Lauk  
Daniel Summers  
Darlene M Hopkins  
Darlene Silas  
David Boerschlein  
David F Withee  
David Glover  
David J Forbes  
David Mullen  
David N Hanley  
David Sandlin  
David Shortess  
David Smith  
David Whisler  
Debbie Nispel  
Debbie Piper  
Deborah Bartow  
Deborah Bush  
Deborah Miniard  
Dennis Jackson  
Dianne Forrest  
Donna Borkenhagen  
Donna Mullis  
Douglas Hayes  
Drew Curley  
Ed Davis  
Edgar Navera  
Edward Kosky  
Edward Quigley  
Elaine VanRegenmorter  
Elizabeth Nataly Silvestre Herbas  
Ellen Lee  
Emeline Thermidor  
Emily Lee  
Esther Roman  
Esther Trew  
Esther Zirk  
Ethel Lynn Baker  
Evangeline Puen  
Evelyn Wildgust  
Fletcher Coleman

Freda Dibble  
Gail Spell  
Gary Greer  
Gary Shogren  
Gay Ellen Stulp  
Gene Gossman  
George Arlyn Briggs  
Gerald L. Naughton  
Glen Tallent  
Grace Balwit  
Grace Bird  
Greg Stoffregen  
Gretchen Stencil  
Hallie Miller  
Harry Harriss  
Heather Hicks  
Helen Morse  
Hendrik deVries  
Henry Bult  
Henry Whitney  
Hilary O'Sullivan  
Ibrahim Audu  
Ines Gipson  
Irene J Dodson  
Jackie Jones  
Jacqueline Bartley  
James Giddens  
James Pedersen  
James Pohlig  
James Roe  
Janet O'Herron  
Janice Connor  
Jaqueline Rotruck  
Jeanette Friesen  
Jeff Graf  
Jeff Kennedy  
Jeff Martin  
Jennifer Cunneen  
Jenny Thomas  
Jerry Lund  
Jessica Lauk  
Jim Frederick  
Jim Lee  
Jimmy Warren  
Jim Rotruck  
Jim Swartzentruber  
Jody Garcia  
Joe Chater  
Joel Bryan  
Joey Howell  
John Anderson  
John Geddis  
John D Rogers  
John Hutchins  
John Luton



John Pace  
John P Tornifolio  
Jolene Valeu  
Jon Haahr  
Joseph Fithian  
Joseph Greene  
Joseph Wharton  
Joshua Berkowitz  
Joshua Calhoun  
Joshua Rister  
Josh Wondra  
Joy Anderson  
Joyce Jacobs  
Joyce Pedersen  
JT Crowder  
Judi Brodeen  
Judith Cline  
Judith C Yon  
Julia N Bult  
Patty Li  
Julie Susanto  
Kahar Barat  
Kannah Sellers  
Kara Anderson  
Karen Davie  
Karen Dreesen  
Karen Fabean  
Karen Riecks  
Karen Smith  
Karen Turner  
Kathleen Glover  
Kathryn Hendrix  
Kathy Mentink  
Katrina Geurink  
Kay Myers  
Kelly Strong  
Ken Haugh  
Kim Puterbaugh  
Kristin Butts Page  
Kristin Rinne  
Kwesi Opoku-debrah  
Langston Spell  
Larry Sallee  
Lawrence Lipe  
Lee Sipe  
Leonard Smith  
Lester Harper  
Lia Hadley  
Linda Buckman  
Linda Dale Barton  
Linda Havemeier  
Linda Homer  
Linda Lee Sebastien  
Linn Peterson  
Liz Dakota

Lloyd Box  
Luis Keelin  
Madeline Kilmore  
Maggie D Paul  
Marc Nelson  
Mardi Welo  
Margo Hoffman  
Marilyn Cook  
Marjean Swann  
Marjorie Francis  
Mark Albertini  
Mark Chapman  
Mark Thomas  
Marselene Norton  
Mary Jane Davis  
Mary Jean Stout  
Mary Landon  
Mary Scarborough  
Megan Kidwell  
Melissa Roe  
Merton Dibble  
Meseret Abraham-Zemedede  
Michael Bush  
Michael Connor  
Michael Francis  
Michael Geurink  
Mike Tisdell  
Mickey White  
Miel Horrilleno  
Monique Greer  
Morgan Mellette  
Morris Anderson  
Nancy C. Naughton  
Nancy Neu  
Nancy VanCott  
Neal Snook  
Nicholas Scovil  
Nick Dettman  
Nils Friberg  
Noah Crabtree  
Pamela B Johnston  
Pamela Nungesser  
Pamela Roberts  
Pam Gullifer  
Pat Ankney  
Pat Giddens  
Patricia Brougher  
Patricia Carson  
Patricia Cleveland  
Patricia Foster  
Patricia Middlebrooks  
Paul Mellema  
Paula Carlson  
Paula Oestreich  
Paul Holloway

Paul Nungesser  
Peggy Anderson  
Peggyrose Swartzentruber  
Peter Polloni  
Phillip Harms  
Phyllis Mortensen  
Priscilla Enggren  
Rachel Agheyisi  
Rachel Ropp  
Raif Turner  
Ray Puen  
Reina Y Mora  
Rene Bahrenfuss  
Renee Triplett  
Rhonda Bartels  
Richard Beatty  
Richard Moreau  
Richard Rutter  
Richard Stevens  
Rick Keaton  
Robby Little  
Robert W Johnson  
Rochelle Hook  
Rodney White  
Rolaine Franz  
Ronald D Hook  
Rosario Baria  
Roxann Carey  
Roxanne Pittard  
Ruben Michael Garay  
Russell Isham  
Russ Perry  
Ruth Calo  
Ruth E Withee  
Ruth Montgomery  
Ryan Blizek  
Sam Todd  
Samuel Njuguna  
Sandy Anderson  
Sandy Blanes  
Sara Giesmann  
Sara Van Cott (Barnes)  
Sharon Johnson  
Sharon Peterson  
Sharon Shortess  
Shelly Harms  
Sherie Nelson  
Sherman Sebastien  
Sherry Mosher  
Stacey Swanson  
Steve Gibbs  
Steve Mercier  
Susan Langohr  
Susan Quigley  
Susan Snook

Suzanne Richards  
Sylvia Thomas  
Sze Suze Lau  
Tabitha Price  
Tammy L Enns  
Tammy White  
Teresa Everett-Leone  
Teresa Linn  
Terri Collins  
Theresa Baker  
Thomas Jopling  
Thomas Nickell  
Thomas Warren  
Tim Coleman  
Tim Ingram  
Tim Linn  
Tim Lovestrand  
Tim Mentink  
Tom Penry  
Tom William Warren  
Toni Shuma  
Tracie Pogue  
Tricia Coffman  
Vicki Ivester  
Victoria G DeKraker  
Victor M Prieto  
Vivian Kamph  
Vivian Richardson  
Ward Pyles  
Warren Blaisdell  
Wayne Homer  
Wendy Coleman  
Wendy Colon  
Wilbur Zirk  
Wil Gipson  
William Carson  
William Cline  
William Dickerson  
William Smitherman  
William Wilder  
Yvonne Tallent

## **unfoldingWord® Literal Text Contributors**

Nicholas Alsop  
Scott Bayer  
Larry T Brooks, M.Div., Assemblies of God Theological Seminary  
Matt Carlton  
George “Drew” Curley, M.Div., PhD, Professor of Biblical Languages  
Dan Dennison  
Jamie Duguid  
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D.Min. Pittsburgh Theological Seminary  
Michael Francis  
Laura Glassel, MA in Bible Translation  
Jesse Griffin, BA Biblical Studies, MA Biblical Languages

Jesse Harris  
 C. Harry Harriss, M.Div.  
 Alrick G. Headley, M.Div., Th.M.  
 Bram van den Heuvel, M.A.  
 John Huffman  
 D. Allen Hutchison, MA in Old Testament, MA in New Testament  
 Jack Messarra  
 Gene Mullen  
 Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University  
 Timothy Neu, Ph.D. Biblical Studies  
 Kristy Nickell  
 Tom Nickell  
 Elizabeth Oakes, BA in Religious Studies, Linguistics  
 Perry Oakes, PhD in Old Testament, MA in Linguistics  
 James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages  
 Ward Pyles, M.Div., Western Baptist Theological Seminary  
 Susan Quigley, MA in Linguistics  
 Dean Ropp  
 Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch  
 Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary  
 Peter Smircich, BA Philosophy  
 Doug Smith, M.T.S., M.Div., Th.M., Midwestern Baptist Theological Seminary  
 Leonard Smith  
 Suzanna Smith  
 Tim Span  
 Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary  
 Maria Tijerina  
 David Trombold, M. Div.  
 Aaron Valdizan, M.Div., Th.M. in Old Testament, The Masters Seminary  
 James Vigen  
 Hendrik "Henry" de Vries  
 Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary  
 Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)  
 Henry Whitney, BA Linguistics  
 Benjamin Wright, MA Applied Linguistics, Dallas International University  
 Grant Ailie, BA Biblical Studies, M.Div.  
 Door43 World Missions Community

## **unfoldingWord® Translation Academy Contributors**

Jesse Griffin, BA in Biblical Studies, MA in Biblical Languages  
 Perry Oakes, PhD in Old Testament, MA in Linguistics, MA in Theology, BA in Biblical Studies  
 Susan Quigley, MA in Linguistics  
 Henry Whitney, BA in Linguistics  
 James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages  
 Ben Jore, BA Biblical Studies, M.Div.  
 Joel D. Ruark, PhD in Old Testament, MA in Theology  
 Todd L. Price, PhD in New Testament/Linguistics  
 Bev Staley  
 Carol Brinneman  
 Jody Garcia  
 Kara Anderson  
 Kim Puterbaugh  
 Lizz Carlton  
 Door43 World Missions Community

## **unfoldingWord® Translation Words Contributors**

Andrew Belcher

David Book

Jesse Griffin, BA Biblical Studies, MA Biblical Languages

Henry Whitney, Bible translator, Papua New Guinea, 1982–2000

Larry Saltee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary

Lizz Carlton

Jan Zanutto

Matthew Latham

Perry Oakes, PhD in Old Testament, MA in Linguistics

Richard Joki

Door43 World Missions Community

## **unfoldingWord® Translation Words Links Contributors**

Door43 World Missions Community

Jesse Griffin (BA Biblical Studies, Liberty University; MA Biblical Languages, Gordon-Conwell Theological Seminary)

Perry Oakes (BA Biblical Studies, Taylor University; MA Theology, Fuller Seminary; MA Linguistics, University of Texas at Arlington; PhD Old Testament, Southwestern Baptist Theological Seminary)

Larry Saltee (Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary)

Joel D. Ruark (M.A.Th. Gordon-Conwell Theological Seminary; Th.M. Stellenbosch University; Ph.D. Candidate in Old Testament Studies, Stellenbosch University)