unfoldingWord® Translation Notes

Daniel

Version 79

[en]

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Introduction to Daniel

Part 1: General Introduction

Outline of Daniel

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What is the Book of Daniel about?

The first part of the Book of Daniel (chapters 1–6) is a narrative about Daniel and his friends. They were young men from Jerusalem who were taken to Babylon as prisoners. These chapters tell how they were faithful to Yahweh while living in a pagan land serving a pagan king. And it tells how God rewarded them because they were faithful.

The rest of the Book of Daniel is a series of prophetic visions. Chapters 7 and 8 deal with images representing the kingdoms and kings of the major nations. Chapters 9–11 are prophecies and visions about wars and a type of the great enemy of God appearing. Chapter 12 is a vision that describes end times.

How should the title of this book be translated?

The traditional title of this book is "The Book of Daniel" or just "Daniel." Translators may call it "The Book About Daniel" or "The Book About the Deeds and Visions of Daniel." (See: **How to Translate Names (p.413)**)

Who wrote the Book of Daniel?

Daniel was a Jew who became a Babylonian government official during the exile. He may have written the book himself. Or he may have written the parts of the book and someone else put the parts together at a later time.

Part 2: Important Religious and Cultural Concepts

Is there a missing week in Daniel's prophecy?

Scholars disagree about what may appear to be a missing week in 9:24-27. It is best for translators to allow apparent mysteries such as this to remain in the text. (See: [[rc://*/ta/man/translate/writing-apocalypticwriting]])

When did the seventy weeks begin?

The seventy weeks in 9:24-27 began when a decree was issued to rebuild the city of Jerusalem. But there were several decrees that allowed this to happen. Translators do not need to understand how prophecies were or will be fulfilled to translate the text.

Who was Darius the Mede?

Darius the Mede was a Babylonian king who sent Daniel into a den of lions. People have not found his name in history outside of the Book of Daniel. Scholars have tried to explain who Darius was, but they are not certain.

Part 3: Important Translation Issues

How does Daniel use the word "king"?

Many kings are in the Book of Daniel, but not all of the kings ruled over all of Babylon or Persia. Some of the kings may have ruled over regions or cities.

How many chapters does Daniel have?

Daniel has twelve chapters. Some Bible versions include stories called "Bel and the Dragon" and "The Prayer of Azariah." However, few people think that these stories have the same authority as the rest of scripture. Therefore, there is no need to translate them.

Daniel 1

Daniel 1 General Notes

Structure and formatting

Training for government jobs

Daniel, Shadrach, Meshach, and Abednego were chosen to be trained for service in the Babylonian kingdom. It was not unusual for foreigners to be given positions in the Babylonian government as advisors or cultural ambassadors.

Special concepts in this chapter

Food laws

The food from the king included things the Jews were not allowed to eat according to the law of Moses. Daniel requested permission not to eat the king's food. He proved to the king that this food was not necessary for good health. (See: **law, law of Moses, law of Yahweh, law of God (p.465)**)

Daniel 1:1

Nebuchadnezzar king of Babylonia

This refers to Nebuchadnezzar and his soldiers, not only to Nebuchadnezzar. Alternate translation: "Nebuchadnezzar king of Babylonia and his soldiers" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

to cut off all supplies to it

Alternate translation: "to stop the people from receiving any supplies"

Jehoiakim king of Judah

This refers to Jehoiakim and his soldiers, not only to Jehoiakim. Alternate translation: "the army of Jehoiakim king of Judah" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

Daniel 1:2

gave Nebuchadnezzar

This refers to Nebuchadnezzar and his soldiers, not only to Nebuchadnezzar. Alternate translation: "gave Nebuchadnezzar king of Babylonia and his soldiers" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

he gave him

Jehoiakim gave Nebuchadnezzar

He brought & he placed

Although Nebuchadnezzar did not do these things alone, it may easier for the reader to retain the singular pronouns. Alternate translation: "They brought … they placed" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p. 458)**)

He brought them

Here "them" probably refers to Jehoiakim and other prisoners, as well as the sacred objects.

in his god's treasury

This was an act of devotion to his god.

Daniel 1:3

The king spoke

This refers to Nebuchadnezzar.

Ashpenaz

This is the chief official. (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

Daniel 1:4

without blemish

These two negative words together emphasize a positive idea. Alternate translation: "with perfect appearance" (See: **Litotes (p.423)**) (See: **Litotes (p.423)**)

filled with knowledge and understanding

This is an idiom. This means they knew much and could organize and use that information. (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

king's palace

This is the large house or building where the king lives.

He was to teach them

Alternate translation: "Ashpenaz was to teach them"

Daniel 1:5

The king counted out for them

The king's officials did this task for him. Alternate translation: "The king's officials counted out for them" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

his delicacies

the special, rare, good foods that the king ate

These young men were to be trained

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Ashpenaz was to train these young men" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

trained

Alternate translation: "taught skills"

Daniel 1:6

Among these

Alternate translation: "Among the young men from Israel"

Daniel 1:7

The chief official

This refers to Ashpenaz who was King Nebuchadnezzar's highest official.

Belteshazzar & Shadrach & Meshach & Abednego

These are all men's names. (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

Daniel 1:8

Daniel intended in his mind

Here "mind" refers to Daniel himself. Alternate translation: "Daniel decided to himself" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

pollute himself

To "pollute" something is to make is unclean. Some of the food and drink of the Babylonians would make Daniel ceremonially unclean according to God's law. This can be made explicit. Alternate translation: "make himself unclean according to God's law" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

delicacies

This refers to the special, rare, good foods that the king ate. See how you translated this in Daniel 1:3.

Daniel 1:9

(There are no notes for this verse.)

Daniel 1:10

Why should he see you looking worse than the other young men of your own age?

The official uses this question to explain what he thought would happen. It can be a statement. Alternate translation: "He does not want to see you looking worse than the other young men of your own age." (See: **Rhetorical Question (p.447)**) (See: **Rhetorical Question (p.447)**)

The king might have my head

This is an idiom. Alternate translation: "The king might cut off my head" or "The king might kill me" (See: **Idiom (p. 421)**) (See: **Idiom (p.421)**)

Daniel 1:11

(There are no notes for this verse.)

Daniel 1:12

(There are no notes for this verse.)

Daniel 1:13

compare our appearance with the appearance

Daniel asked the steward to see if he and his friends looked worse than the other young men. Alternate translation: "compare our appearance to see if it is worse than the appearance"

Daniel 1:14

tested them

tested Daniel, Hananiah, Mishael, and Azariah

Daniel 1:15

their appearance & they were

The pronouns refer to Daniel, Hananiah, Mishael, and Azariah.

nourished

This means to have been made healthy from what you have eaten.

Daniel 1:16

their delicacies & their wine & gave them

All of these pronouns refer to Daniel, Hananiah, Mishael, and Azariah.

Daniel 1:17

God gave them knowledge and insight

This can be reworded so that the abstract nouns "knowledge" and "insight" can be expressed as the verbs "learn" and "understand." Alternate translation: "God gave them the ability to learn and understand clearly" (See: **Abstract Nouns (p.380)**) (See: **Abstract Nouns (p.380)**)

in all literature and wisdom

Here "all" is a generalization to show that they had a very good education and understanding. Alternate translation: "in many things that the Babylonians had written and studied" (See: **Hyperbole (p.417)**) (See: **Hyperbole (p.417)**)

Daniel 1:18

(There are no notes for this verse.)

Daniel 1:19

The king spoke with them

The king spoke with the "four young men" (Daniel 1:17).

among the whole group there were none to compare with Daniel, Hananiah, Mishael, and Azariah

This can be stated in positive form. Alternate translation: "Daniel, Hananiah, Mishael, and Azariah pleased him much more than anyone else in the whole group" (See: **Litotes (p.423)**) (See: **Litotes (p.423)**)

Daniel, Hananiah, Mishael, and Azariah

These are the names of men. See how you translated these names in Daniel 1:6.

Daniel 1:20

ten times better

Here "ten times" is an exaggeration representing great quality. Alternate translation: "much better" (See:
Hyperbole (p.417)) (See: **Hyperbole (p.417)**)

Daniel 1:21

the first year of King Cyrus

Alternate translation: "the first year that King Cyrus ruled Babylon"

Daniel 2

Daniel 2 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in Daniel's prayer in 2:20-23.

Special concepts in this chapter

The king's dream

Daniel told the king's dream and what the dream meant. In the ancient Near East, it was believed that only people in touch with the gods could interpret dreams. (See: **god, false god, goddess, idol, idolater, idolatrous, idolatry (p.463)**)

How Daniel knew the dream

Daniel gave Yahweh the honor for having told him the dream and its meaning in answer to the prayers of the four men.

Daniel 2:1

In the second year

"In year two" (See: **Ordinal Numbers (p.438)**) (See: **Ordinal Numbers (p.438)**)

he had dreams

Alternate translation: "Nebuchadnezzar had dreams"

His mind was troubled

Here "mind" refers to his thoughts. Alternate translation: "His thoughts disturbed him" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

and he could not sleep

His troubled thoughts prevented him from sleeping. Alternate translation: "so that he could not sleep"

Daniel 2:2

Then the king summoned the magicians

Alternate translation: "Then the king called the magicians"

the dead

Alternate translation: "people who had died"

they came in

Alternate translation: "they came into the palace"

stood before

Alternate translation: "stood in front of"

Daniel 2:3

my mind is anxious

Here "mind" refers to the king himself. Alternate translation: "I am anxious" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

anxious

Alternate translation: "troubled"

Daniel 2:4

Aramaic

This is the language that people in Babylon spoke. (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

King, live forever!

The men probably said this to show the king that they were loyal to him. Alternate translation: "King, we hope you will live forever!"

us, your servants

The men called themselves the king's servants to show him respect.

we will reveal

Here the word "we" refers to the men that the king is speaking to and does not include the king. (See: **Exclusive and Inclusive 'We' (p.405)**) (See: **Exclusive and Inclusive 'We' (p.405)**)

Daniel 2:5

This matter has been settled

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I have already decided what to do about this matter" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

your bodies will be torn apart and your houses made into rubbish heaps

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will command my soldiers to tear your bodies apart and to make your houses into rubbish heaps" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 2:6

you will receive gifts from me

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will give you gifts" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 2:7

Let the king tell us

The wise men addressed the king in the third person as a sign of respect. (See: **First, Second or Third Person (p. 407)**) (See: **First, Second or Third Person (p.407)**)

Daniel 2:8

you see how firm my decision is about this

A decision that will not be changed is spoken of as something firm. Alternate translation: "you see that I will not change my decision about this" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Daniel 2:9

there is only one sentence for you

Alternate translation: "there is only one punishment for you"

false and deceptive words

These two words mean approximately the same thing and emphasize that these are "lies intended to deceive."
(See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

Daniel 2:10

great and powerful

These two words mean basically the same thing and emphasize the greatness of the king's power. Alternate translation: "most powerful" (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

Daniel 2:11

there is no one who can tell it to the king except the gods

This is stated in negative form for emphasis. It can be stated in positive form. Alternate translation: "only the gods can tell this to the king" (See: **Litotes (p.423)**) (See: **Litotes (p.423)**)

Daniel 2:12

angry and very furious

These words mean basically the same thing and emphasize the intensity of his anger. Alternate translation: "incredibly angry" (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

all those in Babylon

Alternate translation: "all the men in Babylon"

Daniel 2:13

So the decree went out

The decree is spoken of as if it was alive and able to go out by itself. Alternate translation: "So the king issued a command" or "So the king gave a command" (See: **Personification (p.443)**) (See: **Personification (p.443)**)

all those who were known for their wisdom were to be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the soldiers were to kill all of the men who were known for their wisdom" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

so they could be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "in order to kill them" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 2:14

prudence and discretion

These two words mean basically the same thing and emphasize the greatness of his prudence. Alternate translation: "caution and careful judgment" (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

Arioch

This is the name of the king's commander. (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

bodyguard

This is a group of men whose job is to protect the king.

who had come to kill

Alternate translation: "who the king had sent out to kill"

Daniel 2:15

(There are no notes for this verse.)

Daniel 2:16

Daniel went in

Daniel probably went to the palace. Alternate translation: "Daniel went to the palace" or "Daniel went to talk with the king" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

requested an appointment with the king

Alternate translation: "asked for a set time to meet with the king"

Daniel 2:17

his house

This is referring to Daniel's house.

what had happened

Alternate translation: "about the king's decree"

Daniel 2:18

He urged them to seek mercy

Alternate translation: "He begged them to pray for mercy"

so that he and they might not be killed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that the king would not kill them" or "so that the king's bodyguard would not kill them" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 2:19

That night the mystery was revealed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "That night God revealed the mystery" (See: **Active or Passive (p. 382)**) (See: **Active or Passive (p.382)**)

the mystery

This is referring to the king's dream and its meaning.

Daniel 2:20

Praise the name of God

Here "name" refers to God himself. Alternate translation: "Praise God" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 2:21

General Information:

General Information:

These verses are also part of Daniel's prayer.

he removes kings

Alternate translation: "he takes away kings' authority to rule"

places kings on their thrones

Here being on the "throne" refers to ruling over a kingdom. Alternate translation: "makes new kings rule over their kingdoms" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 2:22

the light lives with him

Alternate translation: "the light comes from where God is"

Daniel 2:23

General Information:

General Information:

This verse is also part of Daniel's prayer. He stops addressing God in the third person and switches to the more personal second person. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

made known to me what we asked of you

Alternate translation: "told me what my friends and I asked you to tell us"

made known to us the matter that concerns the king

Alternate translation: "told us what the king wants to know"

Daniel 2:24

Arioch

This is the name of the king's commander. See how you translated this name in Daniel 2:14. (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

everyone who was wise

Alternate translation: "the wise men"

Daniel 2:25

(There are no notes for this verse.)

Daniel 2:26

Belteshazzar

This was the name the Babylonians gave to Daniel. See how you translated this name in . (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

Daniel 2:27

The mystery that the king has asked about & not by astrologers

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Those who have wisdom, those who claim to speak with the dead, magicians, and astrologers cannot reveal the mystery about which the king has asked" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

The mystery that the king has asked about

This phrase refers to the king's dream.

Daniel 2:28

(There are no notes for this verse.)

Daniel 2:29

the one who reveals mysteries

This phrase refers to God. Alternate translation: "God, who reveals mysteries" or "God, who makes mysteries known" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

Daniel 2:30

this mystery was not revealed to me

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God did not reveal this mystery to me" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

This mystery was revealed to me so that you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "He revealed the mystery to me so that you" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

know the thoughts deep within you

This phrase is using the word "you" referring to the person's mind. Alternate translation: "know the thoughts deep inside your mind" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

Daniel 2:31

(There are no notes for this verse.)

Daniel 2:32

was made of fine gold

Alternate translation: "was of fine gold" or "was fine gold"

Daniel 2:33

were made partly of iron and partly of clay

Alternate translation: "were partly of iron and partly of clay" or "were partly iron and partly clay"

Daniel 2:34

a stone was cut out, although not by human hands, and it

This can be stated in active form if it is divided into two sentences. Alternate translation: "someone cut a stone from a mountain, but it was not a human who cut it. The stone" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 2:35

like the chaff of the threshing floors in the summer

This phrase is comparing the pieces of the statue to small and light things which could be blown away by the wind. Alternate translation: "like dry pieces of grass blowing away in the wind" (See: **Simile (p.451)**) (See: **Simile (p.451)**)

there was no trace of them left

This can be stated in positive form. Alternate translation: "they were completely gone" (See: **Litotes (p.423)**) (See: **Litotes (p.423)**)

filled the whole earth

Alternate translation: "spread over the whole earth"

Daniel 2:36

Now we will tell the king

Here "we" refers only to Daniel. He may have used to plural form in humility to avoid taking credit for knowing the meaning of the dream that God had revealed to him. (See: **Pronouns (p.445)**) (See: **Pronouns (p.445)**)

Daniel 2:37

king of the kings

Alternate translation: "the most important king" or "a king who rules over other kings"

the power, the strength

These words mean basically the same thing. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

Daniel 2:38

He has given into your hand the place

Here "hand" refers to control. Alternate translation: "He has given you control over the place" (See: **Metonymy (p. 431)**) (See: **Metonymy (p.431)**)

the place where the human beings live

The place is used to represent the people who live there. Alternate translation: "the people of the land" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

He has given over the animals & into your hand

Here "hand" refers to control. Alternate translation: "He has given you control over the animals of the fields and the birds of the heavens" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

birds of the heavens

Here "heavens" is used in the sense of "skies."

You are the statue's head of gold

In the king's dream the statue's head represents the king. Alternate translation: "The golden head symbolizes you" or "The golden head is a symbol of you and your power" (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

Daniel 2:39

another kingdom will arise

In the king's dream his kingdom is gold so an inferior kingdom would be silver. Alternate translation: "another kingdom, which is of silver, will arise" or "another kingdom, which is represented by the silver parts of the statue, will arise" (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/man/translate/writing-symlanguage]]) (See: **Assumed Knowledge and Implicit Information (p.385)**)

yet a third kingdom of bronze

This is symbolic language where the bronze of parts of the statue represent a future kingdom. Alternate translation: "then still another kingdom, which is represented by the bronze parts of the statue" (See: [[rc:///*ta/man/ translate/writing-symlanguage]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Symbolic Language (p.456)**)

a third kingdom

"kingdom number three" (See: **Ordinal Numbers (p.438)**) (See: **Ordinal Numbers (p.438)**)

Daniel 2:40

There will be a fourth kingdom

"There will be a kingdom number four" (See: **Ordinal Numbers (p.438)**) (See: **Ordinal Numbers (p.438)**)

strong as iron

The fourth kingdom is spoken of as being as strong as iron. (See: **Simile (p.451)**) (See: **Simile (p.451)**)

It will shatter all these things and crush them

This symbolic language means the fourth kingdom will defeat and replace the other kingdoms. (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

all these things

Alternate translation: "the previous kingdoms"

Daniel 2:41

Just as you saw

Nebuchadnezzar saw that the feet consisted of clay and iron. He did not see the process of making the feet.

were partly made of baked clay and partly made of iron

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "were a mixture of baked clay and iron" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 2:42

(There are no notes for this verse.)

Daniel 2:43

they will not stay together

Alternate translation: "they will not remain united"

Daniel 2:44

In the days of those kings

Here "those kings" refers to the rulers of the kingdoms symbolized by the different parts of the statue.

that will never be destroyed, nor will it be conquered by another people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that no one will ever destroy, and that another people never conquer" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 2:45

a stone was cut out of the mountain, but not by human hands

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "someone cut a stone from the mountain, but it was not a human who cut it" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

reliable

trustworthy and correct

Daniel 2:46

fell on his face

This symbolic act showed that the king was honoring Daniel. Alternate translation: "lay down with his face on the ground" (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

an offering be made and that incense be offered up to him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "his servants make an offering and offer up incense to Daniel" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 2:47

Truly your God

Alternate translation: "It is true that your God"

the God of gods, the Lord of kings

Alternate translation: "greater than all the other gods, and King over all other kings"

the one who reveals mysteries

Translate "the one who reveals mysteries" as in Daniel 2:29.

to reveal this mystery

Alternate translation: "to reveal the mystery of my dream"

Daniel 2:48

He made him ruler

Alternate translation: "The king made Daniel the ruler"

Daniel 2:49

Shadrach & Meshach & Abednego

These were the Babylonian names of the three Jewish men who were brought to Babylon with Daniel. See how you translated these names in Daniel 1:7

Daniel 3

Daniel 3 General Notes

Special concepts in this chapter

The king's new idol

Shadrach, Meshach, and Abednego refused to worship the new idol. In the ancient Near East, refusing to worship the king was a sign of rebellion against the king. It was often considered the crime of treason. (See: **sign, proof, reminder (p.469)**)

The furnace

There was a fourth person with them in the furnace, and because of this they were not hurt. Most scholars believe this to be Jesus before he was born.

Daniel 3:1

Nebuchadnezzar made a gold statue & He set it up

Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "Nebuchadnezzar commanded his men to make a gold statue … They set it up" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

sixty cubits tall and six cubits wide

A cubit is 46 centimeters. Alternate translation: "about 27 meters tall and almost 3 meters wide" (See: **Biblical Distance (p.391)**) (See: **Biblical Distance (p.391)**)

Plain of Dura

This is a location within the kingdom of Babylon. (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

Daniel 3:2

provincial governors & regional governors & local governors

These are officials who have authority over different sizes of territory.

treasurers

These officials are in charge of money.

Daniel 3:3

the provincial governors, regional governors, & officials of the provinces

See how you translated this list in Daniel 3:2.

the statue that Nebuchadnezzar had set up

Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the statue that Nebuchadnezzar's men had set up" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 3:4

herald

This person is an official messenger for the king.

You are commanded

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. "The king commands you" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p. 382)**)

peoples, nations, and languages

Here "nations" and "languages" represent people from different nations who speak different languages. Alternate translation: "people from different nations and who speak different languages" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 3:5

zithers

These are musical instruments similar to harps. They are shaped like triangles and have four strings.

fall down

Here "fall down" means "quickly lie down"

prostrate yourselves to

"stretch yourselves out on the ground face down in worship of" (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

Daniel 3:6

Whoever does not fall down and worship, at that very moment, will be thrown into a blazing furnace

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The soldiers will throw into a blazing furnace anyone who does not fall down and worship the statue at the very moment they hear the music" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

fall down

Here "fall down" means "quickly lie down"

blazing furnace

This is a large room filled with a hot fire.

Daniel 3:7

all the peoples, nations, and languages

Here "all" that means all the people who were present.

peoples, nations, and languages

Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in Daniel 3:4. Alternate translation: "people from different nations and who spoke different languages" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

the horns, flutes & and pipes

These are musical instruments. See how you translated these words in Daniel 3:5.

fell down

Here "fell down" means "quickly lay down"

prostrated themselves to

They did this to worship the statue. Alternate translation: "stretched themselves out on the ground face down in worship of" (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

the golden statue that Nebuchadnezzar the king had set up

Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the golden statue that King Nebuchadnezzar's men had set up" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 3:8

Now

This word is used to mark a break in the main story line. Here the writer tells about some new people in the story.

Daniel 3:9

King, live forever

This was a common greeting to the king.

Daniel 3:10

the horns, flutes & and pipes

These are musical instruments. See how you translated these words in Daniel 3:5.

fall down

Here "fall down" means "quickly lie down"

prostrate himself to

The people would do this to worship the statue. Alternate translation: "stretch himself out on the ground face down in worship of" (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

Daniel 3:11

Whoever does not fall down and worship must be thrown into a blazing furnace

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Soldiers must throw into a blazing furnace anyone who does not lie down on the ground and worship" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

fall down

Here "fall down" means "quickly lie down"

blazing furnace

This is a large room filled with a hot fire. See how you translated this in Daniel 3:6.

Daniel 3:12

affairs

matters having to do with government

Shadrach & Meshach & Abednego

These are the Babylonian names of the three Jewish friends of Daniel. See how you translated these names in Daniel 1:7.

pay no attention to you

Alternate translation: "do not pay attention to you"

prostrate themselves

They would do this to worship the statue. Alternate translation: "stretch themselves out on the ground face down in worship" (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

the golden statue you have set up

Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the golden statue your men have set up" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 3:13

filled with anger and rage

Nebuchadnezzar's anger and rage were so intense that they are spoken of as if they had filled him up. Here "anger" and "rage" mean about the same thing and are used to emphasize how upset the king was. Alternate translation: "extremely angry" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-doublet]]) (See: **Metaphor (p.425)**)

Shadrach, Meshach, and Abednego

These are the Babylonian names of the three Jewish friends of Daniel. See how you translated these names in Daniel 1:7.

Daniel 3:14

Have you made your minds up

Here "mind" refers to deciding. To "make up your mind" is an idiom that means to firmly decide. Alternate translation: "Have you firmly decided" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metonymy (p.431)**)

prostrate yourselves to

The three men would not do this to worship the statue. Alternate translation: "stretch yourselves out on the ground face down in worship of" (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

the golden statue that I have set up

Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the golden statue that my men have set up" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 3:15

the horns, flutes & and pipes

These are musical instruments. See how you translated this list in Daniel 3:5.

fall down

Here "fall down" means "quickly lie down"

prostrate yourselves to

stretch yourselves out on the ground face down in worship of" (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

all will be well

Alternate translation: "there will no longer be a problem" or "you will be free to go"

the statue that I have made

Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the statue that my men have made" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

you will immediately be thrown into a blazing furnace

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "my soldiers will immediately throw you into a blazing furnace" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

blazing furnace

This is a large room filled with a hot fire. See how you translated this in Daniel 3:6.

Who is the god & my hands?

The king does not expect an answer. He is threatening the three men. Alternate translation: "No god is able to rescue you from my power!" (See: **Rhetorical Question (p.447)**) (See: **Rhetorical Question (p.447)**)

out of my hands

Here "hands" refers to power to punish. Alternate translation: "from my punishment" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 3:16

(There are no notes for this verse.)

Daniel 3:17

blazing furnace

This is a large room filled with a hot fire. See how you translated this in Daniel 3:6.

out of your hand

Here "hand" refers to power to punish. Alternate translation: "from your punishment" (See: **Metonymy (p.431)**)
(See: **Metonymy (p.431)**)

Daniel 3:18

But if not, let it be known to you, king, that

Alternate translation: "But king, we must let you know that even if our God does not rescue us"

prostrate ourselves to

People would do this to worship their gods. Alternate translation: "stretch ourselves out on the ground face down in worship of" (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

the golden statue you set up

Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the golden statue your men set up" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 3:19

Nebuchadnezzar was filled with rage

The king was so angry that rage is spoken of as if it were filling him up. Alternate translation: "Nebuchadnezzar became extremely angry" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

He commanded that the furnace should be heated seven times hotter than it was normally heated

Here "seven times hotter" is an idiom that means to make it very much hotter. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "He commanded his men to make the furnace very much hotter than they normally make it" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Idiom (p.421)**)

Daniel 3:20

(There are no notes for this verse.)

Daniel 3:21

turbans

A turban is a head covering made of wrapped cloth.

blazing furnace

This is a large room filled with a hot fire. See how you translated this in Daniel 3:6.

Daniel 3:22

Because the king's command was strictly followed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Because the men did exactly what the king commanded" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 3:23

(There are no notes for this verse.)

Daniel 3:24

Did we not throw three men tied up into the fire

Alternate translation: "We threw three men tied up into the fire, right"

Daniel 3:25

The brilliance of the fourth is like a son of the gods

The gods were believed to shine brightly with light. Alternate translation: "Man four is shining brightly with light as a son of the gods would shine" (See: [[rc:///*ta/man/translate/translate-ordinal]] and [[rc:///*ta/man/translate/figs-simile]]) (See: **Ordinal Numbers (p.438)**)

Daniel 3:26

(There are no notes for this verse.)

Daniel 3:27

The provincial governors, regional governors, other governors

These are officials who have authority over different sizes of territory. See how you translated these in Daniel 3:2.

the hair on their heads was not singed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the fire had not singed the hair on their heads" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

was not singed

Alternate translation: "was not burned even a little"

their robes were not harmed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the fire did not harm their robes" (See: **Active or Passive (p. 382)**) (See: **Active or Passive (p.382)**)

there was no smell of fire on them

Alternate translation: "they did not smell like fire"

Daniel 3:28

they set aside my command

Not obeying the king's command is spoken of as if they had physically moved it away from them. Alternate translation: "they ignored my command" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

they gave up their bodies

This phrase refers to the three men's willingness to die for what they believed. Alternate translation: "they were willing to die" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

prostrate themselves to

People would do this to worship their gods. Alternate translation: "stretch themselves out on the ground face down in honor of" (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

any god except their God

Alternate translation: "any other god except their God"

Daniel 3:29

any people, nation, or language & must be torn apart, and that their houses must be made into rubbish heaps

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "my servants will tear apart any people, nation, or language … and make their houses into piles of garbage" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

any people, nation, or language that speaks

Here "nations" and "language" represent people from different nations who speak different languages. See how you translated a similar phrase in Daniel 3:4. Alternate translation: "any people from any nation, or those who speak any language that says" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

speaks anything against the God

Alternate translation: "speaks words that do not respect the God"

must be torn apart

Alternate translation: "must have their bodies torn apart"

there is no other god who is able to save like this

This can be stated in positive form. Alternate translation: "only their God is able to save like this"

Daniel 3:30

(There are no notes for this verse.)

Daniel 4

Daniel 4 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 4:3 and 4:34-35.

Special concepts in this chapter

The king becomes insane

The king became insane until he realized that Yahweh was the ruler over everyone, including him.

Daniel 4:1

General Information:

General Information:

In this chapter, Nebuchadnezzar tells what God did to him. In verses 1-18, Nebuchadnezzar describes in the first person his vision from God. Verses 19-33 switch to the third person to describe the punishment of Nebuchadnezzar. Verses 34-37 change back to first person as Nebuchadnezzar describes his response to God. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

King Nebuchadnezzar sent

This phrase is referring to the king's messenger as the king himself. Alternate translation: "Nebuchadnezzar sent his messengers with" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

peoples, nations, and languages

Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in Daniel 3:4. Alternate translation: "people from different nations and who speak different languages" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

who lived on the earth

Kings would often exaggerate how wide their kingdom was. Nebuchadnezzar did rule over most of the known world at the time this book was written. Alternate translation: "who lived in the kingdom of Babylon" (See: **Hyperbole (p.417)**) (See: **Hyperbole (p.417)**)

May your peace increase

This is a common greeting.

Daniel 4:2

signs and wonders

These words share similar meanings and refer to the amazing things that God had done. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

Daniel 4:3

How great are his signs, and how mighty are his wonders!

Both of these phrases have the same meaning and are used to emphasize how great God's signs and wonders are. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

His kingdom is & generation to generation

Both of these phrases have the same meaning and are repeated to emphasize how God's reign is forever. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

Daniel 4:4

General Information:

General Information:

In verses 1-18, Nebuchadnezzar describes in the first person his vision from God. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

was living happily & was enjoying prosperity

These two phrases are parallel and mean the same thing. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

my house & my palace

These two phrases mean basically the same thing. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

Daniel 4:5

a dream & the images & the visions

These phrases mean basically the same thing. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

made me afraid & troubled me

These phrases are parallel and they mean the same thing. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

Daniel 4:6

all the men of Babylon who had wisdom

Alternate translation: "all the wise men of Babylon"

Daniel 4:7

General Information:

General Information:

In verses 1-18, Nebuchadnezzar describes in the first person his vision from God. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

Daniel 4:8

who is named Belteshazzar

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "who I named Belteshazzar" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Belteshazzar

This was the name the Babylonians gave to Daniel. See how you translated this name in Daniel 1:7.

Daniel 4:9

no mystery is too difficult for you

The can be stated in positive form. Alternate translation: "you understand the meaning of every mystery"

Daniel 4:10

General Information:

General Information:

In verses 1-18, Nebuchadnezzar describes in the first person his vision from God. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

sights

things that you see

its height was very great

Alternate translation: "it was very tall"

Daniel 4:11

Its top reached to the heavens & it could be seen to the ends of the whole earth

This is symbolic language that exaggerates how tall and how well-known the tree was. Alternate translation: "It seemed that its top reached up to the sky and that everyone in the world could see it" (See: [[rc:///*ta/man/translate/ writing-symlanguage]] and [[rc:///*ta/man/translate/figs-hyperbole]]) (See: **Symbolic Language (p.456)**)

Daniel 4:12

its fruit was abundant

Alternate translation: "there was a lot of fruit on the tree"

was food for all

Alternate translation: "was food for all people and animals"

Daniel 4:13

General Information:

General Information:

In verses 1-18, Nebuchadnezzar describes in the first person his vision from God. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

I saw in my mind

This refers to seeing a dream or vision. Alternate translation: "I saw in my dream"

Daniel 4:14

He shouted and said

It can be made clear that the holy messenger was speaking to more than one person. Alternate translation: "He shouted to some people and said" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

Let the animals flee & from its branches

Alternate translation: "The animals will flee from under it and the bird will fly away from its branches"

Daniel 4:15

stump of its roots

This is the part of the tree that is left above the ground after a tree is cut down.

dew

the moisture on the ground that is found in the mornings

Daniel 4:16

Let his mind be changed & seven years pass by

Since the tree represents Nebuchadnezzar, the masculine pronouns "his" and "him" in verse 16 refer to the same tree as the neuter pronoun "it" in verse 15. Alternate translation: "The man's mind will change from a man's mind to an animal's mind for a period of seven years" (See: **Pronouns (p.445)**) (See: **Pronouns (p.445)**)

Daniel 4:17

General Information:

General Information:

In verses 1-18, Nebuchadnezzar describes in the first person his vision from God. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

It is a decision made by the holy ones

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The holy ones have made this decision" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

the holy ones

This phrase probably refers to angels. Alternate translation: "the holy angels" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

those who are alive

Alternate translation: "every living person" or "everyone"

gives them

Alternate translation: "gives the kingdoms"

Daniel 4:18

Belteshazzar

This was the name the Babylonians gave to Daniel. See how you translated this name in Daniel 1:7.

you are able to do so

Alternate translation: "you are able to interpret it"

the spirit of the holy gods

Nebuchadnezzar believed that Daniel's power came from the false gods that Nebuchadnezzar worshiped. These are not the same as "the holy ones" in verse 17. See how you translated this phrase in Daniel 4:8.

Daniel 4:19

General Information:

General Information:

Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

who was also named Belteshazzar

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "who I also named Belteshazzar" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

was greatly upset for a while, and his thoughts alarmed him

Daniel's understanding of the meaning of the vision is what alarmed him. This can be explicitly stated. Alternate translation: "did not say anything for some time because he was very worried about the meaning of the dream" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

may the dream be for those who hate you; may its interpretation be for your enemies

Daniel is expressing his wish that the dream was not about Nebuchadnezzar, even though he knew that it really was about the king.

Daniel 4:20

General Information:

General Information:

Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar (See: **First, Second or Third Person (p.407)**). Many terms in this verse are almost the same as in Daniel 4:11. See how you translated that verse. (See: **First, Second or Third Person (p.407)**)

to the heavens & to the ends of the whole earth

These phrases are exaggerations to emphasize that everyone everywhere knew how great Nebuchadnezzar was. (See: **Hyperbole (p.417)**) (See: **Hyperbole (p.417)**)

Daniel 4:21

General Information:

General Information:

Many terms in this verse are almost the same as Daniel 4:12. See how you translated that verse.

whose fruit was abundant

Alternate translation: "which bore a great amount of fruit"

Daniel 4:22

this tree is you, king

Alternate translation: "this tree represents you, king"

Your greatness has grown & your authority reaches

These two phrases mean similar things. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

Your greatness has grown

This phrase is using the word "grown" as a way of saying the king's greatness has increased. Alternate translation: "Your greatness has increased" (See: **Personification (p.443)**) (See: **Personification (p.443)**)

Daniel 4:23

General Information:

General Information:

This verse is almost the same as and . See how you translated those verses. Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar. (See: **First, Second or Third Person (p. 407)**) (See: **First, Second or Third Person (p.407)**)

the stump of its roots

This is the part of the tree that is left above ground after a tree is cut down.

in the middle of the tender grass of the field

Alternate translation: "surrounded by the tender grass of the field"

dew

the moisture that settles on the ground in the mornings

Daniel 4:24

that has reached you

Alternate translation: "that you have heard"

Daniel 4:25

You will be driven from among men

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Men will drive you away from them" (See: **Active or Passive (p. 382)**) (See: **Active or Passive (p.382)**)

You will be made to eat grass

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "You will eat grass" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 4:26

General Information:

General Information:

Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

heaven rules

Here "heaven" refers to God who lives in heaven. Alternate translation: "God in heaven is the ruler of all" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 4:27

let my advice be acceptable to you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "please accept my advice" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Turn away from your iniquities

Here rejecting iniquity is spoken of as turning away from it. Alternate translation: "Reject your iniquities" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

the oppressed

This nominal adjective refers to people who are oppressed. Alternate translation: "people who are oppressed" (See: **Nominal Adjectives (p.433)**) (See: **Nominal Adjectives (p.433)**)

it may be that your prosperity will be extended

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God may extend your prosperity" (See: **Active or Passive (p. 382)**) (See: **Active or Passive (p.382)**)

Daniel 4:28

General Information:

General Information:

Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

Daniel 4:29

General Information:

General Information:

Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

Twelve months

"12 months" (See: **Numbers (p.435)**) (See: **Numbers (p.435)**)

Daniel 4:30

Is this not the great Babylon & for the glory of my majesty?

Nebuchadnezzar asks this question to emphasize his own glory. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "This is the great Babylon … for the glory of my majesty!" (See: **Rhetorical Question (p.447)**) (See: **Rhetorical Question (p.447)**)

for the glory of my majesty

Alternate translation: "to show people my honor and my greatness"

Daniel 4:31

General Information:

General Information:

Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

While the words were still on the lips of the king

This idiom means the king was still in the act of speaking. Alternate translation: "While the king was still speaking" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

a voice came from heaven

Alternate translation: "he heard a voice from heaven"

King Nebuchadnezzar & has been taken away from you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "King Nebuchadnezzar, a decree went out against you that this kingdom no longer belongs to you" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 4:32

You will be driven away from people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "People will chase you away from them" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

anyone he wishes

Alternate translation: "whoever he chooses"

Daniel 4:33

General Information:

General Information:

Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

This decree against Nebuchadnezzar was carried out immediately

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "This decree against Nebuchadnezzar happened immediately" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

He was driven away from people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "People chased him away from them" (See: **Active or Passive (p. 382)**) (See: **Active or Passive (p.382)**)

his nails became like birds' claws

Alternate translation: "his fingernails looked like birds' claws"

Daniel 4:34

General Information:

General Information:

In verses 34-37 Nebuchadnezzar speaks in the first person to describe his response to God. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

At the end of the days

This refers back to the seven years in Daniel 4:32.

my sanity was given back to me

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "my sanity came back to me" or "I became sane again" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

I praised & and I honored

The two phrases refer to the same action. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

For his reign is an everlasting reign & his kingdom endures from all generations to all generations

These two phrases mean basically the same thing and are used to emphasize how God's reign never ends. Alternate translation: "He rules forever and his kingdom will never end" (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

Daniel 4:35

General Information:

General Information:

In verses 34-37 Nebuchadnezzar speaks in the first person to describe his response to God. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

All the earth's inhabitants are considered by him to be as nothing

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "He considers all the earth's inhabitants as nothing" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

All the earth's inhabitants

Alternate translation: "All the people on the earth"

the army of heaven

Alternate translation: "the angel armies in heaven"

whatever suits his will

Alternate translation: "whatever satisfies his purpose" or "anything he wants to do"

No one can stop him

It may be helpful to add additional detail. Alternate translation: "When he decides to do something, no one can stop him" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

No one can say to him, 'Why have you done this?'

This can be stated as an indirect quotation. Alternate translation: "No one can question what he does." (See: **Direct and Indirect Quotations (p.396)**) (See: **Direct and Indirect Quotations (p.396)**)

Daniel 4:36

General Information:

General Information:

In verses 34-37 Nebuchadnezzar speaks in the first person to describe his response to God. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

my sanity returned to me

Here his sanity is spoken of as if it was able to return by its own power. Alternate translation: "I became sane again" (See: **Personification (p.443)**) (See: **Personification (p.443)**)

my majesty and splendor returned to me

Here his majesty and splendor are spoken of as if they were able to return by their own power. Alternate translation: "I regained my majesty and my splendor again" (See: **Personification (p.443)**) (See: **Personification (p. 443)**)

majesty and splendor

These words mean basically the same thing and emphasize the greatness of his glory. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

my noblemen sought my favor

Alternate translation: "my noblemen requested my help again"

I was brought & greatness was given to me

Here "throne" refers to his authority to rule. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I returned to rule my kingdom again, and I received even more greatness" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Metonymy (p.431)**)

Daniel 4:37

praise, extol, and honor

All three of these words have basically the same meaning and emphasize how greatly he praised God. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

who walk in their own pride

This phrase uses "walk" to refer to the person who acts proud. Alternate translation: "who are proud" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

Daniel 5

Daniel 5 General Notes

Special concepts in this chapter

The writing on the wall

God told the new king that he had failed and God was replacing him, showing that God is the real ruler over everything, even kingdoms that do not worship him.

Other possible translation difficulties in this chapter

Mene, Mene, Tekel, Upharsin

These are words in Aramaic. Daniel "transliterates" these words by writing them with Hebrew letters, and then he explains their meanings. In the ULT and UST they are written with English letters. Translators are encouraged to write them using the letters of the target language alphabet.

Daniel 5:1

Belshazzar

This is the son of Nebuchadnezzar who became king after his father. (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

for a thousand

"for 1,000" (See: **Numbers (p.435)**) (See: **Numbers (p.435)**)

he drank wine in front of

Alternate translation: "he drank wine in the presence of"

Daniel 5:2

the containers made of gold or silver

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the gold or silver containers that the Israelites had made" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

containers

These were cups and other items that were small enough for a person to hold and to drink from them.

Nebuchadnezzar his father had taken

Here "Nebuchadnezzar" refers to Nebuchadnezzar's army. Alternate translation: "his father Nebuchadnezzar's army" or "the army of Nebuchadnezzar his father had taken" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 5:3

the gold containers that had been taken out of the temple

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the gold containers that the army of Nebuchadnezzar had taken out of the temple" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

out of the temple, the house of God

"out of God's temple." The phrase "the house of God" tells us something more about the temple.

Daniel 5:4

(There are no notes for this verse.)

Daniel 5:5

At that moment

Alternate translation: "As soon as they did that" or "Suddenly"

plaster

cement or mud that is spread on walls or ceilings to give them a smooth hard surface when it dries

Daniel 5:6

the king's face changed

"his face became pale." This was caused by his fear.

his limbs

Alternate translation: "his legs"

his knees were knocking together

This was the result of his extreme fear.

Daniel 5:7

those known for their wisdom in Babylon

This refers back to those who claimed to speak with the dead, the wise men, and the astrologers.

Whoever explains this writing and its meaning will be clothed with purple and will have a gold chain around his neck

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will give purple clothes and a gold neck chain to whoever explains this writing and its meaning" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

clothed with purple

Purple cloth was rare and reserved for royal officials. Alternate translation: "dressed in royal clothing" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

the third highest ruler

"the number three ruler" (See: **Ordinal Numbers (p.438)**) (See: **Ordinal Numbers (p.438)**)

Daniel 5:8

(There are no notes for this verse.)

Daniel 5:9

Belshazzar

This is the son of Nebuchadnezzar who became king after his father. See how you wrote this name in Daniel 5:1. (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

the look on his face changed

"his face became even more pale." The face of the king grew even more pale than in Daniel 5:6.

perplexed

unable to understand, confused

Daniel 5:10

the queen

Some modern versions understand this to be a reference to the queen mother, that is, to the king's mother. The queen mother received much honor in ancient Babylon.

King, live forever!

This was a normal way to greet the king.

Do not let the look on your face change

Alternate translation: "There is no need for your face to look so pale"

Daniel 5:11

the spirit of the holy gods

The queen believed that Daniel's power came from the false gods that Nebuchadnezzar worshiped. See how you translated this phrase in Daniel 4:8.

In the days of your father

Alternate translation: "When your father was ruling"

light and understanding and wisdom like the wisdom of the gods was found in him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he had light and understanding and wisdom like the wisdom of the gods" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

King Nebuchadnezzar, your father the king

Alternate translation: "Your father, King Nebuchadnezzar"

Daniel 5:12

these qualities were found in this man Daniel, whom the king named Belteshazzar

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "this same Daniel, whom the king named Belteshazzar, had all of these qualities" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

what has been written

"what has been written on the wall." If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "what the hand wrote on the wall" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 5:13

Then Daniel was brought before the king

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Then they brought Daniel before the king" or "Then the soldiers brought Daniel before the king" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

whom my father the king brought out of Judah

In this phrase "father" is being used to represent all of the soldiers. Alternate translation: "whom my father's soldiers brought out of Judah" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 5:14

the spirit of the gods

Belshazzar believed that Daniel's power came from the false gods that Belshazzar worshiped. See how you translated a similar phrase in Daniel 4:8.

light and understanding and excellent wisdom are found in you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you have light and understanding and excellent wisdom" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 5:15

Now the men known & have been brought in before me

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Now the men known … have come in before me" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

make known to me

Alternate translation: "tell me"

Daniel 5:16

you will be clothed with purple and have a gold chain placed around your neck

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will give you purple clothes and a gold neck chain" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

clothed with purple

Purple cloth was rare and reserved for royal officials. Alternate translation: "dressed in royal clothing" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

the third highest ruler

"the number three ruler" (See: **Ordinal Numbers (p.438)**) (See: **Ordinal Numbers (p.438)**)

Daniel 5:17

Let your gifts be for yourself, and

Alternate translation: "I do not want your gifts, so"

Daniel 5:18

(There are no notes for this verse.)

Daniel 5:19

all peoples, nations, and languages

This phrase uses the word "all" as a generalization that represents a large number. Alternate translation: "a great number of people, of different nations and languages" (See: **Hyperbole (p.417)**) (See: **Hyperbole (p.417)**)

peoples, nations, and languages

Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in Daniel 3:4. Alternate translation: "people from different nations and who speak different languages" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

trembled and feared him

These words mean basically the same thing and emphasize the intensity of the fear. Alternate translation: "were very afraid of him" (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

He put to death those he wanted to die

This phrase does not mean King Nebuchadnezzar put people to death himself, but rather those he commanded. Alternate translation: "Nebuchadnezzar commanded his soldiers to kill those he wanted to die" (See: **Metonymy (p. 431)**) (See: **Metonymy (p.431)**)

He raised up those he wanted

Alternate translation: "He raised up those he wanted to raise up"

wanted & wished

These words here mean the same thing.

he humbled those he wished

Alternate translation: "he humbled those he wished to humble"

Daniel 5:20

his heart was arrogant

Here "heart" refers to the king himself. Alternate translation: "the king was arrogant" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

his spirit was hardened

Here "spirit" refers to the king himself. His stubbornness is spoken of as if he were hardened. Alternate translation: "the king became stubborn" (See: [[rc:///*ta/man/translate/figs-synecdoche]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Synecdoche (p.458)**)

presumptuously

rudely and overly confident

he was brought down from his kingly throne

Here "throne" refers to his authority to rule. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the people took away his kingdom" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Metonymy (p.431)**)

Daniel 5:21

He was driven away from humanity

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The people chased him away from them" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

he had the mind of an animal

Here "mind" represents his thoughts. Alternate translation: "he thought as an animal thinks" (See: **Metonymy (p. 431)**) (See: **Metonymy (p.431)**)

dew

the moisture on the ground that is found in the mornings

anyone he wishes

Alternate translation: "whomever he chooses"

Daniel 5:22

Belshazzar

This is the son of Nebuchadnezzar who became king after his father. See how you wrote this name in Daniel 5:1. (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

have not humbled your heart

Here "heart" refers to Belshazzar himself. Alternate translation: "have not humbled yourself" (See: **Synecdoche (p. 458)**) (See: **Synecdoche (p.458)**)

Daniel 5:23

You have lifted yourself up against the Lord

To rebel against God is spoken of as raising oneself up against him. Alternate translation: "You have rebelled against the Lord" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

From his house

What and where "his house" is can be stated clearly. Alternate translation: "From his temple in Jerusalem" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

God who holds your breath in his hand

Here "breath" refers to life and "hand" refers to power or control. Alternate translation: "God who gives you breath" or "God who has control over your entire life" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

all your ways

Alternate translation: "everything you do"

Daniel 5:24

this writing was done

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "it wrote this message" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 5:25

This is the writing that was done

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "This is the message that the hand wrote" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Mene, Mene, Tekel, and Pharsin

These are the Aramaic words that were written on the wall. Spell these words with the sounds that fit your language. (See: **Copy or Borrow Words (p.394)**) (See: **Copy or Borrow Words (p.394)**)

Daniel 5:26

'Mene,' 'God has numbered

Alternate translation: "'Mene' means 'God has numbered"

Daniel 5:27

'Tekel,' 'you are weighed

Alternate translation: "'Tekel' means 'you are weighed"

you are weighed in the scales and are found lacking

Judging the worthiness of the king to rule is spoken of as weighing him. This means that the king is not worthy to rule. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God has examined your worthiness to rule, and he has found that you are not worthy" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Metaphor (p.425)**)

Daniel 5:28

'Peres,' 'your kingdom

Alternate translation: "'Peres' means 'your kingdom."

Peres

This is the singular form of "Pharsin" in 5:25.

your kingdom is divided and is given to the Medes and Persians

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God has divided your kingdom and given it to the Medes and Persians" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 5:29

Belshazzar

This is the son of Nebuchadnezzar who became king after his father. See how you wrote this name in Daniel 5:1. (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

A chain of gold was put around his neck

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "They put a chain of gold around his neck" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

the third highest ruler

"the number three ruler" (See: **Ordinal Numbers (p.438)**) (See: **Ordinal Numbers (p.438)**)

Daniel 5:30

(There are no notes for this verse.)

Daniel 5:31

received the kingdom

Alternate translation: "became the ruler of the kingdom"

when he was about sixty-two years old

"when he was about 62 years old" (See: **Numbers (p.435)**) (See: **Numbers (p.435)**)

Daniel 6

Daniel 6 General Notes

Structure and formatting

Some translations set the content of letters farther to the right on the page than the rest of the text. The ULT does this with the letter in 6:25-27.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in the letter in 6:26-27.

Special concepts in this chapter

Daniel and the lions

Daniel was thrown into the lions' den for praying to Yahweh, but Yahweh protected him and the lions did not hurt him at all.

Daniel 6:1

Connecting Statement:

Connecting Statement:

The events in this chapter take place after the Persians conquered the Babylonians and Darius the Mede began to rule in Babylon.

It pleased Darius

Alternate translation: "King Darius decided"

120 provincial governors

"one hundred and twenty provincial governors" (See: **Numbers (p.435)**) (See: **Numbers (p.435)**)

Daniel 6:2

Over them

The word "them" refers to the 120 provincial governors.

so that the king should suffer no loss

Alternate translation: "so that nothing should be stolen from the king" or "so that no one would steal anything from the king"

Daniel 6:3

was distinguished above

Alternate translation: "excelled above" or "was more capable than"

he had an extraordinary spirit

Here "spirit" refers to Daniel. It means he had was unusually capable. Alternate translation: "he was and exceptional person" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

extraordinary spirit

spirit that made him do better than the others

to put him over

Alternate translation: "to give him authority over" or "to put him in charge of"

Daniel 6:4

Then the other chief administrators and the provincial governors & for the kingdom

The other administrators were jealous of Daniel. This can be made explicit. Alternate translation: "Then the other chief administrators and the provincial governors became jealous. So they looked for mistakes in the work Daniel did for the kingdom" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

No mistakes or negligence was found in him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "They could find no mistakes or negligence in his work" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

negligence

overly looking your responsibilities

Daniel 6:5

to complain against this Daniel

Alternate translation: "to complain about Daniel"

Daniel 6:6

brought a plan before the king

Alternate translation: "presented a plan to the king"

may you live forever!

This was a normal way to greet a king.

Daniel 6:7

for thirty days

"for 30 days" (See: **Numbers (p.435)**) (See: **Numbers (p.435)**)

whoever makes a petition

Alternate translation: "whoever makes a request"

that person must be thrown into the den of lions

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "your soldiers must throw that person into the den of lions" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

den of lions

This may refer to a room or pit where lions were kept.

Daniel 6:8

Connecting Statement:

Connecting Statement:

In verse 8, the administrators continue to speak to the king.

as directed by the laws

Alternate translation: "according to the laws"

cannot be repealed

Alternate translation: "cannot be canceled"

Daniel 6:9

making the decree into a law

Alternate translation: "making the order into a law"

Daniel 6:10

When Daniel learned that the document had been signed into law

It is important to the story to state clearly that Daniel knew about the new law before he prayed to God.

now his windows were open in his upper room toward Jerusalem

This is background information that explains how Daniel's enemies knew he was praying to God. (See: **Background Information (p.388)**) (See: **Background Information (p.388)**)

gave thanks before his God

Alternate translation: "gave thanks to his God"

Daniel 6:11

plot

a plan with evil intent

Daniel 6:12

Did you not make a decree & lions?

They asked this question to make the king confirm that he had made the decree.

who makes a petition

Alternate translation: "who makes a request"

den of lions

This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

as directed by the law

Alternate translation: "according to the law"

Daniel 6:13

That person Daniel

This is not a respectful way of referring to Daniel. They intentionally used this phrase to avoid giving Daniel the respect he was due as a chief administrator.

who is one of the people of the exile from Judah

Alternate translation: "who is an immagrant from Judah"

pays no attention to you

This idiom means he ignores the king. Alternate translation: "does not obey you" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

Daniel 6:14

he applied his mind

Here "mind" refers to his thinking. Alternate translation: "he thought very hard about how" (See: **Metonymy (p. 431)**) (See: **Metonymy (p.431)**)

He labored

This refers to mental labor, rather than to physical labor.

Daniel 6:15

no decree & can be changed

The men were implying that since no decree or statute of the king can be changed, Daniel must be thrown into the pit of lions. This can be stated clearly if needed. Alternate translation: "no decree … can be changed. They must throw Daniel into the pit of lions" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

Daniel 6:16

they brought in Daniel

Alternate translation: "his soldiers went and got Daniel"

lions' den

This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

May your God & rescue you

The king is expressing his desire for God to save Daniel.

rescue you

Alternate translation: "save you from the lions"

Daniel 6:17

den

This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

the king sealed it with his own signet ring and with the signet rings of his nobles & concerning Daniel

The function of the signet ring can be stated clearly. The king and the noblemen pressed their rings into a seal made of wax. Alternate translation: "the king pressed his signet ring into a wax seal, the nobles did this too. No one was allowed to break the seal and help Daniel" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

nothing might be changed concerning Daniel

Alternate translation: "no one could help Daniel"

Daniel 6:18

he went through the night fasting

This symbolic act showed that the king was worried about Daniel. (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

No entertainment was brought before him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "He did not have anyone entertain him" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

sleep fled from him

Sleep is spoken of as if it could run away from the king. Alternate translation: "he did not sleep at all that night" (See: **Personification (p.443)**) (See: **Personification (p.443)**)

Daniel 6:19

lions' den

This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

Daniel 6:20

(There are no notes for this verse.)

Daniel 6:21

(There are no notes for this verse.)

Daniel 6:22

For I was found blameless

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "He knows that I have done nothing wrong" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

I have done you no harm

Alternate translation: "I have not harmed you at all"

Daniel 6:23

den

This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

No harm was found on him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "They did not find any wounds on Daniel" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 6:24

Before they reached the floor

Alternate translation: "Before they reached the floor of the lions' den"

broke all their bones to pieces

Alternate translation: "crushed their bones"

Daniel 6:25

peoples, nations, and languages

Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in Daniel 3:4. Alternate translation: "people from different nations and who spoke different languages" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

in all the earth

King Darius wrote his message to his entire kingdom which was huge. Here it says "all the earth" as a generalization to emphasis how large his kingdom was, though it did not include everyone on the earth. Alternate translation: "in his kingdom" (See: **Hyperbole (p.417)**) (See: **Hyperbole (p.417)**)

May peace increase for you

This is a form of greeting that is used to wish someone well in all areas of life.

Daniel 6:26

Connecting Statement:

Connecting Statement:

This continues to state the message that Darius sent to everyone in his kingdom.

tremble and fear

These two words are similar and can be combined. Alternate translation: "shake with fear" (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

the God of Daniel

Alternate translation: "the God that Daniel worships"

he is the living God and lives forever

The two phrases "the living God" and "lives forever" express the same concept, that God lives forever. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

his kingdom shall & his dominion shall

These two phrases are parallel, emphasizing how God's kingdom will never end. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

his kingdom shall not be destroyed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "no one will destroy his kingdom" or "his kingdom will last forever" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

his dominion shall be to the end

Alternate translation: "he will rule forever"

Daniel 6:27

he has kept Daniel safe from the strength of the lions

Alternate translation: "he has not allowed the strong lions to hurt Daniel"

Daniel 6:28

during the reign of Darius and during the reign of Cyrus the Persian

Cyrus the Persian was the king who ruled after Darius.

Daniel 7

Daniel 7 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 7:9-10, 13-14, and 23-27.

Special concepts in this chapter

The four beasts

There will be four successive kingdoms before Yahweh sets up his eternal kingdom. (See: **eternity, everlasting, eternal, forever (p.461)**)

The Son of Man

God will give the Son of Man an eternal kingdom and he will judge people from the books. (See: [[rc:///*tw/dict/bible/ kt/sonofman]] and [[rc:///*tw/dict/bible/kt/judge]])

Daniel 7:1

General Information:

General Information:

Chapters 7 and 8 are not in chronological order. They happened while Belshazzar was still the king, before the rule of Darius and Cyrus that was discussed in chapter 6. In Daniel's vision, he saw animals that were symbols of other things. Later in the vision someone explains the meaning of those symbols. (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

Belshazzar

This was the name of Nebuchadnezzar's son, who became king after him. See how you wrote this name in Daniel 5:1.

a dream and visions

The words "dream" and "visions" both refer to the same dream that is described in this chapter. Alternate translation: "visions while he was dreaming" (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

Daniel 7:2

the four winds of heaven

Alternate translation: "winds from everywhere" or "strong winds from all four directions"

stirring up

Alternate translation: "whipped up" or "agitated" or "caused high waves in"

Daniel 7:3

(There are no notes for this verse.)

Daniel 7:4

The first was like a lion but had eagle's wings

This was a symbolic creature, and not an animal that exists. (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

its wings were torn off and it was lifted from the ground and made to stand on two feet, like a man

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "someone tore off its wings and lifted it up from the ground and made it stand on two feet like a human being" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

The mind of a man was given to it

Here "mind" refers to thinking. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Someone gave it the ability to think like a human being" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Metonymy (p.431)**)

Daniel 7:5

a second animal, like a bear

This was not an actual bear, but a symbolic animal that was similar to a bear. (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

ribs

large curved bones of the chest that connect to the spine

It was told

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Someone told it" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 7:6

another animal, one that looked like a leopard

This was not an actual leopard, but a symbolic animal that was similar to a leopard. (See: **Symbolic Language (p. 456)**) (See: **Symbolic Language (p.456)**)

four wings & four heads

The four wings and four heads are symbols, but their meaning is unclear. (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

it had four heads

Alternate translation: "the animal had four heads"

It was given authority to rule

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Someone gave it authority to rule" (See: **Active or Passive (p. 382)**) (See: **Active or Passive (p.382)**)

Daniel 7:7

a fourth animal & it had ten horns

This is also not an actual animal. It is a symbolic creature. (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

trampled underfoot

Alternate translation: "walked on and crushed"

Daniel 7:8

the horns

Translators may write a footnote like this: "Horns are a symbol of power and represent powerful leaders." (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Three of the first horns were wrenched out by the roots

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The little horn tore out three of the first horns" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

a mouth that was boasting about great things

Here the horn was boasting, using its mouth to do so. Alternate translation: "the horn had a mouth and boasted about doing great things" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

Daniel 7:9

General Information:

General Information:

Most of the text of verses 9-14 is symbolic language with parallel lines that have similar meaning. For this reason, the ULT and UST present them in poetic form. (See: [[rc:///*ta/man/translate/writing-symlanguage]] and [[rc:///*ta/man/translate/figs-parallelism]]) (See: **Symbolic Language (p.456)**)

thrones were set in place

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "someone set thrones in their places" (See: **Active or Passive (p. 382)**) (See: **Active or Passive (p.382)**)

the Ancient of Days

This is a title for God that means he is eternal. Alternate translation: "the One Who Has Lived Forever" or "the One Who Has Always Lived"

took his seat & His clothing & the hair of his head

This passage describes God as sitting down, with clothing and hair like a person. This does not mean that God really is like this, but it is how Daniel saw God in a vision.

took his seat

This is an idiom that means he sat down. Alternate translation: "sat down on his throne" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

His clothing was as white as snow

His clothing is compared to snow to show that it was very white. Alternate translation: "His clothing was very white"

the hair of his head was like pure wool

Something about God's hair looked like pure wool. This could mean: (1) it was very white or (2) it was thick and curly. (See: **Simile (p.451)**) (See: **Simile (p.451)**)

pure wool

Alternate translation: "clean wool" or "wool that is washed"

His throne was flames & its wheels were burning fire

This describes the throne of God and its wheels as if they were made of fire. The words "flames" and "burning fire" mean basically the same thing and can be translated the same way.

its wheels

It is unclear why God's throne is described as having wheels. Thrones normally do not have wheels, but the text clearly states that this throne has some kind of wheels. Use a general term for "wheels" if possible.

Daniel 7:10

A river of fire flowed out from before him

The quick way in which fire came from the presence of God is spoken of as if it was water flowing in a river. Alternate translation: "Fire poured out in front of him like water in a river" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

before him

The word "him" refers to God, the Ancient of Days from Daniel 7:9.

millions

This probably refers to a large group rather than to a precise number. Alternate translation: "thousands of thousands" or "great numbers of people"

one hundred million

This probably refers to a large group rather than to a precise number. Alternate translation: "tens of thousands times tens of thousands" or "uncountable numbers of people"

The court was in session

This means that God, the judge, was ready to investigate the evidence and make his judgment. Alternate translation: "The judge was ready to judge" or "The judge was seated"

the books were opened

These are the books that contain the evidence to be used in court. Alternate translation: "the books of evidence were opened"

Daniel 7:11

the animal was killed & to be burned up

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they killed the fourth animal, destroyed its body, and gave it to someone to burn it up" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

the animal was killed

The animal was killed because the judge determined that it was guilty. Alternate translation: "they executed the animal" or "the judge commanded and they killed the animal" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

the animal

This refers to the fourth animal that had the ten horns and the horn that spoke boastfully. Alternate translation: "the most frightening animal" or "the animal that had the boastful horn"

Daniel 7:12

the rest of the four animals

It may be helpful to your readers to say, "the other three animals."

their authority to rule was taken away

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the judge took away their authority to rule" or "their authority to rule ended" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

their lives were prolonged for a period of time

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they continued to live for a period of time" or "the judge let them live a little longer" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 7:13

General Information:

General Information:

Most of the text of verses 9-14 is symbolic language with parallel lines that have similar meaning. For this reason, the ULT presents them in poetic form. (See: [[rc:///*ta/man/translate/writing-symlanguage]] and [[rc:///*ta/man/translate/figs-parallelism]]) (See: **Symbolic Language (p.456)**)

I saw one coming & like a son of man

The person that Daniel saw was not a normal man, but had a human figure like a man. "I also saw that night someone coming who resembled a son of man, that is, he had a human figure" (See: **Simile (p.451)**) (See: **Simile (p. 451)**)

with the clouds of heaven

Alternate translation: "with the clouds of the sky"

the Ancient of Days

This refers to God who is eternal. See how you translated this title in Daniel 7:9

was presented before him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they presented this son of man to the Ancient of Days" or "he stood before him" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 7:14

Authority to rule and glory and royal power were given to him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The one who looked like a son of man received authority to rule, glory, and royal power" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

royal power

This, here, refers to "authority."

peoples, nations, and languages

Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in Daniel 3:4. Alternate translation: "people from different nations and who speak different languages" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

will not pass away & will never be destroyed

These two phrases mean the same thing. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

that will never be destroyed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that no one will ever destroy" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 7:15

my spirit was grieved inside of me & the visions I saw in my mind troubled me

These two phrases describe how Daniel was feeling. The second one gives more information about the first one, explaining about his grieved spirit. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

my spirit was grieved inside of me

Here "my spirit" refers to Daniel himself. Alternate translation: "I was very sad inside" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

Daniel 7:16

one of them standing there

This is one of the heavenly beings who were standing before God's throne. This could mean: (1) these are angels, spirits who serve God (2) these are people who have died and are now in heaven.

to show me

Alternate translation: "to tell me" or "to explain to me"

these things

Alternate translation: "the things I had seen"

Daniel 7:17

These large animals, four in number,

Alternate translation: "These four large animals"

are four kings

Alternate translation: "represent four kings"

four kings that will arise from the earth

Here "from the earth" means they are real people. Alternate translation: "four kings who will come to power on the earth" or "four men who will rise up from among the people of the earth and become kings" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

Daniel 7:18

they will possess it

Alternate translation: "they will rule over it"

forever and ever

This repetition of ideas emphasizes that this kingdom will never come to an end. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

Daniel 7:19

very horrifying

Alternate translation: "very frightening"

trampled on

Alternate translation: "walked on and crushed"

Daniel 7:20

the ten horns on its head

Alternate translation: "the ten horns on the head of the fourth animal"

grew up, and before which the three horns fell down

Alternate translation: "grew up, and about the three horns that fell down in front of it" or "grew up, and about the three horns that fell down because of it"

before which the three horns fell down

Here "fell down" is a euphemism that means they were destroyed." Alternate translation: "which destroyed the three horns" (See: **Euphemism (p.403)**) (See: **Euphemism (p.403)**)

the mouth that boasted

Alternate translation: "its mouth that boasted" or "the mouth of the new horn, that boasted"

that seemed greater than its companions

the horn with the eyes and a mouth seemed to be greater than the other horns

Daniel 7:21

this horn

"this fourth horn." This refers to the horn that is described in Daniel 7:20.

Daniel 7:22

until the Ancient of Days came, and justice was given

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "until the Ancient of Days came and brought justice" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Ancient of Days

This is a title for God that emphasizes that he is eternal. See how you translated this title in Daniel 7:9.

the holy people received the kingdom

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God gave his kingdom to his holy people" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 7:23

General Information:

General Information:

Most of the text of verses 23-27 is symbolic language. For this reason, the ULT presents them in poetic form. (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

This is what that person said

This is the person that Daniel approached in Daniel 7:16.

that person said

Alternate translation: "that person answered"

As for the fourth animal

Alternate translation: "Concerning the fourth animal" or "Now, about the fourth animal"

It will devour & it into pieces

This does not mean the fourth kingdom will destroy the planet, but that it will brutally attack, conquer, and destroy all other kingdoms on earth. (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Daniel 7:24

As for the ten horns

Alternate translation: "Concerning the ten horns" or "Now, about the ten horns"

out of this kingdom ten kings will arise

They will rule one after the other. This can be stated explicitly. Alternate translation: "ten kings will rule over this fourth kingdom, one after another" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

another will arise after them

This other king is not one of the ten. It may be helpful to refer to him as "the eleventh king." Alternate translation: "after that an eleventh king will become powerful" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

He will be different from the previous ones

Alternate translation: "He will be different from the other ten kings"

he will conquer the three kings

He will defeat three of the original ten kings. It may be helpful to state that those three kings are represented by the three horns that were pulled out. Alternate translation: "he will defeat the three kings that were represented by the three horns that were pulled out" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

Daniel 7:25

He will speak words against the Most High

This means that the newest king will openly disagree with and say bad things about the Most High. (See: **Idiom (p. 421)**) (See: **Idiom (p.421)**)

He will try & into his hand

The words "He" and "his" refer to the newest king, not the Most High.

the holy people

Alternate translation: "God's holy people"

change the festivals and the law

Both terms refer to the law of Moses. The festivals were an important part of the religion of Israel in the Old Testament.

These things will be given into his hand

Here "his hand" refers to his control. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The newest king will control the religous festivals and laws" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Metonymy (p.431)**)

one year, two years, and half a year

This means "three and half years." This is not the normal way the Israelites counted. Try to translate it in a way that preserves this way of counting. Alternate translation: "one year plus two years plus six months"

Daniel 7:26

the court will be in session

This means that the judge will be ready to investigate evidence and make his judgment. Alternate translation: "the judge will judge" or "The judge will sit down"

they will take his royal power away

Alternate translation: "the members of the court will take the royal power away from the newest king"

royal power

This, here, refers to "authority." See how you translated this in Daniel 7:14.

to be consumed and destroyed at the end

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "and consume and destroy it in the end" or "and completely destroy his royal power in the end" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 7:27

The kingdom and the dominion & will be given to the people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will give the kingdom and the dominion … to the people" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

The kingdom and the dominion

These two terms mean basically the same thing and emphasize that this will concern all forms of official authority. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

the greatness of the kingdoms

If your language does not use an abstract noun for the idea behind the word **greatness**, you can express the same idea with an adjective such as "great." Alternate translation: "everything that is great about the kingdoms" (See: **Abstract Nouns (p.380)**) (See: **Abstract Nouns (p.380)**)

of the kingdoms under the whole heaven

The idiom "under the whole heaven" refers to the kingdoms on earth. Alternate translation: "of all the kingdoms on earth" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

His kingdom

Alternate translation: "The kingdom of the Most High"

an everlasting kingdom

Alternate translation: "a kingdom that will exist forever" or "a kingdom that will never end"

Daniel 7:28

Here is the end of the matter

This means that Daniel has finished describing the vision. Alternate translation: "That is what I saw in my vision" or "This is the end of the description of what I saw in my vision"

my face changed in appearance

Alternate translation: "my face became pale"

Daniel 8

Daniel 8 General Notes

Special concepts in this chapter

The vision of the ram and the male goat

Although specific interpretation of this vision is not given, most scholars believe Daniel saw Greece overthrowing Media-Persia before breaking up into four kingdoms. One of these kingdoms stopped the temple worship for a while and then it was restored. (See: [[rc:///*tw/dict/bible/kt/temple]] and [[rc:///*tw/dict/bible/kt/restore]])

Daniel 8:1

General Information:

General Information:

Chapters 7 and 8 are not in chronological order. They happened while Belshazzar was still the king, before the rule of Darius and Cyrus that was discussed in chapter 6. In Daniel's vision, he saw animals that were symbols of other things. Later in the vision someone explains the meaning of those symbols. (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

In the third year

"In year three" (See: **Ordinal Numbers (p.438)**) (See: **Ordinal Numbers (p.438)**)

Belshazzar

This is the son of Nebuchadnezzar who became king after his father. See how you translated this name in Daniel 5:1.

had a vision appear to me (after the one & first)

This is background information to remind the reader that this is Daniel's second vision. Alternate translation: "had a second vision appear to me" (See: **Background Information (p.388)**) (See: **Background Information (p.388)**)

Daniel 8:2

fortress

a walled city that was guarded and protected

Susa & Elam & Ulai Canal

These are names of places. (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

Canal

A canal is a narrow man-made waterway.

Daniel 8:3

a ram with two horns

It is normal for rams to have two horns. These horns, however, have symbolic meaning. (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

but the longer & passed up in length by it

Alternate translation: "but the longer one grew more slowly than the shorter one, and the shorter one grew to be even longer than it"

Daniel 8:4

I saw the ram charging

Alternate translation: "I saw the ram rushing" or "I saw the ram running very quickly"

to rescue anyone out of his hand

Rams do not have hands. Here "hand" refers to the ram's power. Alternate translation: "to rescue anyone from him" or "to rescue anyone from his power" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 8:5

across the surface of the whole earth

The phrase "the whole earth" is an exaggeration that means he came from far away. Alternate translation: "from far away across the surface of the land" (See: **Hyperbole (p.417)**) (See: **Hyperbole (p.417)**)

The goat had a large horn between his eyes

Goats have two horns on the sides of their heads. This image should be explained. Alternate translation: "The goat had a single large horn in the center of his head" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

Daniel 8:6

in a powerful rage

Alternate translation: "and it was very angry"

Daniel 8:7

trampled

to crush something by stepping on it

the ram from his power

Alternate translation: "the ram from the goat because of his power"

Daniel 8:8

the goat became very large

Alternate translation: "the goat became very large and strong"

the large horn was broken

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "something broke off the large horn" (See: **Active or Passive (p. 382)**) (See: **Active or Passive (p.382)**)

toward the four winds of the heavens

Here "the four winds of heaven" is an idiom that refers to the four main directions (north, east, south, west) from which the winds blow. Alternate translation: "in four different directions" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

Daniel 8:9

but which became very large

Alternate translation: "but it became very large"

in the south, in the east, and in the land of beauty

This probably means it pointed in those directions. This can be stated. Alternate translation: "and pointed toward the south and then toward the east and then toward the beautiful land of Israel"

the land of beauty

This is a reference to the land of Israel. (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

Daniel 8:10

It became so large as to engage in war

Here the horn is given qualities of a person and is engaging in war. (See: **Personification (p.443)**) (See: **Personification (p.443)**)

Some of that army & thrown down to the earth

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: The horn threw some of that army and some of the stars down to the earth" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

it trampled on them

Here the horn is given qualities of a person that tramples on the stars and on the army. (See: **Personification (p. 443)**) (See: **Personification (p.443)**)

Daniel 8:11

General Information:

General Information:

The horn is given qualities of a person. (See: **Personification (p.443)**) (See: **Personification (p.443)**)

Connecting Statement:

Connecting Statement:

Daniel continues describing his vision of the horn (Daniel 8:9).

the commander of the army

This refers to God himself, who is the leader of the angel army. (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

It took away from him the regular burnt offering

Here "took away" means the horn stopped the offering. Here "him" refers to God, the commander of the army. Alternate translation: "It stopped the people from making their regular burnt offering to him"

the place of his sanctuary was polluted

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "it defiled his sanctuary" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 8:12

The horn will throw truth down to the ground

The horn ignoring truth and godliness is spoken of as if it will throw truth to the ground. Alternate translation: "The horn will reject the truth" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Daniel 8:13

holy one

Alternate translation: "angel"

the handing over of the sanctuary

Alternate translation: "the surrender of the sanctuary"

heaven's army being trampled on

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the horn trampling on heaven's army" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 8:14

2,300 evenings and mornings

"Two thousand three hundred evenings and mornings." Here "evenings and mornings" is a merism that refers to everything in between, which means full days. Alternate translation: "2,300 sunsets and sunrises" or "2,300 days" (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/figs-merism]]) (See: **Numbers (p.435)**)

the sanctuary will be put right

Alternate translation: "the temple will be purified and set in order again"

Daniel 8:15

(There are no notes for this verse.)

Daniel 8:16

a man's voice calling between the banks of the Ulai Canal

Here a man is being referred to by his voice. Alternate translation: "a man calling from the Ulai Canal" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

Ulai Canal

A canal is a narrow man-made waterway. See how you translated this name in Daniel 8:2.

Daniel 8:17

prostrated myself on the ground

This is an act of worship in which someone lies flat on the ground. (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

the time of the end

"the final days" or "the end of the world." This does not refer to the final moment in time, but rather to the events that will happen immediately before the end.

Daniel 8:18

a deep sleep

This is a type of sleep when someone is sleeping heavily and does not wake up easily.

Daniel 8:19

the time of wrath

This refers to the time when God will judge. This can be made explicit. Alternate translation: "the time when God judges in anger" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

the appointed time for the end

Alternate translation: "the time when the world will end"

Daniel 8:20

General Information:

General Information:

In these verses, the angel explains to Daniel the symbolic meaning of the things he saw in his vision. The animals and horns actually represent human rulers and kingdoms. (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

two horns—they are

Alternate translation: "two horns—they represent"

the kings of Media and Persia

This could mean: (1) this refers to the kings of Media and Persia or (2) this is a metonym in which the kings represents the kingdoms of Media and Persia. Alternate translation: "the kingdoms of Media and Persia" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 8:21

the king of Greece

This could mean: (1) this refers to the king of Greece or (2) this is a metonym in which the king represents the kingdom of Greece. Alternate translation: "the kingdom of Greece" (See: **Metonymy (p.431)**) (See: **Metonymy (p. 431)**)

The large horn between his eyes is

Alternate translation: "The large horn between his eyes represents"

Daniel 8:22

General Information:

General Information:

In these verses, the angel explains to Daniel the symbolic meaning of the things he saw in his vision. The animals and horns actually represented human rulers or kingdoms. (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

As for the horn that was broken & four others arose

Alternate translation: "Where the large horn was broken off, four others arose"

four kingdoms will arise from his nation

The four horns represent the four new kingdoms. This can be made explicit. Alternate translation: "they represent the four kingdoms into which the kingdom of the first king will be divided" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

but not with his great power

Alternate translation: "but they will not have as much power as the king represented by the large horn"

Daniel 8:23

At the latter time of those kingdoms

Alternate translation: "As those kingdoms approach their end"

shall have reached their limit

Alternate translation: "have reached their full" or "have run their course"

grim-faced

This means someone who looks defiant, or like he will refuse to obey.

Daniel 8:24

General Information:

General Information:

In these verses, the angel explains to Daniel the symbolic meaning of the things he saw in his vision. The animals and horns actually represented human rulers or kingdoms. (See: **Symbolic Language (p.456)**) (See: **Symbolic Language (p.456)**)

but not by his own power

Alternate translation: "but someone else will give him his power"

Daniel 8:25

he will make deceit prosper

Here "deceit" is spoken of as if it is a person who will prosper. Alternate translation: "the amount of deception will increase" (See: **Personification (p.443)**) (See: **Personification (p.443)**)

under his hand

Here "hand" refers to his rule. Alternate translation: "under his rule" (See: **Metonymy (p.431)**) (See: **Metonymy (p. 431)**)

King of kings

This refers to God.

he will be broken

Here "he" refers to his power. Alternate translation: "his rule will end" (See: **Metonymy (p.431)**) (See: **Metonymy (p. 431)**)

not by any human hand

Here "hand" refers to power. This can be also stated in positive form. Alternate translation: "not by any human power" or "by divine power" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 8:26

seal up the vision

The angel speaks about the vision as if it were a scroll that could be closed with a wax seal. This prevented anyone from seeing the contents until the seal was broken. Alternate translation: "close and seal up what you have written about the vision" or "do not tell anyone about the vision now" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Daniel 8:27

was overcome and lay weak for several days

Alternate translation: "was exhausted and lay in bed sick for several days"

went about the king's business

Alternate translation: "did the work that the king had assigned to me"

I was appalled by the vision

Alternate translation: "I was dismayed by the vision" or "I was very confused by the vision"

Daniel 9

Daniel 9 General Notes

Special concepts in this chapter

Daniel told the future

Gabriel told Daniel a prophecy that Jerusalem would be rebuilt. Then later an anointed person would be killed and the worship at the temple stopped. (See: [[rc:///*tw/dict/bible/kt/prophet]] and [[rc:///*tw/dict/bible/kt/anoint]] and **temple, house, house of God (p.471)**)

The unusual expression of numbers in 9:24-26

This passage uses the expressions "seventy sevens of years," "seven sevens and sixty-two sevens," and "sixty-two sevens of years" to denote ""490 years," "49 years and then 434 years," and "434 years," respectively. The original language uses the idea of a "week" to express the idea of a group of sevens, but these numbers are clearly meant to denote years, not weeks. Most translators should use the ways normal in their languages to express these numbers.

Daniel 9:1

General Information:

General Information:

Chapters 7 and 8 were not in chronological order. They happened while Belshazzar was still the king. Chapter 9 now returns to the events of the reign of Darius who became king in chapter 6.

It was Ahasuerus who had been made king over the realm of the Babylonians

This is background information about who Ahasuerus was. The UST places this in parentheses to make that clear. (See: **Background Information (p.388)**) (See: **Background Information (p.388)**)

who had been made king over the realm of the Babylonians

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "who became king over the realm of the Babylonians" or "who conquered the Babylonians" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

over the realm

Alternate translation: "over the country" or "over the kingdom"

Daniel 9:2

Yahweh

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

there would be seventy years until Jerusalem's abandonment would end

"from the time Jerusalem was destroyed, it would remain in ruins for 70 years" (See: **Numbers (p.435)**) (See: **Numbers (p.435)**)

abandonment

this means no one would help or rebuild Jerusalem during that time

Daniel 9:3

I turned my face to the Lord God

Here "face" represents Daniel's attention. Alternate translation: "I focused my attention on the Lord God" or "I directed my thoughts toward the Lord God" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

to seek him

Those who want to know Yahweh and please him are spoken of as if they are literally seeking to find Yahweh. (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

fasting, wearing sackcloth, and sitting in ashes

These are symbolic acts of repentance and sorrow. (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

Daniel 9:4

I made confession of our sins

Alternate translation: "I confessed our sins"

you are the one who keeps the covenant and is faithful to love those

Alternate translation: "you do what you said you would do in your covenant, and you faithfully love those"

Daniel 9:5

We have sinned and have done what is wrong

These two phrases express one idea in two different ways for emphasis. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

We have acted wickedly and we have rebelled

These two phrases express one idea in two different ways for emphasis. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

your commands and decrees

The words "commands" and "decrees" share similar meanings and refer to the whole law. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

Daniel 9:6

We have not listened to your servants

Here "not listened" means they did not obey their message. Alternate translation: "We have not obeyed the message of your prophets" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

spoke in your name

Here "name" refers to God's authority. Alternate translation: "spoke with your authority" or "spoke as your representative" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

the people of the land

Here "land" refers to Israel. Alternate translation: "the Israelite people"

Daniel 9:7

To you, Lord, belongs righteousness

Being righteous is spoken of as if "righteousness" were an object that belongs to Yahweh. If your language does not use an abstract noun for the idea behind the word **righteousness**, you can express the same idea with a verbal form such as "righteous." Alternate translation: "Lord, you are righteous" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-abstractnouns]]) (See: **Metaphor (p.425)**)

To us today, however, belongs shame on our faces—for the people

Being ashamed is spoken of as if "shame" were an object that belongs to people. If your language does not use an abstract noun for the idea behind the word **shame**, you can express the same idea with a verbal form such as "ashamed." Alternate translation: "But as for us, we are ashamed of what we have done—the people" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-abstractnouns]]) (See: **Metaphor (p.425)**)

To us today

The word "us" includes Daniel and the Israelites, but it does not include God. (See: **Exclusive and Inclusive 'We' (p. 405)**) (See: **Exclusive and Inclusive 'We' (p.405)**)

belongs shame on our faces

This idiom means their shame is visible to all. (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

because of the great treachery that we committed against you

Alternate translation: "because we greatly betrayed you" or "because we were very unfaithful to you"

Daniel 9:8

(There are no notes for this verse.)

Daniel 9:9

To the Lord our God belong compassion and forgiveness

Having these traits is spoken of as if they belonged to the Lord. Alternate translation: "The Lord our God is compassionate and forgives" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Daniel 9:10

We have not obeyed the voice of Yahweh our God

Here "voice" refers to the commands that Yahweh spoke. Alternate translation: "We have not obeyed what Yahweh told us to do" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 9:11

turned aside

The words "turned aside" mean that Israel stopped obeying God's laws. (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

that are written in the law of Moses

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that Moses wrote about in the law" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

have been poured out on us

The abundance of the curse and the oath are spoken of as if they were poured out like water. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you have brought upon us" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///* ta/man/translate/figs-activepassive]]) (See: **Metaphor (p.425)**)

Daniel 9:12

For under the whole of heaven

This is an idiom. Alternate translation: "For in the whole world" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

there has not been done anything

"nothing has been done." If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "nothing has happened" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

what has been done to Jerusalem

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "what you have done to Jerusalem" (See: **Active or Passive (p. 382)**) (See: **Active or Passive (p.382)**)

Daniel 9:13

As it is written in the law of Moses

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "As Moses wrote in the law" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

turning away from our iniquities

Here stopping evil activity is spoken of as turning away from them. Alternate translation: "stopping our evil actions" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

Daniel 9:14

Yahweh has kept the disaster ready

Alternate translation: "Yahweh has prepared this disaster"

we have not obeyed his voice

Here "voice" refers to the things that Yahweh commanded. Alternate translation: "we have not done what he told us to do" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 9:15

with a mighty hand

Here "mighty hand" is a metonym for strength. Alternate translation: "with great strength" (See: **Metonymy (p. 431))** (See: **Metonymy (p.431)**)

you have made a famous name for yourself, as in this present day

Alternate translation: "you caused people to know how great you are, as you still do today"

still we sinned; we have done wicked things

These two clauses mean basically the same thing and are used together to emphasize how bad sin is. (See: **Parallelism (p.440))** (See: **Parallelism (p.440)**)

we sinned; we have done wicked things

Daniel and Israel sinned and did wicked things, but "we" does not include God. (See: **Exclusive and Inclusive 'We' (p.405))** (See: **Exclusive and Inclusive 'We' (p.405)**)

Daniel 9:16

your anger and your wrath

The words "anger" and "wrath" mean basically the same thing and emphasize how terrible God's anger is when he acts on it. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

your holy mountain

This mountain may be holy because God's temple is there. Alternate translation: "the mountain where your holy temple is"

our sins & our ancestors

Here "our" refers to Daniel and Israel, but not to God. (See: **Exclusive and Inclusive 'We' (p.405)**) (See: **Exclusive and Inclusive 'We' (p.405)**)

an object of scorn

Alternate translation: "a target of disrespect"

Daniel 9:17

Now

This does not mean "at this moment", but it is a way to show that the next phase in Daniel's prayer is about to start.

your servant & his pleas for mercy

The words "your servant" and "his" here refer to Daniel. He speaks about himself in the third person as a sign of respect for God. (See: **First, Second or Third Person (p.407)**) (See: **First, Second or Third Person (p.407)**)

pleas for mercy

Alternate translation: "requests for mercy"

make your face shine on

The writer speaks of Yahweh acting favorably as if Yahweh's face shone a light. Alternate translation: "act kindly toward" or "act with favor toward" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

your sanctuary

This refers to the temple in Jerusalem.

Daniel 9:18

open your ears and listen

To "open the ears" is an idiom that means to listen. These two phrases means the same thing and emphasize Daniel's desire for God to listen to his prayer. Alternate translation: "please listen" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-doublet]]) (See: **Idiom (p.421)**)

open your eyes and see

To "open the eyes" is an idiom that means to see. These two phrases means the same thing and emphasize Daniel's desire for God to pay attention to his prayer. Alternate translation: "notice us" or "pay attention" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-doublet]]) (See: **Idiom (p.421)**)

is called by your name

Here "name" represents ownership. Alternate translation: "is your city" or "belongs to you" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 9:19

do not delay

This can be stated in positive form. Alternate translation: "act quickly"

Daniel 9:20

my people Israel

Alternate translation: "the people of Israel to whom I belong"

Daniel 9:21

the man Gabriel

This is the same angel Gabriel who appeared in the form of a man in Daniel 8:16. Alternate translation: "Gabriel, who appeared as a man" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

in the vision at the first

This may refer to the first vision that Daniel had while he was awake. Alternate translation: "in the previous vision" or "in the vision I saw before" or "in a vision before"

flew down to me in rapid flight

Alternate translation: "flew down to me quickly"

at the time of the evening sacrifice

The Jewish people sacrificed to God each evening just before the sun went down.

Daniel 9:22

insight and understanding

The words "insight" and "understanding" mean the same thing and emphasize that Gabriel will help Daniel to understand the message completely. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

Daniel 9:23

the order was given

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God gave the order" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

consider this word

Alternate translation: "think about this message"

the revelation

This refers back to the prophesy of Jeremiah in Daniel 9:2.

Daniel 9:24

Seventy sevens are decreed for your people and your holy city to

God decreed that he would do the things in this verse for the people and the holy city.

Seventy sevens

This is not the normal way the Israelites counted. If possible, try to translate in a way that preserves this use of the number seven. Alternate translation: "Seventy times seven years"

your people and your holy city

The word "your" here refers to Daniel. The people are the Israelites and the holy city is Jerusalem. (See: **Forms of You (p.409)**) (See: **Forms of You (p.409)**)

to end the guilt and put an end to sin

The idea is repeated to emphasize how certain it is that this will happen. (See: **Parallelism (p.440)**) (See: **Parallelism (p.440)**)

to carry out the vision

Here "carry out" is an idiom that means to accomplish. Alternate translation: "to accomplish the vision" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

the vision and the prophecy

These words in this context mean the same thing. They ensure Daniel that Jeremiah's vision was indeed a prophecy. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

Daniel 9:25

and sixty-two sevens

This is not the normal way the Israelites counted. If possible, try to translate in a way that preserves this use of the number seven. Alternate translation: "seven times seven years … and sixty-two times seven years"

Know and understand

These words are used together to make the importance clear. Alternate translation: "You must clearly understand" or "You must know for sure" (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

the anointed one

Anointing is a symbolic act to show that someone is chosen. Alternate translation: "the person that God anoints" or "the person that God chooses" (See: **Symbolic Action (p.454)**) (See: **Symbolic Action (p.454)**)

seven sevens & and sixty-two sevens

These added together are 69 of the 70 sevens spoken of in verse 24.

Jerusalem will be rebuilt

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "People will rebuild Jerusalem" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

moat

a deep ditch around a city or building, usually with water in it

the times of distress

Alternate translation: "a time of great trouble"

Daniel 9:26

sixty-two sevens

This is not the normal way the Israelites counted. If possible, try to translate in a way that preserves this use of the number seven. See how you translated this number in Daniel 9:25. Alternate translation: "sixty-two times seven"

the anointed one will be destroyed and will have nothing

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "people will destroy the anointed one and he will have nothing" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

the anointed one

Anointing is a symbolic act to show that someone is chosen. See how you translated this title in Daniel 9:25. Alternate translation: "the person that God anoints" or "the person that God chooses"

a coming ruler

This is a foreign ruler, not "the anointed one." Alternate translation: "a foreign ruler who will come" or "a powerful ruler who will come"

Its end will come with a flood

The army will destroy the city and the holy place just as a flood destroys things. (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Desolations have been decreed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God has decreed ruin for the city and sanctuary" or "God has declared that the enemy army will destroy everything" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p. 382)**)

Daniel 9:27

He will & he will

This refers to the coming ruler who will destroy the anointed one.

one seven & In the middle of the seven

Here "seven" is used to refer to a period of seven years. Alternate translation: "seven years … Halfway through the seven years"

put an end to

Alternate translation: "stop" or "halt"

the sacrifice and the offering

These words basically mean the same thing. The repetition is to show that the ruler will prevent all types of sacrifices. Alternate translation: "all forms of sacrificing" or "every type of offering" (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

the wing of abominations

This may refer to the defensive structures on top of the walls of the temple, which are called "abominations" because they are full of idols. Alternate translation: "the walls of the temple that are full of abominations" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

someone who makes desolate

Alternate translation: "a person who completely destroys"

A full end and destruction are decreed to be poured out

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God has decreed that he will pour out a full end and destruction" (See: [[rc:///ta/man/translate/figs-activepassive]] and [[rc:///ta/man/translate/figs-idiom]]) (See: **Active or Passive (p. 382)**)

A full end and destruction

These two words or expressions are basically the same. They emphasize how serious and complete the destruction will be. Alternate translation: "Complete destruction" (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

the one who has made the desolation

Alternate translation: "the person who caused the destruction"

Daniel 10

Daniel 10 General Notes

Structure and formatting

This chapter begins a section where Daniel is given a prophecy about the future from an angel. This section continues for the remainder of the book. (See: **prophet, prophecy, prophesy, seer, prophetess (p.467)**)

Daniel 10:1

the third year of Cyrus king of Persia

"year 3 of the rule of Cyrus the king of Persia" (See: **Ordinal Numbers (p.438)**) (See: **Ordinal Numbers (p.438)**)

a message was revealed to Daniel

This can also be expressed in active form. Alternate translation: "God revealed a message to Daniel" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

insight

the ability to understand more than what can be seen

Daniel 10:2

(There are no notes for this verse.)

Daniel 10:3

delicacies

These are expensive or rare kinds of food. Alternate translation: "fancy foods"

until the completion of three entire weeks

Alternate translation: "until the end of three entire weeks"

Daniel 10:4

On the twenty-fourth day of the first month

This is the first month of the Hebrew calendar. The twenty-fourth day is near the middle of April on Western calendars. (See: [[rc:///*ta/man/translate/translate-hebrewmonths]] and [[rc:///*ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p.410)**)

Daniel 10:5

with a belt around his waist

Alternate translation: "and he was wearing a belt"

Uphaz

Uphaz is a place. Its location is not known (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

Daniel 10:6

His body was like topaz

His body gleamed with blue or yellow light as if it were made of topaz. Alternate translation: "his body gleamed like topaz" (See: **Simile (p.451)**) (See: **Simile (p.451)**)

topaz

a blue or yellow gemstone, also known as beryl, peridot, or chrysolite

his face was like lightning

His face shone brightly as a bolt of lightning shines. Alternate translation: "his face shone with light as bright as the flash of lightning" (See: **Simile (p.451)**) (See: **Simile (p.451)**)

His eyes were like flaming torches

His eyes were bright with light as if they were flaming torches. Alternate translation: "his eyes were so bright that it seemed they had torches burning inside them" (See: **Simile (p.451)**) (See: **Simile (p.451)**)

his arms and his feet were like polished bronze

His arms and feet were as shiny as if they were made of polished bronze. Alternate translation: "his arms and feet shone like polished bronze that reflects the light around it" (See: **Simile (p.451)**) (See: **Simile (p.451)**)

The sound of his words was like the sound of a great crowd

His voice was so loud that it was as if a crowd of people were all talking loudly. Alternate translation: "his voice was as loud as a huge crowd all calling out together" (See: **Simile (p.451)**) (See: **Simile (p.451)**)

Daniel 10:7

(There are no notes for this verse.)

Daniel 10:8

So I was left alone and saw

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. "No one was with me, and I saw" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

my bright appearance was turned into a ruined look

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. "my bright appearance turned into looking ruined" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

my bright appearance

This describes the face of someone who is healthy. Alternate translation: "my healthy-looking face" (See: **Idiom (p. 421)**) (See: **Idiom (p.421)**)

a ruined look

Someone's unhealthy, pale face is spoken of as if it were a ruined building. Alternate translation: "pale" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Daniel 10:9

I fell on my face in deep sleep

Possible meanings are: (1) Daniel was so scared by what he saw that he deliberately laid on the ground, where he then fainted or (2) Daniel fainted and then fell forward onto the ground. (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

Daniel 10:10

A hand touched me

Here a person's hand represents that person, probably the man whom Daniel saw in Daniel 10:5. Alternate translation: "Someone touched me with his hand" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

Daniel 10:11

Daniel, man greatly treasured

This can also be stated in active form. Alternate translation: "Daniel, you whom God greatly treasures" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

greatly treasured

much valued and loved

Daniel 10:12

you set your mind to understand

Alternate translation: "you determined to understand the vision"

your words were heard

This can be expressed in active form. Alternate translation: "God heard your words" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 10:13

prince

Here this refers to a spirit who has authority over a human nation. Alternate translation: "spirit prince"

the kings of Persia

This probably refers to the various kings who ruled over nations in the Persian Empire, and who had to obey the king of Persia.

Michael, one of the chief princes

Alternate translation: "Michael, on of the chief angels" or "Michael, one of the archangels"

Daniel 10:14

(There are no notes for this verse.)

Daniel 10:15

I turned my face toward the ground

"I looked at the ground." Daniel may have done this to show humble reverence, or because he was afraid.

Daniel 10:16

One who was like the sons of man

This may refer to the one who had just spoken to Daniel. However, some versions interpret it as referring to a different person. Alternate translation: "This one, who looked like a human"

like the sons of man

Here this expression refers to human beings in general. Alternate translation: "like a human being" (See: **Idiom (p. 421)**) (See: **Idiom (p.421)**)

agony

severe emotional suffering

Daniel 10:17

I am your servant. How can I talk with my master?

Daniel asks this question meaning that he cannot speak to the angel because he is not the angel's equal. These sentences can be combined. Alternate translation: "I am not able to answer you because I am only your servant" (See: **Rhetorical Question (p.447)**) (See: **Rhetorical Question (p.447)**)

there is no breath left in me

This idiom refers to breathing. Alternate translation: "I cannot breathe" or "it's very hard to breathe" (See: **Idiom (p. 421)**) (See: **Idiom (p.421)**)

Daniel 10:18

the one with an appearance of a man

Alternate translation: "the one who looked like a human"

Daniel 10:19

Be strong now, be strong

The words "be strong" are repeated for emphasis.

man greatly treasured

This can also be stated in active form. Alternate translation: "you whom God greatly treasures" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

I was strengthened

This can also be stated in active form. Alternate translation: "I became strong" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 10:20

the prince of Persia

Here "prince" refers to a spirit who rules and guards a human nation. See how you translated a similar phrase in Daniel 10:13. Alternate translation: "the spirit prince of Persia"

Daniel 10:21

But I will tell you

This implies that the angel will tell Daniel about this immediately, before he goes away. Alternate translation: "But first I will tell you" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

what is written in the Book of Truth

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "what the Book of Truth says" or "what someone wrote in the Book of Truth" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

who shows himself to be strong

Alternate translation: "who proves himself to be strong"

There is no one who shows himself to be strong with me against them, except Michael your prince

Alternate translation: "Michael your prince is the only one to show himself strong with me against them" or "Michael your prince is the only one who helps me against them"

Michael your prince

The word "your" is plural. It refers to Daniel and the rest of the people of Israel. Alternate translation: "Michael, the prince of your people" (See: **Forms of You (p.409)**) (See: **Forms of You (p.409)**)

Michael your prince

"Michael your guardian angel." Translate "prince" when it refers to Michael as you did Daniel 10:13.

Daniel 11

Daniel 11 General Notes

Structure and formatting

The final prophecy continues in this chapter. The kings of the North and of the South will fight many wars against each other. The king of the South is probably a reference to Egypt. (See: **prophet, prophecy, prophesy, seer, prophetess (p.467)**)

Daniel 11:1

General Information:

General Information:

In Daniel 11:1 through 12:4, the one who was speaking to Daniel in chapter 10 tells him what is written in the book of truth. This is as he said he would do in Daniel 10:21.

In the first year of Darius

Darius was the King of the Medes. "The first year" refers to the first year that he was king. Alternate translation: "In the first year of the reign of Darius" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

Daniel 11:2

Three kings will arise in Persia

Alternate translation: "Three kings will rule over Persia"

a fourth will be far richer than all the others

"after them a fourth king will come into power who will have more money than the three before him" (See: **Ordinal Numbers (p.438)**) (See: **Ordinal Numbers (p.438)**)

power

This could mean: (1) authority or (2) military power.

he will stir up everyone

Alternate translation: "he will cause everyone to want to fight"

Daniel 11:3

A mighty king will rise up

The idea of rising up or standing is often used for someone who becomes powerful. Alternate translation: "A mighty king will begin to reign" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

who will rule a very great kingdom

This could mean: (1) that the size of this kingdom would be very great, or (2) that the king would rule his kingdom with very great power.

Daniel 11:4

his kingdom will be broken and divided

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "his kingdom will break apart and divide" or "his kingdom will break apart into pieces" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

the four winds of heaven

See how you translated this in Daniel 7:2.

but not to his own descendants

The idea of not being divided and shared out is implied here. Alternate translation: "but it will not be divided for his own descendants" or "but it will not be shared by his own descendants" (See: **Ellipsis (p.400)**) (See: **Ellipsis (p.400)**)

his kingdom will be uprooted for others besides his descendants

The kingdom is spoken of as if it were a plant that someone destroyed by uprooting it. This idea can be expressed in active form. Alternate translation: "another power will uproot and destroy his kingdom and others who are not his descendants will rule over it" (See: [[rc:///*ta/man/translate/figs-activepassive]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Active or Passive (p.382)**)

Daniel 11:5

one of his commanders will become even stronger than he and will rule his kingdom with great power

A commander of the king of the South will become the king of the North.

Daniel 11:6

they will make an alliance

The king of the South will make an alliance with the king of the North. This alliance would be a formal agreement that both nations are required to follow. Alternate translation: "the king of the South and the king of the North will promise to work together"

The daughter of the king of the South will come & to confirm the agreement

The king of the South will give his daughter in marriage to the king of the North. The marriage will confirm the agreement between the two kings.

her arm's strength & his arm

Here "arm" stands for power. (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

She will be abandoned

This appears to refer to a plot to kill her and those who made the alliance. This phrase may be expressed in active form. Alternate translation: "They will abandon her" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p. 382)**)

Daniel 11:7

a branch from her roots

This family is spoken of as if it were a tree. The roots represent ancestors, and the branch represents a descendant. Alternate translation: "a descendant of her ancestors" or "one of her descendants" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

her roots

The word "her" refers to the daughter of the king of the South in Daniel 11:6.

He will attack the army

The word "he" refers to her descendant, and here it also refers to his army. Alternate translation: "He and his army will attack the army of the king of the North" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

He will fight them

Here "them" represents the soldiers of the enemy army. Alternate translation: "He will fight the enemy soldiers"

Daniel 11:8

(There are no notes for this verse.)

Daniel 11:9

but he will withdraw

The word "he" refers to the king of the North.

Daniel 11:10

His sons

Alternate translation: "The sons of the king of the North"

assemble a great army

Alternate translation: "gather together many men who can fight in battles"

will flood everything

The way the large army covers the land will be like a flood of water. Alternate translation: "will be so great in number that they will cover all the land" (See: **Simile (p.451)**) (See: **Simile (p.451)**)

Daniel 11:11

will raise up a great army

Alternate translation: "will assemble a great army"

the army will be given into his hand

Here "hand" represents the control of the king of the South. Alternate translation: "the king will surrender the army to the king of the South" (See: [[rc:///ta/man/translate/figs-activepassive]] and [[rc:///ta/man/translate/figs-metaphor]]) (See: **Active or Passive (p.382)**)

Daniel 11:12

The army will be carried off

This may be expressed in active form. Alternate translation: "The king of the South will capture the army of the North" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

will be lifted up

Being lifted up represents the idea of becoming very proud. Alternate translation: "will become very proud" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

will make tens of thousands to fall

Here falling represents dying in battle. Alternate translation: "will have his army kill many thousands of his enemies" or "will kill many thousands of his enemies" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

tens of thousands

"many thousands" (See: **Numbers (p.435)**) (See: **Numbers (p.435)**)

Daniel 11:13

a great army supplied with much equipment

This can also be stated in active form. Alternate translation: "a great army that has much equipment" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 11:14

many will rise against the king

Here the idea of rising up represents rebelling. Alternate translation: "many people will rebel against the king" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Sons of the violent

This expression stands for violent people. (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

they will stumble

Here stumbling represents failing. Alternate translation: "they will not succeed" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Daniel 11:15

The king of the North will come

Here "king of the North" includes his army also. Alternate translation: "The army of the king of the North will come" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

pour out earth for siege mounds

This refers to the piling up of earth in order for soldiers to reach the height of city walls in order to attack them. Soldiers and slaves would put loose earth in baskets, carry them to the right place, and pour it out in order to raise the mounds.

fortifications

walls and other things built to defend a city or fort from enemy soldiers

will not be able to stand

Here standing represents the ability to fight. Alternate translation: "will not be able to keep fighting against them" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 11:16

the one who comes will act according to his desires against him

Alternate translation: "the invading king will do whatever he wants against the other king"

He will stand in

Here standing represents ruling. Alternate translation: "The king will begin to rule" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

the land of beauty

This refers to the land of Israel. See how you translated this in Daniel 8:9.

destruction will be in his hand

Here "destruction" represents the power to destroy. Also, the power to destroy is spoken of as if it were something that someone could hold in his hand. Alternate translation: "he will have power to destroy anything" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Daniel 11:17

set his face

This is an idiom for a person deciding to do something and not being willing to change his mind. Alternate translation: "decide" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

come with the strength of his entire kingdom

This probably refers to military power. Alternate translation: "come with the force of all his army" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

a daughter of women

This is an elegant way of saying "a woman." (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

Daniel 11:18

will end his arrogance

Alternate translation: "will make the king of the North stop being arrogant"

will cause his arrogance to turn back upon him

Alternate translation: "will cause the king of the North to suffer because he was arrogant toward others"

Daniel 11:19

he will pay attention

Alternate translation: "the king of the North will pay attention"

he will not be found

This is a way of saying that he will die. This idea can be stated in active form. Alternate translation: "he will disappear" or "he will die" (See: [[rc:///ta/man/translate/figs-idiom]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Idiom (p.421)**)

Daniel 11:20

someone will rise up in his place

Rising up in a king's place represents becoming king in place of the previous king. Alternate translation: "another man will become king of the North instead of that king" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

will make a tax collector pass through

The tax collector will go through the land forcing people to pay taxes. Alternate translation: "will send someone to make the people pay taxes" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

he will be broken

Here "he" refers to the new king. Being broken represents dying. Alternate translation: "the new king will die" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

but not in anger

This could mean: (1) no one was angry at the king, or (2) that the occasion and cause of the king's death were kept secret. (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Daniel 11:21

a despised person to whom the people will not have given the honor of royal power

The people will refuse to acknowledge him as king because he is not a descendant of kings. Alternate translation: "a person whom the people will despise and will not honor as king" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 11:22

An army will be swept away like a flood from before him

Being swept away represents being destroyed. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "His army will completely destroy a great army as a flood destroys everything in its path" (See: [[rc:///*ta/man/translate/figs-activepassive]] and [[rc:///*ta/man/translate/figs-simile]]) (See: **Active or Passive (p.382)**)

Both that army and the leader of the covenant will be destroyed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "He will destroy that army and the leader of the covenant" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

the leader of the covenant

"the leader of the priests." This phrase refers to the person who filled the most important religious position that God required in his covenant, that of the high priest.

Daniel 11:23

From the time an alliance is made with him

This can also be stated in active form. Alternate translation: "When other rulers make a peace treaty with him" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 11:24

will spread among his followers

Alternate translation: "will distribute to his followers"

the booty, the plunder, and the wealth

Alternate translation: "the valuable things that he and his army take from the people they defeat"

Daniel 11:25

He will wake up his power and his heart

Power and heart (that is, courage) are spoken of as if they were people whom someone could wake up in order to make them act. Alternate translation: "He will make himself powerful and will become courageous" (See: **Personification (p.443)**) (See: **Personification (p.443)**)

heart

Here this represents courage. (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

with a great army

Alternate translation: "with a great army that he will assemble"

will wage war

Alternate translation: "will fight against him"

he will not stand

Not standing represents being defeated. Alternate translation: "the king of the South will be defeated" or "his army will be defeated" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Daniel 11:26

those who eat his fine food

This refers to the king's advisers. It was usual for a king's most trusted advisers to eat meals with him. Alternate translation: "the king's best advisers" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

His army will be swept away like a flood

Here the severe defeat of an army is spoken of as a flood of water that completely sweeps it away. Alternate translation: "The enemy will completely defeat his army" or "His enemy will completely destroy his army as a flood destroys everything in its path" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

many of them will fall killed

Here "fall" is an idiom that refers to dying in battle, so "fall" and "killed" mean basically the same thing. Alternate translation: "many of his soldiers will die in battle" (See: [[rc:///ta/man/translate/figs-idiom]] and [[rc:///ta/man/translate/figs-doublet]]) (See: **Idiom (p.421)**)

Daniel 11:27

with their hearts set on evil against each other

Here "heart" represents a person's desires. Desires are spoken of here as if they were an object that someone could set or place in a certain position. Alternate translation: "each determined to do evil to the other" (See: **Metaphor (p. 425)**) (See: **Metaphor (p.425)**)

will sit at the same table

Sitting at the same table represents the act of talking to each other. (See: **Metonymy (p.431)**) (See: **Metonymy (p. 431)**)

but it will be of no use

Alternate translation: "but their talking will not help them"

For the end will come at the time that has been fixed

This tells why their meetings will not be successful. Alternate translation: "The result of their actions will only come at the time that God has fixed" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

Daniel 11:28

riches, with his heart set against the holy covenant

Here "heart" represents the mind or thoughts of a person. The idiom "his heart set against" means to be determined to oppose something. This can be stated as a new sentence. Alternate translation: "riches. He will be determined to oppose the holy covenant" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metonymy (p.431)**)

with his heart set against the holy covenant

The king's desire to act against the holy covenant represents his desire to stop the Israelites from obeying that covenant. Alternate translation: "determined to stop the Israelites from obeying the holy covenant" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

the holy covenant

Here "holy" describes God's covenant with Israel. It implies that the covenant should be honored and obeyed because it comes from God himself. Alternate translation: "God's covenant, which all the Israelites should obey"

He will act

This implies that the king will do certain actions in Israel. Alternate translation: "He will do what he wants to in Israel" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

Daniel 11:29

(There are no notes for this verse.)

Daniel 11:30

ships of Kittim will come against him

The ships represent the army coming in those ships. Alternate translation: "an army will come from Kittim in ships in order to fight his army" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Kittim

This may refer to a settlement on the island of Cyprus in the Mediterranean Sea. (See: **How to Translate Names (p. 413)**) (See: **How to Translate Names (p.413)**)

He will be furious against the holy covenant

Alternate translation: "He will hate the holy covenant"

will show favor to those

Alternate translation: "will act in favor for those" or "will help those"

Daniel 11:31

His forces will rise up

"His army will appear" or "His army will come." The word "His" refers to the king of the North. (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

the fortress sanctuary

Alternate translation: "the sanctuary that the people use as a fortress"

They will take away the regular burnt offering

Taking away the offering represents preventing people from offering it. Alternate translation: "They will stop the priests from presenting the regular burnt offering" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

the abomination that causes desolation

This refers to an idol that will make the temple desolate, that is, that will cause God to leave his temple. Alternate translation: "the disgusting idol that will cause God to abandon the temple" or "the disgusting thing that will make the temple unclean" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

Daniel 11:32

acted wickedly against the covenant

Alternate translation: "wickedly disobeyed the covenant"

corrupt them

Alternate translation: "persuade them to do evil"

who know their God

Here "know" means "be faithful." Alternate translation: "who are faithful to their God" (See: **Metonymy (p.431)**)
(See: **Metonymy (p.431)**)

will be strong and will take action

Alternate translation: "will be firm and resist them"

Daniel 11:33

they will stumble by the sword and by flame

Here "stumble" is a metaphor that represents experiencing a disaster of one kind or another, including death itself. Here "sword" represents battles and warfare, and "flame" represents fire. Alternate translation: "they will die in battle and by burning to death" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Metaphor (p.425)**)

they

This refers to the wise persons among the Israelites.

they will stumble into captivity and into being robbed for days

Here "stumble" is a metaphor that represents experiencing a disaster of one kind or another, including death itself. The phrase "being robbed" can be stated in active form. Alternate translation: "they will become slaves and their enemies will rob them of their possessions for days" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Metaphor (p.425)**)

Daniel 11:34

they will be helped with a little help

This may be put into active form. Alternate translation: "others will give them a little help" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

In hypocrisy many will join themselves with them

This refers to other people who will pretend to help the wise persons, but not because they truly wish to help them.

will join themselves

Here "join themselves" represents "come to help." Alternate translation: "will come to help them" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Daniel 11:35

Some of the wise will stumble & until the time of the end

This suffering will continue until the time when God has decided that it will end.

Some of the wise will stumble

Here "stumble" represents experiencing a disaster of one kind or another, including death itself. (See: **Metaphor (p. 425)**) (See: **Metaphor (p.425)**)

so that refining will happen to them

Here "so that" means "with the result that." Alternate translation: "with the result that refining will happen to them"

refining will happen to them, and cleansing, and purifying

These three activities are expressed here as if they were things. However, they may be expressed as actions, either in passive form or in active form. Alternate translation: "they will be refined, cleansed, and purified" or "their suffering will refine, cleanse, and purify them" (See: [[rc:///*ta/man/translate/figs-abstractnouns]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Abstract Nouns (p.380)**)

refining

This refers to the purifying of metal by melting it in a fire. When God makes his people more faithful to himself, this is spoken of as if they were metal that a worker was making more pure by putting it into fire. (See: **Metaphor (p. 425)**) (See: **Metaphor (p.425)**)

cleansing

This refers to making people, places, or objects suitable for God's use by separating them from sin and other forms of evil. It speaks of evil as if it were physical dirtiness that could be removed by washing. (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

purifying

This idea is very similar to refining, discussed earlier. Metal that is refined can also be said to be purified. (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

time of the end

"the final days" or "the end of the world." See how you translated this in Daniel 8:17.

the appointed time is still to come

Here "appointed time" implies that God has set the time. This can be put into active form. Alternate translation: "Yahweh has set the time in the future"

Daniel 11:36

The king will act according to his desires

Alternate translation: "The king will do whatever he wants"

The king

This refers to the king of the North.

lift himself up and make himself great

The phrases "lift himself up" and "make himself great" mean the same thing and indicate that the king will become very proud. (See: **Doublet (p.398)**) (See: **Doublet (p.398)**)

lift himself up

Here this represents becoming very proud. (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

make himself great

Here this represents pretending to be very important and powerful. (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

the God of gods

This refers to the one true God. Alternate translation: "the supreme God" or "the only true God" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

astonishing things

Alternate translation: "terrible things" or "shocking things"

until the wrath is completed

This phrase pictures God as storing up his wrath until his storeroom is completely full of it and he is ready to act according to it. Alternate translation: "until God is completely angry with him" or "until God is angry enough to take action against him" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

Daniel 11:37

the god desirable to women

This seems to refer to the pagan god named Tammuz.

Daniel 11:38

the god of fortresses

The king probably believed that this false god would help him to attack other people's fortresses and keep his own. Alternate translation: "the god that controls fortresses"

instead of these

The word "these" refers to the gods mentioned in Daniel 11:37.

Daniel 11:39

he will divide up the land as a reward

This could mean: (1) "he will give the land to his followers as a reward" or (2) "he will sell land to his followers"

Daniel 11:40

the time of the end

"the final days" or "the end of the world." See how you translated this in Daniel 8:17.

the king of the South & The king of the North

These phrases stand for the kings and their armies. Alternate translation: "the king of the South and his army ... The king of the North and his army" (See: **Synecdoche (p.458)**) (See: **Synecdoche (p.458)**)

will storm against him

Violently attacking with an army is spoken of as if a storm happened. Alternate translation: "will attack him like a violent storm" or "will violently attack him" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

flood them

When an army overruns a country, it is spoken of as if a flood occurred. See how you translated this in Daniel 11:10. (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

pass through

Nothing will stop the army. Alternate translation: "will pass through the lands with no one to stop him" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

Daniel 11:41

the land of beauty

This refers to the land of Israel. See how you translated this in Daniel 8:9 and Daniel 11:16.

will fall

Here falling represents the action of dying. Alternate translation: "will die" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

But these will escape from his hand

Here "hand" represents power. Alternate translation: "But these will escape from his power" or "But he will not be able to destroy these nations" (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 11:42

General Information:

General Information:

This is still about the king of the North.

He will extend his hand into lands

Here "hand" represents power and control. Alternate translation: "He will extend his control over various lands" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

into lands

Here the idea is many lands or various lands. (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

the land of Egypt will not be rescued

This can be put into active form. Alternate translation: "the land of Egypt will not escape" (See: **Active or Passive (p. 382)**) (See: **Active or Passive (p.382)**)

Daniel 11:43

the Libyans and the Cushites will be in his footsteps

Here "footsteps" represent submission. Alternate translation: "the Libyans and the Cushites will have to serve him" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

the Libyans and the Cushites

"the people of Libya and Cush." Libya is a country west of Egypt, and Cush is a country south of Egypt. (See: **How to Translate Names (p.413)**) (See: **How to Translate Names (p.413)**)

Daniel 11:44

General Information:

General Information:

This is still about the king of the North.

he will go out with great rage

If your language does not use an abstract noun for the idea behind the word **rage**, you can express the same idea with another word such as "angry." It can be stated clearly that he would go out with his army. Alternate translation: "he will be very angry and will go out" or "he will become very angry and will go out with his army" (See: [[rc:///*ta/man/translate/figs-abstractnouns]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Abstract Nouns (p.380)**)

go out

To "go out" represents the action of attacking the enemy. (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

to set many apart for destruction

Alternate translation: "to destroy many people"

Daniel 11:45

the tent of his royal residence

This refers to the king's luxurious tents that he lived in when he was with his army in time of war.

between the seas and the mountain of the beauty of holiness

This probably refers to the region between the Mediterranean Sea and Temple Mount in Jerusalem.

the mountain of the beauty of holiness

This refers to the hill in Jerusalem where God's temple was. See how you translated somewhat similar phrases in Daniel 9:16 and Daniel 9:20. (See: **Metonymy (p.431)**) (See: **Metonymy (p.431)**)

Daniel 12

Daniel 12 General Notes

Structure and formatting

The final prophecy concludes in this chapter. It tells about the future resurrection of the dead and the final judgment. (See: [[rc:///*tw/dict/bible/kt/resurrection]] and [[rc:///*tw/dict/bible/kt/judgmentday]])

Daniel 12:1

Michael, the great prince

Michael is an archangel. Here he is also given the title "great prince."

Michael & will rise up

Here "rise up" is an idiom that means to appear. Alternate translation: "Michael … will appear" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

your people will be saved

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. You can also make it clear that God will save the people. Alternate translation: "God will save your people" (See: [[rc:///*ta/man/translate/figs-activepassive]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Active or Passive (p.382)**)

whose name is found written in the book

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. You can also make it clear that God writes names in the book. Alternate translation: "whose name God has written in the book" (See: [[rc:///*ta/man/translate/figs-activepassive]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Active or Passive (p.382)**)

Daniel 12:2

those who sleep in the dust of the earth will rise up

The phrase "sleep in the dust of the earth" is another way of referring to those who have died. Here "rise up" is an idiom that means to come back to life. Alternate translation: "those who have died will come back to life" (See: [[rc:///*ta/man/translate/figs-euphemism]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Euphemism (p.403)**)

Daniel 12:3

Those who are wise will shine like the brightness of the sky above

This refers to God's people who will share their wisdom with those around them. (See: **Simile (p.451)**) (See: **Simile (p.451)**)

those who turn many to righteousness

This refers to those who help others understand that they are separated from God, as if they were changing the direction in which they were going. Alternate translation: "those who teach others to live righteously" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

those who turn & are like the stars forever and ever

These people are compared to the stars that shine. Alternate translation: "those who turn … will shine brightly like the stars forever and ever" (See: **Simile (p.451)**) (See: **Simile (p.451)**)

Daniel 12:4

close up these words; keep the book sealed

Here "words" represents the book. Alternate translation: "close this book and keep it sealed" (See: **Metonymy (p. 431)**) (See: **Metonymy (p.431)**)

time of the end

"the final days" or "the end of the world." See how you translated this in Daniel 8:17.

Many will run here and there, and knowledge will increase

This seems to happen before "the time of the end" during which time the book is sealed. This can be made explicit. Alternate translation: "Before that happens, many people will travel here and there, learning more and more about many things" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

Daniel 12:5

General Information:

General Information:

Daniel goes on to tell what he saw next in this vision that began in Daniel 10:1.

there were two others standing

Alternate translation: "there were two other angels standing"

Daniel 12:6

the man clothed in linen

This refers to the angel who appeared to Daniel in Daniel 10:5, not to one of the angels who is standing beside the river. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the man who was wearing linen clothes" or "the angel who was wearing linen clothes" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

upstream along the river

This could mean: (1) the angel clothed in linen was above the river or (2) the angel was further upstream along the river.

How long will it be to the end of these amazing events?

"How long will these amazing events last?" This refers to the time from the beginning to the end of the events.

these amazing events

At the time when the angel spoke to Daniel, none of the events in this vision had happened. This definitely refers to the events in Daniel 12:1-4, and may possibly also include the events in the vision from chapter 11.

Daniel 12:7

the man clothed in linen

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the man who was wearing linen clothes" or "the angel who was wearing linen clothes" (See: **Active or Passive (p.382)**) (See: **Active or Passive (p.382)**)

the one who lives forever

Alternate translation: "God, who lives forever"

it would be for a time, times, and half a time

It is best to leave it ambiguous as to when this begins. If you must choose a starting point, the three and a half years probably start with the events of Daniel 12:1-4.

a time, times, and half a time

"three and a half years." These "times" are generally understood to refer to years. One and two and a half equal three and a half.

all these things will be completed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "all these things will have happened" (See: **Active or Passive (p. 382)**) (See: **Active or Passive (p.382)**)

all these things

At the time when the man clothed in linen spoke to Daniel, none of the events in this vision had happened. This refers to the events in Daniel 12:1-4, and may include the events in the vision from chapter 11.

Daniel 12:8

My master

Daniel refers to the angel clothed in linen as "My master" to show respect to the angel.

of all these things

At the time when the angel clothed in linen spoke to Daniel, none of the events in this vision had happened. This definitely refers to the events in Daniel 12:1-4, and may possibly also include the events in the vision from chapter 11.

Daniel 12:9

for the words are shut up and sealed

The vision that was given to Daniel was not to be explained. The book was sealed and no one could access it. Alternate translation: "for you are to close up and seal the words you have written" (See: **Metaphor (p.425)**) (See: **Metaphor (p.425)**)

the time of the end

"the final days" or "the end of the world." See how you translated this in Daniel 8:17.

Daniel 12:10

Many will be purified, cleansed, and refined

Yahweh does the purifying. These three terms mean basically the same thing. Alternate translation: "Yahweh will purify, cleanse, and refine many people" (See: [[rc:///ta/man/translate/figs-activepassive]] and [[rc:///ta/man/translate/figs-doublet]]) (See: **Active or Passive (p.382)**)

refined

purified by removing anything that does not belong in them

but the wicked will act wickedly

The evil people will do evil or sinful things.

None of the wicked will understand

The evil people can not understand spiritual knowledge.

but those who are wise will understand

Alternate translation: "but those who obey Yahweh are wise and will understand"

Daniel 12:11

the regular burnt offering is & is set up

The king of the north is the one who stops the temple sacrifices. Alternate translation: "the king of the North takes away the regular burnt offering and sets up the abomination that causes complete desolation" (See: **Assumed Knowledge and Implicit Information (p.385)**) (See: **Assumed Knowledge and Implicit Information (p.385)**)

the abomination that causes complete desolation

This refers to an idol that will make the temple desolate, that is, that will cause God to leave his temple. See how you translated this in Daniel 11:31. Alternate translation: "the disgusting idol that will cause God to abandon the temple" or "the disgusting thing that will make the temple unclean" (See: **Idiom (p.421)**) (See: **Idiom (p.421)**)

1,290 days

"one thousand two and hundred ninety days" or "twelve hundred and ninety days." Here "days" refers to a period of time. Most commonly rendered as days, but can also imply years. (See: **Numbers (p.435)**) (See: **Numbers (p.435)**)

Daniel 12:12

Blessed is the one who waits

Alternate translation: "Blessed is the person who waits" or "Blessed is anyone who waits"

who waits

Alternate translation: "who remains faithful"

the 1,335 days

"one thousand three hundred and thirty-five days" or "thirteen hundred and thirty-five days." Here "days" is referring to a period of time most commonly rendered as days. However, it can also imply years. (See: **Numbers (p. 435)**) (See: **Numbers (p.435)**)

Daniel 12:13

You must go

"Daniel, you must go" This refers to Daniel continuing to live and serve the kings until the appointed time of his death.

you will rest

This is a gentle way of saying "you will die." (See: **Euphemism (p.403)**) (See: **Euphemism (p.403)**)

You will rise

This is referring to the first resurrection of the dead when the righteous people will be raised up.

the place assigned to you

Alternate translation: "the place God has assigned to you"

unfoldingWord® Translation Academy

Version 79

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:
>
> *Parts of Speech* *(UTA PDF)*
> *Sentence Structure* *(UTA PDF)*

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**.

"

Referenced in:

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:
>
> *Sentence Structure (UTA PDF)*
>
> *Verbs (UTA PDF)*

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 (UTA PDF)
Word Order (UTA PDF)

Referenced in: Daniel 1:5; Daniel 2:5; Daniel 2:6; Daniel 2:13; Daniel 2:18; Daniel 2:19; Daniel 2:27; Daniel 2:30; Daniel 2:34; Daniel 2:41; Daniel 2:44; Daniel 2:45; Daniel 2:46; Daniel 3:4; Daniel 3:6; Daniel 3:11; Daniel 3:15; Daniel 3:22; Daniel 3:27; Daniel 3:29; Daniel 4:8; Daniel 4:17; Daniel 4:19; Daniel 4:25; Daniel 4:27; Daniel 4:31; Daniel 4:32; Daniel 4:33; Daniel 4:34; Daniel 4:35; Daniel 5:2; Daniel 5:3; Daniel 5:7; Daniel 5:11; Daniel 5:12; Daniel 5:13; Daniel 5:14; Daniel 5:15; Daniel 5:16; Daniel 5:21; Daniel 5:24; Daniel 5:25; Daniel 5:28; Daniel 5:29; Daniel 6:4; Daniel 6:7; Daniel 6:18; Daniel 6:22; Daniel 6:23; Daniel 6:26; Daniel 7:4; Daniel 7:5; Daniel 7:6; Daniel 7:8; Daniel 7:9; Daniel 7:11; Daniel 7:12; Daniel 7:13; Daniel 7:14; Daniel 7:22; Daniel 7:26; Daniel 7:27; Daniel 8:8; Daniel 8:10; Daniel 8:11; Daniel 8:13; Daniel 9:1; Daniel 9:11; Daniel 9:12; Daniel 9:13; Daniel 9:23; Daniel 9:25; Daniel 9:26; Daniel 9:27; Daniel 10:1; Daniel 10:8; Daniel 10:11; Daniel 10:12; Daniel 10:19; Daniel 10:21; Daniel 11:4; Daniel 11:6; Daniel 11:11; Daniel 11:12; Daniel 11:13; Daniel 11:21; Daniel 11:22; Daniel 11:23; Daniel 11:27; Daniel 11:34; Daniel 11:42; Daniel 12:1; Daniel 12:6; Daniel 12:7; Daniel 12:10

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:
>
> *Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)*

Referenced in: Daniel 1:8; Daniel 2:16; Daniel 2:29; Daniel 2:39; Daniel 4:14; Daniel 4:17; Daniel 4:19; Daniel 4:35; Daniel 5:7; Daniel 5:16; Daniel 5:23; Daniel 6:4; Daniel 6:15; Daniel 6:17; Daniel 7:11; Daniel 7:24; Daniel 8:5; Daniel 8:11; Daniel 8:19; Daniel 8:22; Daniel 9:21; Daniel 10:21; Daniel 11:1; Daniel 11:20; Daniel 11:28; Daniel 11:40; Daniel 11:42; Daniel 12:4; Daniel 12:11

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

> This page answers the question: *What is background information, and how can I show that some information is background information?*
>
> In order to understand this topic, it would be good to read:
>
> *Order of Events* *(UTA PDF)*
> *Writing Styles* *(UTA PDF)*

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day**. **Peter was the best hunter in the village. He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story

> ◦ Setting includes:
> ◦ where the story takes place
> ◦ when the story takes place
> ◦ who is present when the story begins
> ◦ what is happening when the story begins

Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

Examples From the Bible

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael.
> Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

> And Jesus himself **was beginning about 30 years old**. He **was the son** (as it was assumed) of
> Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

> Then **it happened on a Sabbath** that he **was going through the grain fields**, and his
> disciples **were picking and eating the heads of grain**, **rubbing them in their hands**. But
> some of the Pharisees said ... (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said ...."

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

(1) Use your language's way of showing that certain information is background information.
(2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

> **And** Jesus himself **was** beginning about 30 years old. He **was** the son (as it was assumed) of
> Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information.

> Therefore, also exhorting many other things, he preached the good news to the people. But
> Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother,
> and **concerning all the evil things that Herod had done**, added even this to them all: He
> locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. **Abram was 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)

> > "**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael."

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

> > "Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

"

Next we recommend you learn about:

Connecting Words and Phrases (UTA PDF)
Introduction of a New Event (UTA PDF)

Referenced in: Daniel 6:10; Daniel 8:1; Daniel 9:1

Biblical Distance

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

> This page answers the question: *How can I translate the lengths and distances that are in the Bible?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/translate-decimal]] *Fractions (UTA PDF)*

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong," which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
Using modern measures can help readers understand the text more easily.
Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was 60 stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

> They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. (Exodus 25:10 ULT)

(1) Use the measurements given in the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> "They are to make an ark of acacia wood. Its length must be **two and a half kubits**; its width will be **one kubit and a half**; and its height will be **one kubit and a half**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard meter length, you could translate it as below.

> "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> "They are to make an ark of acacia wood. Its length must be **two and a half cubits (one meter)**; its width will be **one cubit and a half (two thirds of a meter)**; and its height will be **one cubit and a half (two thirds of a meter)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in notes.

> "They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of a meter**; [2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> "They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of a meter**; [2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> [1] two and a half cubits [2] one cubit and a half

"

Referenced in: Daniel 3:1

Copy or Borrow Words

Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own

> This page answers the question: *What does it mean to borrow words from another language and how can I do it?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns (UTA PDF)*

language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter "j" the same way that people pronounce the letter "y" when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft "th" sound in the English word "think," and some languages cannot start a word with a combination of sounds like "st" as in "stop."

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> צְפַנְיָ ה — A man's name in Hebrew letters.
>
>> "Zephaniah" — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man's name.
>
>> "Zephaniah" — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the "z," you could use "s." If your writing system does not use "ph" you could use "f." Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay."
>
>> "Sefania"
>>
>> "Sefanaia"
>>
>> "Sefanaya"

"

Referenced in: Daniel 5:25

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

> This page answers the question: *What are direct and indirect quotations?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns (UTA PDF)*
>
> *Verbs (UTA PDF)*
>
> *Quotations and Quote Margins (UTA PDF)*

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest …**"

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look. here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.
(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, "**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**" (Luke 5:14 ULT)
>
> > He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)
>
> > He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

> Next we recommend you learn about:
>
> *Quotes within Quotes (UTA PDF)*

Referenced in: Daniel 4:35

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:
>
> *Figures of Speech (UTA PDF)*

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!"

"

Referenced in:

Ellipsis

Description

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

> This page answers the question: *What is ellipsis ?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*
> *Sentence Structure (UTA PDF)*

> 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.

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:

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

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

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

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

Absolute Ellipsis

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

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

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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.

"

Referenced in: Daniel 11:4

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> This page answers the question: *What is a euphemism?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

> ... they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> ... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

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

(1) Use a euphemism from your own culture.
(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> ... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "... where there was a cave. Saul went into the cave to **dig a hole**"
> > "... where there was a cave. Saul went into the cave to **have some time alone**"

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

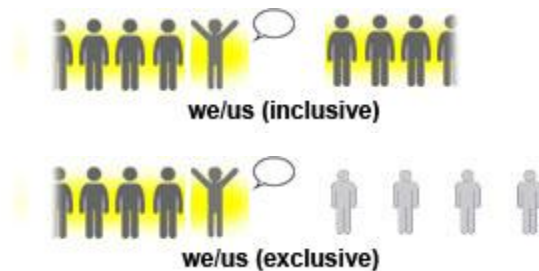> > "They found Saul and his sons **dead** on Mount Gilboa."

"

Referenced in: Daniel 7:20; Daniel 12:2; Daniel 12:13

Exclusive and Inclusive 'We'

Description

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive

> This page answers the question: *What are the exclusive and inclusive forms of "we"?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns (UTA PDF)*

forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.

we/us (inclusive)

we/us (exclusive)

Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

> They said, "There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Next we recommend you learn about:
When Masculine Words Include Women (UTA PDF)

"

Referenced in: Daniel 2:4; Daniel 9:7; Daniel 9:15; Daniel 9:16

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

> 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:
>
> *Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)*
> *Pronouns (UTA PDF)*

- 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.

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.

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Next we recommend you learn about:

Forms of You (UTA PDF)

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"

Referenced in: Daniel 2:7; Daniel 2:23; Daniel 4:1; Daniel 4:4; Daniel 4:7; Daniel 4:10; Daniel 4:13; Daniel 4:17; Daniel 4:19; Daniel 4:20; Daniel 4:23; Daniel 4:26; Daniel 4:28; Daniel 4:29; Daniel 4:31; Daniel 4:33; Daniel 4:34; Daniel 4:35; Daniel 4:36; Daniel 9:17

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

> This page answers the question: *What are the different forms of you?*
>
> In order to understand this topic, it would be good to read:
>
> *Forms of 'You' — Singular (UTA PDF)*
> *Forms of 'You' — Dual/Plural (UTA PDF)*

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd. For help with translating these, we suggest you read:

- Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of "you" based on the relationship between the speaker and the person he or she is talking to. People use the **formal** form of "you" when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of "You" — Formal or Informal

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for "you." People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of "you" if your language does make any of these distinctions.

"

Referenced in: Daniel 9:24; Daniel 10:21

Hebrew Months

Description

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Aviv, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons This Is a Translation Issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as "the first month" or "the second month" refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The Bible may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Aviv — (This month was called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part of April on western calendars. The Passover celebration started on Aviv 10; the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv — This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on Western calendars.

Sivan — This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz — This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on Western calendars.

Ab — This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars.

Elul — This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on Western calendars.

Ethanim — This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul — This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on Western calendars.

Kislev — This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on Western calendars.

Tebeth — This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on Western calendars.

Shebat — This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rainfall. It is during the last part of January and the first part of February on Western calendars.

Adar — This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples From the Bible

> Today you are going out, in **the month of Aviv**. (Exodus 13:4 ULT)

> You must eat unleavened bread from evening of the fourteenth day **in the first month of the year**, until evening of the twenty-first day of the month. (Exodus 12:18 ULT)

Translation Strategies

You may need to make some information about the months explicit. (See Assumed Knowledge and Implicit Information.)

(1) Tell the number of the Hebrew month.
(2) Use the names for months that people know.
(3) State clearly what season the month occurred in.
(4) Refer to the time in terms of the season rather than in terms of the Hebrew name of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

> At that time, you will appear before me in **the month of Aviv**, which is fixed for this purpose. It was in this month that you came out from Egypt. (Exodus 23:15b ULT)

> It will always be a statute for you that in **the seventh month, on the tenth day of the month,** you must humble yourselves and do no work. (Leviticus 16:29a ULT)

(1) Tell the number of the Hebrew month.

> > At that time, you will appear before me in **the first month of the year**, which is fixed for this purpose. It was in this month that you came out from Egypt.

(2) Use the months that people know.

> > At that time, you will appear before me in **the month of March**, which is fixed for this purpose. It was in this month that you came out from Egypt.

> > It will always be a statute for you that **on the day I choose in late September** you must humble yourselves and do no work.

(3) State clearly what season the month occurs in.

> > It will always be a statute for you that **in the autumn, on the tenth day of the seventh month,** you must humble yourselves and do no work.

(4) Refer to the time in terms of the season rather than in terms of the month.

> It will always be a statute for you that in **the day I choose in early autumn**[1] you must humble yourselves and do no work.

The footnote would look like:

> [1] The Hebrew says, "the seventh month, on the tenth day of the month."

"

Next we recommend you learn about:

Ordinal Numbers *(UTA PDF)*

Referenced in: Daniel 10:4

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* *(UTA PDF)*

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** 1

The footnote would look like:

> > [1] 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:

> > [1] 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**[1] and Barnabas entered together into the synagogue

The footnote would look like:

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

"

Next we recommend you learn about:

Copy or Borrow Words *(UTA PDF)*

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.

> 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:
>
> *Figures of Speech (UTA PDF)*

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.

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.

"

Referenced in: Daniel 1:17; Daniel 1:20; Daniel 4:1; Daniel 4:20; Daniel 5:19; Daniel 6:25; Daniel 8:5

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:

> 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:
>
> *Figures of Speech (UTA PDF)*

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

Description

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

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

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

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

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

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

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

This idiom means "Listen carefully and remember what I say."

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

Reasons This Is a Translation Issue

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

Examples From the Bible

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

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

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

This means, "The Israelites went out defiantly."

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

This means, "the one who helps me."

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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

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

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

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

> > I am crying my **eyes out**

"

Referenced in: Daniel 1:4; Daniel 1:10; Daniel 3:19; Daniel 3:28; Daniel 4:31; Daniel 4:37; Daniel 6:13; Daniel 7:9; Daniel 7:17; Daniel 7:25; Daniel 7:27; Daniel 8:8; Daniel 8:9; Daniel 9:7; Daniel 9:11; Daniel 9:12; Daniel 9:13; Daniel 9:18; Daniel 9:24; Daniel 10:8; Daniel 10:9; Daniel 10:16; Daniel 10:17; Daniel 11:17; Daniel 11:19; Daniel 11:26; Daniel 11:31; Daniel 11:36; Daniel 11:43; Daniel 12:1; Daniel 12:11

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference

> This page answers the question: *What is litotes?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples From the Bible

> For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

> But you, Bethlehem, in the land of Judah, are **not the least** among the leaders of Judah, for from you will come a ruler who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

> For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)

> > "For you yourselves know, brothers, our visit to you **did much good**."

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)
>
> > "Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter."
> > or:
> > "Now when it became day, the soldiers were **very concerned** because of what had happened to Peter."

"

Referenced in:

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:
>
> *Figures of Speech (UTA PDF)*
> *Simile (UTA PDF)*

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.

"

Referenced in: Daniel 2:8; Daniel 3:13; Daniel 3:19; Daniel 3:28; Daniel 4:27; Daniel 5:23; Daniel 5:27; Daniel 7:10; Daniel 7:23; Daniel 8:12; Daniel 8:26; Daniel 9:3; Daniel 9:7; Daniel 9:9; Daniel 9:11; Daniel 9:17; Daniel 9:26; Daniel 10:8; Daniel 11:3; Daniel 11:6; Daniel 11:7; Daniel 11:12; Daniel 11:14; Daniel 11:16; Daniel 11:20; Daniel 11:25; Daniel 11:26; Daniel 11:27; Daniel 11:31; Daniel 11:33; Daniel 11:34; Daniel 11:35; Daniel 11:36; Daniel 11:40; Daniel 11:42; Daniel 12:3; Daniel 12:9

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:
>
> *Figures of Speech (UTA PDF)*

> ... 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.

"

Referenced in: Daniel 1:5; Daniel 2:1; Daniel 2:20; Daniel 2:21; Daniel 2:38; Daniel 3:1; Daniel 3:3; Daniel 3:4; Daniel 3:7; Daniel 3:12; Daniel 3:14; Daniel 3:15; Daniel 3:17; Daniel 3:18; Daniel 3:29; Daniel 4:1; Daniel 4:26; Daniel 4:36; Daniel 5:2; Daniel 5:13; Daniel 5:19; Daniel 5:20; Daniel 5:21; Daniel 5:23; Daniel 6:14; Daniel 6:25; Daniel 7:4; Daniel 7:8; Daniel 7:14; Daniel 7:25; Daniel 8:4; Daniel 8:20; Daniel 8:21; Daniel 8:25; Daniel 9:3; Daniel 9:6; Daniel 9:10; Daniel 9:14; Daniel 9:15; Daniel 9:18; Daniel 9:27; Daniel 11:12; Daniel 11:15; Daniel 11:16; Daniel 11:17; Daniel 11:26; Daniel 11:27; Daniel 11:28; Daniel 11:30; Daniel 11:32; Daniel 11:41; Daniel 11:44; Daniel 11:45; Daniel 12:4

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word "rich" is an adjective. Here are two sentences that show that "rich" is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective "rich" comes before the word "man" and describes "man."

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective "rich" comes after the verb "be" and describes "He."

Here is a sentence that shows that "rich" can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word "rich" acts as a noun in the phrase "the rich," and it refers to rich people. The word "poor" also acts as a noun and refers to poor people.

<div style="border:1px solid #000; padding:10px;">

This page answers the question: *How do I translate adjectives that act like nouns?*

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

Parts of Speech (UTA PDF)

</div>

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)
>
>> The scepter of wickedness must not rule in the land of **righteous people**.
>
> Blessed are **the meek**. (Matthew 5:5a ULT)
>
>> Blessed are **people who are meek**.

"

Referenced in: Daniel 4:27

Numbers

Description

There are many numbers in the Bible. They can be written as words ("five") or as numerals ("5"). Some numbers are very large, such as "two hundred" (200), "twenty-two thousand" (22,000), or "one hundred million" (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

> This page answers the question: *How do I translate numbers?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns (UTA PDF)*

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word "about" shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

(1) Write numbers using numerals.
(2) Write numbers using your language's words or the Gateway Language words for those numbers.
(3) Write numbers using words, and put the numerals in parentheses after them.
(4) Combine words for large numbers.
(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> > I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> > I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years.

> He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

"

Next we recommend you learn about:

Ordinal Numbers *(UTA PDF)*
Fractions *(UTA PDF)*

Referenced in: Daniel 4:29; Daniel 5:1; Daniel 5:31; Daniel 6:1; Daniel 6:7; Daniel 8:14; Daniel 9:2; Daniel 11:12; Daniel 12:11; Daniel 12:12

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row

> must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an
> onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use "one" with the first item and "another" or "the next" with the rest.
(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use "one" with the first item and "another" or "the next" with the rest.

> The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim …
> the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

> > There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah,
> > **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.
> >
> > There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the**
> > **next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

> A river went out of Eden to water the garden. From there it divided and became **four** rivers.
> The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah,
> where there is gold. The gold of that land is good. There is also bdellium and the onyx stone
> there. The name of **the second** river is Gihon. This one flows throughout the whole land of
> Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the
> Euphrates. (Genesis 2:10-14 ULT)

> > A river went out of Eden to water the garden. From there it divided and
> > became **four** rivers. The name of **one** is Pishon. It is the one which flows
> > throughout the whole land of Havilah, where there is gold. The gold of
> > that land is good. There is also bdellium and the onyx stone there. The
> > name of **the next** river is Gihon. This one flows throughout the whole land
> > of Cush. The name of **the next** river is Tigris, which flows east of Asshur.
> > The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim
> … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim …
> > Delaiah, and Maaziah.

> Next we recommend you learn about:
>
> *Fractions* *(UTA PDF)*

"

Referenced in: Daniel 2:1; Daniel 2:39; Daniel 2:40; Daniel 3:25; Daniel 5:7; Daniel 5:16; Daniel 5:29; Daniel 8:1; Daniel 10:1; Daniel 11:2

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.

> This page answers the question: *What is parallelism?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything...does" corresponds to "all the paths...takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

> For Yahweh has a lawsuit with his people,
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely," or "all."

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase "all the paths he takes" is a metaphor for "all he does."

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
>> Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)
>
>> You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely" or "all."

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
>> All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
>> Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

Personification *(UTA PDF)*

"

Referenced in: Daniel 4:3; Daniel 4:4; Daniel 4:5; Daniel 4:22; Daniel 4:34; Daniel 6:26; Daniel 7:14; Daniel 7:15; Daniel 9:5; Daniel 9:15; Daniel 9:24

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.
>
> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word "as."
>
> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the "wind and the sea" as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
> > He even **controls the winds and the sea**.

NOTE: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

> Next we recommend you learn about:
>
> *Apostrophe (UTA PDF)*
> *Biblical Imagery — Common Patterns (UTA PDF)*

"

Referenced in: Daniel 2:13; Daniel 4:22; Daniel 4:36; Daniel 6:18; Daniel 8:10; Daniel 8:11; Daniel 8:25; Daniel 11:25

Pronouns

Description

Pronouns are words that people might use instead of using a noun when referring to someone or something. Some examples are "I," "you," "he," "it," "this," "that," "himself," "someone," and others. The personal pronoun is the most common type of pronoun.

Personal Pronouns

Personal pronouns refer to people or things and show whether the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may provide. Other types of pronouns may give some of this information, as well.

Person

- First Person — The speaker and possibly others (I, me, we, us)
  - Exclusive and Inclusive "We"
- Second Person — The person or people that the speaker is talking to and possibly others (you)
  - Forms of You
- Third Person — Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular — one (I, you, he, she, it)
- Plural — more than one (we, you, they)
  - Singular Pronouns that Refer to Groups
- Dual — two (Some languages have pronouns specifically for two people or two things.)

Gender

- Masculine — he
- Feminine — she
- Neuter — it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves.

- John saw **himself** in the mirror. The word "himself" refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: what, which, who, whom, whose.

> • **Who** built the house?

Relative Pronouns mark a relative clause. The relative pronouns, who, whom, whose, which and that give more information about a noun in the main part of the sentence. Sometimes, the relative adverbs when and where can also be used as relative pronouns.

> • I saw the house **that John built**. The clause "that John built" tells which house I saw.
> • I saw the man **who built the house**. The clause "who built the house" tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else. The demonstrative pronouns are: this, these, that, and those.

> • Have you seen **this** here?
> • Who is **that** over there?

Indefinite pronouns are used when no particular noun is being referred to. The indefinite pronouns are: any, anyone, someone, anything, something, and some. Sometimes a personal pronoun is used in a generic way to do this: you, they, he or it.

> • He does not want to talk to **anyone**.
> • **Someone** fixed it, but I do not know who.
> • **They** say that **you** should not wake a sleeping dog.

In the last example, "they" and "you" just refer to people in general.

"

Referenced in: Daniel 2:36; Daniel 4:16

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:

Figures of Speech (UTA PDF)
Sentence Types (UTA PDF)

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

> But those who stood by said, "**Are you insulting the high priest of God?**"(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples From the Bible

> Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above **to remind** King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order **to rebuke** him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above **to remind** his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then **rebuked** his people for forgetting him who is so much greater than those things.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above **to show deep emotion**. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

> And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above **to show how surprised and happy she was** that the mother of her Lord came to her.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above **to remind** the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on **to teach them** about God with his next rhetorical question:

> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question **to teach** the people in an emphatic way that God gives good things to those who ask him.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden ... (Luke 13:18b-19a ULT)

Jesus used the question above **to introduce what he was going to talk about**. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to express surprise or other emotion? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

(1) Add the answer after the question.
(2) Change the rhetorical question to a statement or exclamation.
(3) Change the rhetorical question to a statement, and then follow it with a short question.
(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

(1) Add the answer after the question.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

>> Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

>> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)

>> **This is what the kingdom of God is like.** It is like a mustard seed …

> **Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)

>> **You should not insult God's high priest!**

> **Why did I not die when I came out from the womb?** (Job 3:11a ULT)

>> **I wish I had died when I came out from the womb!**

> **And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)

>> **How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

> **Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)

>> You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

>> If your son asks you for a loaf of bread, **would you give him a stone**?

> **Will a virgin forget her jewelry, a bride her veils**? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

>> **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my people have forgotten me for days without number!

> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)

>>> Do you think it is good to judge your brother? Do you think it is good to despise your brother?

"

Referenced in: Daniel 1:10; Daniel 3:15; Daniel 4:30; Daniel 10:17

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."

<div style="border: 1px solid">
This page answers the question: *What is a simile?*

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

Figures of Speech (UTA PDF)
</div>

> 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 (UTA PDF)

Biblical Imagery — Common Patterns (UTA PDF)

Referenced in: Daniel 2:35; Daniel 2:40; Daniel 7:9; Daniel 7:13; Daniel 10:6; Daniel 11:10; Daniel 12:3

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean "yes" or turn their heads from side to side to mean "no." Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

> This page answers the question: *What is a symbolic action and how do I translate it?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns (UTA PDF)*

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means "I am surprised" or "What did you say?" In other cultures it means "yes."

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.
>
> > Look, I stand at the door and clear my throat.

"

Referenced in: Daniel 2:46; Daniel 3:5; Daniel 3:7; Daniel 3:10; Daniel 3:12; Daniel 3:14; Daniel 3:15; Daniel 3:18; Daniel 3:28; Daniel 6:18; Daniel 8:17; Daniel 9:3; Daniel 9:25

Symbolic Language

Description

Symbolic language in speech and writing is the use of symbols to represent other things, other events, etc. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

> This page answers the question: *What is symbolic language and how do I translate it?*
>
> In order to understand this topic, it would be good to read:
>
> *Writing Styles (UTA PDF)*

> Eat this scroll; then go speak to the house of Israel. (Ezekiel 3:1 ULT)

This was in a dream. Eating the scroll is a symbol of Ezekiel reading and understanding well what was written on the scroll, and accepting these words from God into himself.

Purposes of Symbolism

- One purpose of symbolism is to help people understand the importance or severity of an event by putting it in other, very dramatic terms.
- Another purpose of symbolism is to tell some people about something while hiding the true meaning from others who do not understand the symbolism.

Reason This Is a Translation Issue

People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

Translation Principles

- When symbolic language is used, it is important to keep the symbol in the translation.
- It is also important not to explain the symbol more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

Examples From the Bible

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

The meaning of the bolded symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

> This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

> I turned around to see the voice that was speaking to me, and as I turned I saw **seven golden lampstands**. In the middle of the lampstands there was one like a son of man ... He had **seven stars** in his right hand and **a sword with two sharp edges** was coming out of his mouth. As for the hidden meaning about the seven stars that you saw in my right hand, and the seven

> golden lampstands: **The seven stars are the angels of the seven churches**, and **the seven lampstands are the seven churches**. (Revelation 1:12-13a, 16a, 20 ULT)

This passage explains the meaning of the seven lampstands and the seven stars. The two-edged sword represents God's word and judgment.

Translation Strategies

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.
(2) Translate the text with the symbols. Then explain the symbols in footnotes.

Examples of Translation Strategies Applied

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

> This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

(2) Translate the text with the symbols. Then explain the symbols in footnotes.

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

>> After this I saw in my dream at night a fourth animal, [1] terrifying, frightening, and very strong. It had large iron teeth; [2] it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns. [3]

> The footnotes would look like:

>> [1] The animal is a symbol for a kingdom. [2] The iron teeth is a symbol for the kingdom's powerful army. [3] The horns are a symbol of powerful kings.

"

Referenced in: Daniel 2:38; Daniel 2:39; Daniel 2:40; Daniel 4:11; Daniel 7:1; Daniel 7:4; Daniel 7:5; Daniel 7:6; Daniel 7:7; Daniel 7:9; Daniel 7:13; Daniel 7:23; Daniel 8:1; Daniel 8:3; Daniel 8:20; Daniel 8:22; Daniel 8:24

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

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

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>> "**I** magnify the Lord."

> So **the Pharisees** said to him … (Mark 2:24a ULT)
>> **A representative of the Pharisees** said to him …

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>> I looked on all the deeds that **I** had accomplished

> *Metonymy (UTA PDF)*
>
> *Biblical Imagery — Common Metonymies (UTA PDF)*

> Next we recommend you learn about: "
>
> *Metonymy (UTA PDF)*
>
> *Biblical Imagery — Common Metonymies (UTA PDF)*

Referenced in: Daniel 1:1; Daniel 1:2; Daniel 1:8; Daniel 2:3; Daniel 2:30; Daniel 5:20; Daniel 5:22; Daniel 6:3; Daniel 7:8; Daniel 7:15; Daniel 8:16; Daniel 10:10; Daniel 11:7; Daniel 11:15; Daniel 11:40

unfoldingWord® Translation Words

Version 79

eternity, everlasting, eternal, forever

Definition:

The terms "everlasting" and "eternal" have very similar meanings and refer to something that will always exist or that lasts forever.

- The term "eternity" refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms "eternal life" and "everlasting life" are used in the New Testament to refer to living forever with God in heaven.

The term "forever" refers to never-ending time.

- The phrase "forever and ever" has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David's throne would last "forever." This is referred to the fact that David's descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate "eternal" or "everlasting" could include "unending" or "never stopping" or "always continuing."
- The terms "eternal life" and "everlasting life" could also be translated as "life that never ends" or "life that continues without stopping" or "the raising up of our bodies to live forever."
- Depending on the context, different ways to translate "eternity" could include "existing outside of time" or "unending life" or "life in heaven."
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- "Forever" could also be translated by "always" or "never ending."
- The phrase "will last forever" could also be translated as "always exist" or "will never stop" or "will always continue."
- The emphatic phrase "forever and ever" could also be translated as "for always and always" or "not ever ending" or "which never, ever ends."
- David's throne lasting forever could be translated as "David's descendant will reign forever" or "a descendant of David will always be reigning."

(See also: David, reign, life)

Bible References:

- Genesis 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18

• Luke 18:18
• Acts 13:46
• Romans 5:21
• Hebrews 6:19-20
• Hebrews 10:11-14
• 1 John 1:2
• 1 John 5:12
• Revelation 1:4-6
• Revelation 22:3-5

Examples from the Bible stories:

• **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit **eternal life**?"
• **28:1** One day, a rich young ruler came up to Jesus and asked him, "Good Teacher, what must I do to have **eternal life**?" Jesus said to him, "Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God's laws."
• **28:10** Jesus answered, "Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name's sake, will receive 100 times more and will also receive **eternal life**."

Word Data:

• Strong's: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

"

Referenced in: Daniel 7 General Notes

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God's people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
- The term "idolatrous figure" is another word for a "carved image" or an "idol."

Translation Suggestions:

- There may already be a word for "god" or "false god" in the language or in a nearby language.
- The term "idol" could be used to refer to false gods.
- In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

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Referenced in: Daniel 2 General Notes

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term "law" refers to a rule or instruction that should be followed. In the Bible, the term "law" is often used generally to refer to anything and everything God wants his people to obey and do. The specific term "law of Moses" refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the "law" can refer to:
    - the Ten Commandments that God wrote on stone tablets for the Israelites
    - all the laws given to Moses
    - the first five books of the Old Testament
    - the entire Old Testament (also referred to as "scriptures" in the New Testament).
    - all of God's instructions and will
- The phrase "the Law and the Prophets" is used in the New Testament to refer to the Hebrew scriptures (or "Old Testament")

Translation Suggestions:

- These terms could be translated using the plural, "laws," since they refer to many instructions.
- The term "law of Moses" could be translated as "the laws that God told Moses to give to the Israelites."
- Depending on the context, "the law of Moses" could also be translated as "the law that God told to Moses" or "God's laws that Moses wrote down" or "the laws that God told Moses to give to the Israelites."
- Ways to translate "the law" or "law of God" or "God's laws" could include "laws from God" or "God's commands" or "laws that God gave" or "everything that God commands" or "all of God's instructions."
- The phrase "law of Yahweh" could also be translated as "Yahweh's laws" or "laws that Yahweh said to obey" or "laws from Yahweh" or "things Yahweh commanded."

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6
- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- **13:7** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- **13:9** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **16:1** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.

- **21:5** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **27:1** Jesus answered, "What is written in **God's law**?"
- **28:1** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

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Referenced in: Daniel 1 General Notes

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

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Referenced in:

sign, proof, reminder

Definition:

The term "sign" usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
  - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
  - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
  - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
  - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
  - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
  - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God's message.
  - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
- To "make signs with the hands" could also be translated as "motion with the hands" or "gesture with the hands" or "make gestures."
- In some languages, there may be one word for a "sign" that proves something and a different word for a "sign" that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 2:18-19
- Exodus 4:8-9
- Exodus 31:12-15
- Genesis 1:14
- Genesis 9:12
- John 2:18
- Luke 2:12
- Mark 8:12
- Psalms 89:5-6

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

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Referenced in: Daniel 3 General Notes

temple, house, house of God

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term "temple" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
- In the New Testament, the term "temple of the Holy Spirit" is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were "in the temple," it is referring to the courtyards outside the building. This could be translated as "in the temple courtyards" or "in the temple complex."
- Where it refers specifically to the building itself, some translations translate "temple" as "temple building," to make it the reference clear.
- Ways to translate "temple" could include, "God's holy house" or "sacred worship place."
- Often in the Bible, the temple is referred to as "the house of Yahweh" or "the house of God."

(See also: sacrifice, Solomon, Babylon, Holy Spirit, tabernacle, courtyard, Zion, house)

Bible References:

- Acts 3:2
- Acts 3:8
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 79:1-3

Examples from the Bible stories:

- **17:6** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **18:2** In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- **20:7** They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- **20:13** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **25:4** Then Satan took Jesus to the highest point on the **Temple** and said, "If you are the Son of God, throw yourself down, for it is written, 'God will command his angels to carry you so your foot does not hit a stone.'"
- **40:7** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

  • Strong's: H1004, H1964, H1965, G14930, G24110, G34850

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Referenced in: Daniel 9 General Notes

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