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Translation Notes (unfoldinWord)

See: Idiom

Zephaniah 1:1 (#1)

"The word of Yahweh that was to Zephaniah"

In this title for the book, the term **word** refers to the message that Yahweh sent to the Judeans through Zephaniah by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "The message that Yahweh sent through Zephaniah"

See: Metonymy

Zephaniah 1:1 (#2)

"the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah"

The author is describing the ancestors of **Zephaniah** in order to introduce him to readers as a key participant in the book, the person through whom Yahweh spoke the messages that the book records. Your culture may have its own way of introducing people by describing their ancestors, and if so, you can use it here in your translation.

See: Introduction of New and Old Participants

Zephaniah 1:1 (#3)

"Zephaniah" - "Cushi," - "Gedaliah," - "Amariah," - "Hezekiah," - "Josiah" - "Amon"

The words **Zephaniah, Cushi, Gedaliah, Amariah, Hezekiah, Josiah, and Amon** are the names of men.

See: How to Translate Names

Zephaniah 1:1 (#4)

"in the days of Josiah the son of Amon, king of Judah"

In this title, the term **days** means a specific time, the reign of **Josiah** as **king of Judah**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "during the reign of Josiah the son of Amon, king of Judah"

Zephaniah 1:2 (#1)

"Removing, I will exterminate everything from upon the face of the ground"—the declaration of Yahweh"

Zephaniah is using the phrase **the declaration of Yahweh** to indicate that he is quoting the message that Yahweh has given him for the people of Judah. Consider natural ways of identifying direct quotations in your language. It may be more natural for you to put this attribution of the saying to Yahweh before the saying itself, as the UST does. Alternate translation: "This is what Yahweh declares: 'Removing, I will exterminate everything from upon the face of the ground'"

See: Quotations and Quote Margins

Zephaniah 1:2 (#2)

"Removing, I will exterminate everything from upon the face of the ground"

When Yahweh says that he is going to destroy **everything** on the surface of the earth, he is probably making an overstatement for emphasis. He wants to express how angry he is at the sinful disobedience of people. If it would be clearer in your language, you could show the emphasis in a different way. Alternate translation: "I will cause very great destruction on the earth"

See: Hyperbole

Zephaniah 1:2 (#3)

"Removing, I will exterminate everything"

Yahweh is using one verb and a different verb of similar meaning together in order to intensify the idea that these verbs express. Ordinarily in this construction, the same verb would be used twice. But here two verbs of similar sound and meaning are used for poetic effect and emphasis. If your language can repeat verbs for intensification, it would be appropriate to do that here in your translation. If it has two verbs of similar sound and

meaning that you can use, that would reflect the poetic effect here. Your language may also have another way of expressing the emphasis. Alternate translation: "I will totally exterminate everything"

See: Reduplication

Zephaniah 1:2 (#4)

"the face of the ground"

Yahweh is speaking as if the surface of the earth or ground were literally its **face**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the surface of the earth"

See: Metaphor

Zephaniah 1:3 (#1)

"the declaration of Yahweh"

See how you translated the phrase **the declaration of Yahweh** in the previous verse. If you used it to introduce the quotation there, you may wish to do the same thing here.

See: Quotations and Quote Margins

Zephaniah 1:3 (#2)

"I will take away man and beast;"

Yahweh is using creatures from the three components of creation—land creatures, sky creatures, and **sea** creatures—to mean all creatures throughout creation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "I will take away all the creatures that live everywhere in creation"

See: Merism

Zephaniah 1:3 (#3)

"man and beast;"

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that clearly includes both men and

women. Alternate translation: "humans and beasts ... humans"

See: When Masculine Words Include Women

Zephaniah 1:3 (#4)

"man and beast"

Yahweh is using two types of creatures that live on the earth, **man** and **beast**, to mean all creatures that live on the earth. If you would like to retain in your translation the references in this verse to the three different parts of creation, you could explain the meaning of this reference. Alternate translation: "all the creatures that live on the earth"

See: Merism

Zephaniah 1:3 (#5)

"and the stumbling blocks with the wicked"

Yahweh is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: "and the stumbling blocks with wicked people"

See: Nominal Adjectives

Zephaniah 1:3 (#6)

"and the stumbling blocks"

Yahweh is speaking of idols as if they were literally **stumbling blocks**, that is, objects that people would trip over. He is using stumbling to mean doing what is morally and spiritually wrong. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and the idols"

See: Metaphor

Zephaniah 1:3 (#7)

"with the wicked"

The implication is that the **wicked** people Yahweh is talking about are doing things that are morally and spiritually wrong because their actions are being guided by the values implicit in idolatry

rather than by Yahweh's law. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "with the people who are wicked because they worship idols"

See: Assumed Knowledge and Implicit Information

Zephaniah 1:3 (#8)

"and I will cut off man from upon the face of the ground"

When Yahweh says that he will kill all the people who live on earth, as in verse 2, he is making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "and the wicked people who are disobeying me, I will punish by killing them"

See: Hyperbole

Zephaniah 1:3 (#9)

"and I will cut off man"

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "and I will cut off all people"

See: When Masculine Words Include Women

Zephaniah 1:3 (#10)

"and I will cut off man"

Yahweh is speaking as if he were going to **cut off** the people who live on the earth the way one would cut a branch off from a tree. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and I will destroy all people" or "and I will eliminate all people"

See: Metaphor

Zephaniah 1:3 (#11)

"the face of the ground"

See how you translated this expression in the previous verse. Alternate translation: "the surface of the earth"

See: Metaphor

Zephaniah 1:4 (#1)

"And I will stretch out my hand"

Here, **hand** represents the power that a person has to do something. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "And I will use my power"

See: Metonymy

Zephaniah 1:4 (#2)

"and I will cut off from this place"

See how you translated the expression **cut off** in the previous verse. Alternate translation: "and I will remove from this place" or "and I will eliminate from this place"

See: Metaphor

Zephaniah 1:4 (#3)

"and I will cut off from this place"

As the General Notes to this chapter discuss, this phrase is the beginning of a litany. You may use that discussion to help you consider how to format the material in verses 4–6.

See: Litany

Zephaniah 1:4 (#4)

"the remnant of Baal"

Yahweh is using the name **Baal** by association to mean the worship of Baal, a false god. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the remnant of Baal-worship"

See: Metonymy

Zephaniah 1:4 (#5)**"the remnant of Baal"**

The worship of **Baal** had not been reduced to a **remnant** at this time. As the General Introduction to Zephaniah explains, the prophet spoke these oracles to warn the people of Judah that they needed to stop worshiping Baal. So Yahweh is using this expression to mean that he will destroy Baal worship so completely that nothing is left—there will be no remnant. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “every last trace of Baal worship”

See: Assumed Knowledge and Implicit Information

Zephaniah 1:4 (#6)**"the name of the idol-priests with the priests"**

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “yes, I will cut off the name of the idol-priests with the priests” or “yes, I will destroy the name of the idol-priests with the priests”

See: Ellipsis

Zephaniah 1:4 (#7)**"the name of"**

Here, **name** represents the reputation of an individual, which extends beyond the place and time in which that individual is known personally. When someone's **name** in this sense is destroyed, no one remembers that person any longer. Alternate translation: “the memory of”

See: Metonymy

Zephaniah 1:4 (#8)**"with the priests"**

The term **priests** probably refers to the priests descended from Aaron who were supposed to lead the Israelites in the worship of Yahweh. Unfortunately, at this time they were not serving Yahweh faithfully, as Zephaniah says in [3:4](#). You

could indicate that in your translation if it would be helpful to your readers. Alternate translation: “along with the degenerate priests from the line of Aaron”

See: Assumed Knowledge and Implicit Information

Zephaniah 1:5 (#1)**"and the ones bowing down on the housetops"**

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “and I will cut off the ones bowing down on the housetops to the army of the skies, and I will cut off the ones bowing down, swearing to Yahweh but swearing by their king” or “and I will destroy the ones bowing down on the housetops to the army of the skies, and I will destroy the ones bowing down, swearing to Yahweh but swearing by their king”

See: Ellipsis

Zephaniah 1:5 (#2)**"and the ones bowing down on the housetops"**

Yahweh is using one aspect of worship, **bowing down**, to mean worship generally. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and I will destroy the ones who worship the army of”

See: Synecdoche

Zephaniah 1:5 (#3)**"to the army of the skies"**

Yahweh is speaking of the sun, moon, and stars as if they were an **army** in the **skies**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “to the heavenly bodies”

See: Metaphor

Zephaniah 1:5 (#4)**"and the ones bowing down,"**

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "and the ones bowing down, swearing to me"

See: First, Second or Third Person

Zephaniah 1:5 (#5)

""and the ones bowing down,"

The terms **bowing down** and **swearing to** mean similar things. They both indicate worship; **bowing down**, one aspect of worship, represents worship generally, while the expression **swearing to** describes pledging oneself to worship Yahweh as God. Yahweh is using the two terms together for emphasis since, as the rest of the verse shows, this worship was not wholehearted. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "the ones appearing to worship me devotedly"

See: Doublet

Zephaniah 1:5 (#6)

"swearing to Yahweh but swearing by their king"

The word translated **their king** could be the name of a false god, Milcom, also called Molech, Molek, or Moloch. If you choose to use the name in your translation, spell it the way it sounds in your language. If a translation of the Bible exists in your region, you may wish to use the spelling that it uses. Alternate translation: "swearing to me but swearing by Milcom"

See: How to Translate Names

Zephaniah 1:5 (#7)

"swearing to Yahweh but swearing by their king"

Yahweh is drawing a contrast between **swearing to** and **swearing by**. The Judeans who swore **to** Yahweh pledged themselves to worship him as their God. But they then swore **by** Milcom, invoking the name of that false god to guarantee a vow or promise that they had made. Yahweh is saying how

inconsistent and inappropriate it was for them to do that. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "pledging themselves to worship me but then guaranteeing their oaths by invoking the false god Milcom"

See: Assumed Knowledge and Implicit Information

Zephaniah 1:6 (#1)

""and the ones turning back from after Yahweh,"

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "and the ones turning back from after me, and who do not search for me and do not seek me"

See: First, Second or Third Person

Zephaniah 1:6 (#2)

""and the ones turning back from after Yahweh,"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. This could be describing: (1) two groups, people who are no longer actively worshiping Yahweh and people who still worship Yahweh formally but who do not relate to him actively as their God. Alternate translation: "and I will destroy those who have stopped worshiping me actively, and I will destroy those who still worship me formally but do not relate to me actively as their God" (2) one group, people who show that they are no longer worshiping Yahweh by the way they no longer relate to him actively as their God. Alternate translation: "and I will destroy those who show they have stopped worshiping me by the way they no longer relate to me actively as their God"

See: Ellipsis

Zephaniah 1:6 (#3)

"and the ones turning back from after Yahweh"

Yahweh is speaking as if the Judeans who are ceasing to worship him were literally walking on a path and **turning back** from the direction in which they had been heading. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and I will destroy the ones who have stopped worshiping me"

See: Metaphor

Zephaniah 1:6 (#4)

"and who do not search for Yahweh and do not seek him"

Yahweh could be using the expressions **search for** and **seek** to mean: (1) two similar things. He could be speaking as if the Judeans should literally have been looking for him, meaning that they should have been praying to him. In this case Yahweh would be using two similar terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase Alternate translation: "and I will destroy the ones who no longer pray to me at all" (2) two different things. The expression **search for** could mean to ask for help, and the expression **seek** could mean to ask for guidance. Alternate translation: "and I will destroy those who no longer ask for my help or guidance"

See: Doublet

Zephaniah 1:7 (#1)

"Hush from the face of Lord Yahweh"

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Alternate translation: "Hush in the presence of Lord Yahweh"

See: Metonymy

Zephaniah 1:7 (#2)

"Hush from the face of Lord Yahweh"

The word **Hush** is an exclamation that urges listeners to be silent. In your translation, you may choose to use an exclamation that is natural in your language for communicating this. You could also translate the word as an imperative. Alternate translation: "Shh! in the presence of Lord Yahweh"

See: Exclamations

Zephaniah 1:7 (#3)

"the day of Yahweh {is} near"

The expression **the day of Yahweh** refers to a specific time when God will punish people for their sins. Alternate translation: "the time is coming soon when Yahweh will punish people for their sins"

See: Idiom

Zephaniah 1:7 (#4)

""Yahweh has prepared a sacrifice,"

Zephaniah is speaking as if Yahweh had literally **prepared a sacrifice** and ceremonially cleansed (**sanctified**) those he had **invited** to share a meal from the meat of the sacrificed animal. He is speaking of the people of Judah as if they were this sacrifice, and of an enemy army, most likely that of the Babylonians, as if it would feast on the Judeans, meaning that this foreign power would conquer them and plunder them, as verses 13–16 indicate. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Yahweh is going to allow a foreign army to conquer and plunder the land of Judah"

See: Metaphor

Zephaniah 1:7 (#5)

"his invited ones"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the ones he has invited"

See: Active or Passive

Zephaniah 1:8 (#1)

"And it will happen on the day of the sacrifice of Yahweh"

As the General Notes to this chapter discuss, this phrase is the beginning of a litany. You may use that discussion to help you consider how to format the material in verses 8–9.

See: Litany

Zephaniah 1:8 (#2)

"on the day of the sacrifice of Yahweh"

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "on the day of my sacrifice"

See: First, Second or Third Person

Zephaniah 1:8 (#3)

"on the day of the sacrifice of Yahweh"

As Zephaniah did in the previous verse, Yahweh is speaking as if he is literally going to offer a sacrifice. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "on the day when I punish you Judeans for your sins"

See: Metaphor

Zephaniah 1:8 (#4)

"on the day of the sacrifice of Yahweh"

See how you translated the expression "the day of Yahweh" in the previous verse. Alternate translation: "at the time when I punish you Judeans for your sins"

See: Idiom

Zephaniah 1:8 (#5)

"that I will visit upon the princes and upon the sons of the king"

The expression **visit upon** means to punish. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "that I will punish the princes and the sons of the king and all the ones wearing foreign clothing"

See: Idiom

Zephaniah 1:8 (#6)

"the princes"

In some languages the term **princes** describes male direct descendants of a monarch, but here it means court officials who may or may not have been members of the royal family. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "the court officials"

See: Assumed Knowledge and Implicit Information

Zephaniah 1:8 (#7)

"the sons of the king"

This could mean: (1) the actual members of the royal family. In that case, the word **sons** would have a generic sense, applying to both men and women, and it would mean not just the literal children of the present king but also the grandchildren and even later descendants of previous kings. Alternate translation: "the royal family" (2) the literal sons of the present king, Josiah, who would have been just boys at this time. The implication is that Yahweh is going to punish the Judeans so thoroughly that not even children will be spared. Alternate translation: "even the king's young boys"

See: Assumed Knowledge and Implicit Information

Zephaniah 1:8 (#8)

"all the ones wearing foreign clothing"

Yahweh is using one thing that the Judeans were doing to curry favor with foreign powers, wearing the same **clothing** that they did, to mean everything that they did to curry favor, especially including worshiping their gods. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "all those who have adopted foreign ways"

See: Synecdoche

Zephaniah 1:9 (#1)

"and on that day I will visit upon"

See how you translated the expressions "on the day" and "I will visit upon" in the previous verse.

Alternate translation: “and at the time when I punish you Judeans, I will punish”

See: Idiom

Zephaniah 1:9 (#2)

“all the ones leaping over the threshold”

The expression **leaping over the threshold** seems to refer to people entering other people's houses forcibly, as if in a rush, in order to seize their possessions by **violence** or **fraud**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “all those who enter other people's houses violently in order to seize their possessions”

See: Idiom

Zephaniah 1:9 (#3)

“the ones filling the house of their lords {with} violence and fraud”

Yahweh is using the plural form **lords** in a context where the singular term “lord” would suffice. This suggests that he may be using the plural form as a superlative to indicate the supreme example of its own class, in which case this would be a reference to the king, the lord or master of the Judeans. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: “who have filled the house of their king with violence and fraud” or “who have filled the royal palace with violence and fraud”

See: Unusual Uses of the Plural

Zephaniah 1:9 (#4)

“with} violence and fraud”

Yahweh is using the terms **violence** and **fraud** by association to mean possessions unlawfully obtained from others by violence or on fraudulent grounds. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “with possessions that they have gotten violently or fraudulently”

See: Metonymy

Zephaniah 1:10 (#1)

““And it will happen on that day””

See how you translated the phrase **the declaration of Yahweh** in verses 2 and 3. Alternate translation: “This is what Yahweh declares: ‘And it will happen on that day, the sound of’”

See: Quotations and Quote Margins

Zephaniah 1:10 (#2)

“on that day”

See how you translated the expressions “on that day” in the previous verse. Alternate translation: “at the time when I punish you Judeans for your sins”

See: Idiom

Zephaniah 1:10 (#3)

“the sound of”

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “that people will hear the sound of”

See: Ellipsis

Zephaniah 1:10 (#4)

“from the Fish Gate”

The expression **the Fish Gate** is the name of one of the gates in the wall of the ancient city of Jerusalem. It may have had that name because there was a fish market just outside this gate. If your language has a term for “fish,” you could use that term to translate this name. If not, you could translate the name the way it sounds in your language.

See: How to Translate Names

Zephaniah 1:10 (#5)

“the Second {District”

The word **Second** is the name of one of the districts in the ancient city of Jerusalem. The ULT adds the word **District** to show that. This district may have had that name because it had been added to the original city. Some translations use a name for it that indicates that. Alternate translation: "the New Quarter"

See: How to Translate Names

Zephaniah 1:10 (#6)

"from the hills"

Yahweh is using the term **hills** by association to mean the settlements on the hills around Jerusalem. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from the settlements on the hills around Jerusalem"

See: Metonymy

Zephaniah 1:11 (#1)

"the Maktesh"

The word **Maktesh** is the name of one of the districts in the ancient city of Jerusalem. It seems to have been a place where many goods were bought and sold, and so some translations refer to it with a descriptive phrase rather than with this name. Alternate translation: "the market district"

See: How to Translate Names

Zephaniah 1:11 (#2)

""all of the people of Canaan will be destroyed,"

These two phrases mean similar things. Yahweh is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine them. Alternate translation: "all of the merchants and traders who make your district such a prosperous place will be completely destroyed"

See: Parallelism

Zephaniah 1:11 (#3)

""all of the people of Canaan will be destroyed,"

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "I am going to destroy all of the people of Canaan; yes, I am going to cut off all of the ones weighing silver"

See: Active or Passive

Zephaniah 1:11 (#4)

"the people of Canaan"

In this context, the expression **people of Canaan** refers to traders, not to those from the Canaanite people group. Many traders were Phoenicians, that is, Canaanites, and that is how the profession got this name, but the reference is to the profession and not to the people group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the traders"

See: Idiom

Zephaniah 1:11 (#5)

"the ones weighing silver"

Yahweh is using the expression **the ones weighing silver** by association to mean merchants. In this culture, people used silver as money, determining its value by its weight. So merchants would weigh silver in order to determine how much of it to pay for goods or to accept in payment for them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the merchants"

See: Metonymy

Zephaniah 1:11 (#6)

"will be cut off"

See how you translated the expression "cut off" in verse 3. Alternate translation: "will be destroyed"

See: Idiom

Zephaniah 1:12 (#1)

"with lamps"

Yahweh is speaking as if he is literally going to use **lamps** in order to **search** for evildoers so that he can find them and punish them. He means that he is going to search thoroughly, as if using a lamp in order to see into all dark corners where someone or something might escape notice. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "thoroughly"

See: Metaphor

Zephaniah 1:12 (#2)

"and I will visit upon"

See how you translated the expression "I will visit upon" in verse 8. Alternate translation: "and I will punish"

See: Idiom

Zephaniah 1:12 (#3)

"the men thickening on their sediment"

Here the masculine term **men** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "the people who are thickening on their sediment"

See: When Masculine Words Include Women

Zephaniah 1:12 (#4)

"the men thickening on their sediment"

Yahweh is speaking as if the sinful, complacent people of Jerusalem were literally wine that is **thickening** because it has been left on its **sediment**. The term "sediment" describes the small pieces of stem, leaves, and seeds from grape plants that are unintentionally mixed with the juice during the winemaking process. Ordinarily, these are allowed to settle to the bottom of the wine, which is then poured off to separate it from them. Yahweh means that just as wine left on its sediment becomes thick, so these Judeans have become difficult to motivate to repentance. If it would be clearer in your language, you could state the meaning plainly. You may wish to represent the image as a comparison and explain its meaning.

Alternate translation: "the people who have become so complacent" or "the people who have become so complacent that they are like wine that has thickened because no one has poured it off its sediment"

See: Metaphor

Zephaniah 1:12 (#5)

"the ones saying in their heart,"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "the ones saying in their heart that Yahweh will not do good and that he will not do bad"

See: Quotes within Quotes

Zephaniah 1:12 (#6)

"the ones saying in their heart,"

If you decide to turn this quotation within a quotation into an indirect quotation, then Yahweh would be speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "the ones saying in their heart that I will not do good and that I will not do bad"

See: First, Second or Third Person

Zephaniah 1:12 (#7)

"in their heart"

Here the **heart** represents the thoughts. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "in their thoughts" or "to themselves"

See: Metaphor

Zephaniah 1:12 (#8)

"in their heart"

Since Job is speaking of many people, if you retain the image of **heart** in your translation, it may be more natural in your language to use the plural form of the word. Alternate translation: "in their hearts"

See: Collective Nouns

Zephaniah 1:12 (#9)

"Yahweh will not do good, and he will not do bad"

By **do good**, these people are implicitly referring to Yahweh rewarding them, and by **do bad**, they are referring to Yahweh punishing them. You could indicate that in your translation if it would be helpful to your readers. You could also bring out the further implication in what the people are saying: that Yahweh is not a God who enforces justice in the world, so they may act as they wish. Alternate translation: "Yahweh is not going to reward us, and he is not going to punish us" or "Yahweh is not the kind of God who rewards good people and punishes wicked people, so it does not matter how we live"

See: Assumed Knowledge and Implicit Information

Zephaniah 1:13 (#1)

""and their wealth will become plunder"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and their wealth will become plunder and their houses will become a ruin"

See: Ellipsis

Zephaniah 1:13 (#2)

""and their wealth will become plunder"

Yahweh does not mean that these things will happen on their own. He means implicitly that the enemy army he describes in verse 16 will plunder the wealth of these complacent Judeans and ruin their houses. You could indicate that in your translation if it would be helpful to your readers. It may be helpful to begin a new sentence here. Alternate translation: "An enemy army will plunder their wealth and ruin their houses"

See: Assumed Knowledge and Implicit Information

Zephaniah 1:13 (#3)

""and they will build houses, but they will not inhabit {them},"

Yahweh is alluding to what he told the Israelites would happen if they disobeyed him and worshiped false gods. When the Israelites first left Egypt, he told them through Moses that if they did those things, "You shall build a house but not live in it; you shall plant a vineyard but not use it" ([28:30](#)). Yahweh is quoting his own words to show that they would be fulfilled in the case of these Judeans. To indicate that in your translation, you could present this as a direct quotation, using second-level quotation marks or some other convention of your language. Alternate translation: "and 'they will build houses, but they will not inhabit {them}, and they will plant vineyards, but they will not drink their wine'"

See: Quote Markings

Zephaniah 1:14 (#1)

""The great day of Yahweh {" - "the day of Yahweh"

See how you translated the expression "the day of Yahweh" in verse 7. Alternate translation: "the awful time when Yahweh will punish people for their sins ... the time when Yahweh will punish people"

See: Idiom

Zephaniah 1:14 (#2)

""The great day of Yahweh {" - "the day of Yahweh"

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "the awful time when I will punish people for their sins ... the time when I will punish people"

See: First, Second or Third Person

Zephaniah 1:14 (#3)

""is} near,"

Yahweh is repeating the word **near** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: "very near and hastening quickly"

See: Reduplication

Zephaniah 1:14 (#4)

"**is} near,**"

Yahweh is speaking as if the **day** or time when he will punish people were a living thing that was **hastening** to arrive. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "near; yes, it will happen very soon"

See: Personification

Zephaniah 1:14 (#5)

"**The sound of the day of Yahweh {is} bitter**"

Yahweh is speaking of the **sound of the day** by association to mean the sounds that people will make on that **day**, that is, at that time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "People will weep bitterly on the day of Yahweh"

See: Metonymy

Zephaniah 1:14 (#6)

"**the warrior cries out**"

Yahweh is not referring to a specific **warrior**. He means a certain group of warriors in general. This could mean: (1) that the warriors who are trying to defend Judah will cry out in despair as they are defeated. Alternate translation: "the defenders of Judah will cry out in despair" (2) that the warriors of the enemy army that attacks Judah will shout a battle cry, as verse 16 describes. Alternate translation: "the invading warriors will shout a terrifying battle cry"

See: Generic Noun Phrases

Zephaniah 1:15 (#1)

"**That day**"

If you have been translating the phrase "the day of Yahweh" with an expression that uses the word "time," you may wish to say "time" rather than **day** in each of the instances in this verse.

See: Idiom

Zephaniah 1:15 (#2)

"**a day of distress and anguish,**"

In these four cases, Yahweh is using two words with similar meaning together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "a day of great distress, a day of severe destruction, a day of deep darkness, a day of thick cloud"

See: Doublet

Zephaniah 1:15 (#3)

"**a day of darkness and gloom,**"

Yahweh is speaking as if the sky will literally be dark and cloudy at the time when he punishes people for their sins. He means that it will be a time when people experience much trouble and feel great sorrow. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "a day of terrible trouble, a day of deep sorrow"

See: Metaphor

Zephaniah 1:16 (#1)

"**a day of**"

If you have been translating the phrase "the day of Yahweh" with an expression that uses the word "time," you may wish to say "time" rather than **day** here. Alternate translation: "a time of"

See: Idiom

Zephaniah 1:16 (#2)

"**horn and battle cry**"

Yahweh is referring to a ram's **horn**, a shofar, that soldiers would use to signal an attack. Yahweh is using the term by association to mean the sound that this horn would make. If it would be helpful in your language, you could state the meaning plainly. It may be more natural in your language to use plural forms here. Alternate translation: "horn blasts and battle-cries"

See: Metonymy

Zephaniah 1:16 (#3)

"against the fortified cities and against the high corners"

Yahweh is using the term **corners** by association to mean the towers that were built at the corners of the walls around cities in the kingdom of Judah. Those walls were not straight; they had angles and corners so that defenders could attack besieging armies from more than one direction. High towers were built at the corners so that the defenders could attack from a height. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "against the fortified cities and against the high towers at the corners of their walls"

See: Metonymy

Zephaniah 1:16 (#4)

"against the fortified cities and against the high corners"

The phrases **fortified cities** and **high corners** mean similar things. The high towers at the corners of city walls were one part of their fortifications. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "the walled cities and all of their fortifications"

See: Doublet

Zephaniah 1:17 (#1)

"to man"

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in

your translation that is clearly inclusive of both men and women. The reference is most likely to the sinful, complacent Judeans. Alternate translation: "to the people of Judah"

See: When Masculine Words Include Women

Zephaniah 1:17 (#2)

"and they will walk like the blind,"

This is a further allusion to what Yahweh told the Israelites when they first left Egypt, like the allusion in verse 13. In [28:29](#), Yahweh told the Israelites that if they disobeyed him and worshiped false gods, "you will be groping about at noon, as the blind grope in the darkness." To indicate that Yahweh is quoting his own words, you could present this as a direct quotation, using second-level quotation marks or some other convention of your language. Alternate translation: "and 'they will walk like the blind,' for"

See: Quote Markings

Zephaniah 1:17 (#3)

"and they will walk like the blind"

The point of this comparison is that just as a person who is **blind** does not know in what direction he should **walk** in order to arrive somewhere safely, so the Judeans will not be able to find any safe place to escape from the enemy army. Yahweh is not saying that blindness is a punishment for sin. Alternate translation: "and they will not be able to find any place where it is safe"

See: Simile

Zephaniah 1:17 (#4)

"like the blind"

Yahweh is using the adjective **blind** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: "as blind people do"

See: Nominal Adjectives

Zephaniah 1:17 (#5)**""And their blood will be poured out like dust,"**

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "And their blood will be poured out like dust, and their innards will be poured out like dung"

See: Ellipsis

Zephaniah 1:17 (#6)**""And their blood will be poured out like dust,"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "And their enemies will wound them so that their blood flows out like dust and their innards flow out like dung"

See: Active or Passive

Zephaniah 1:17 (#7)**""And their blood will be poured out like dust,"**

The point of these comparisons is that just as people consider **dust** and **dung** to have no value, the **blood** and **innards** of the Judeans, vital to their lives, will be **poured out** as if those substances and the lives they sustain had no value. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "And their enemies will wound them so that their blood and their innards flow out profusely, as if they were worthless"

See: Simile

Zephaniah 1:18 (#1)**"Even their silver, even their gold, will not be able to deliver them"**

Yahweh is speaking as if the **silver** and the **gold** that the Judeans own were living things that could **deliver them** from their enemies. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "They will

not even be able to pay their enemies silver or gold in order to be spared"

See: Personification

Zephaniah 1:18 (#2)**"For in the fire of his jealousy the whole earth will be consumed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "For the fire of his jealousy will consume the whole earth"

See: Active or Passive

Zephaniah 1:18 (#3)**"For in the fire of his jealousy the whole earth will be consumed"**

Yahweh is speaking as if his **jealousy** were a **fire** that is literally going to burn up the entire **earth**. As the next sentence indicates, he is using the term "earth" to mean the people who live on the earth, and he is referring to the way that he will punish those people for worshiping false gods and living sinfully. He is speaking of that punishment as if it were a fire. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "For he will destroy all of the people who live on the earth when he punishes them in his jealousy"

See: Metaphor

Zephaniah 1:18 (#4)**"For in the fire of his jealousy the whole earth will be consumed"**

If your language does not use an abstract noun for the idea of **jealousy**, you could express the same idea in another way. Zephaniah is saying that Yahweh is jealous because the people who live on the earth have been worshiping false gods even though they owe him their exclusive worship because he is the only true God. Alternate translation: Alternate translation: "For he will destroy all of the people who live on the earth when he punishes them because he is jealous that they

have been worshiping false gods instead of him, the only true God"

See: Abstract Nouns

Zephaniah 1:18 (#5)

"he will make all of the inhabitants of the earth"

If your language does not use an abstract noun for the idea of **consummation**, you could express the same idea in another way. Alternate translation: "he will end the lives of all the inhabitants of the earth, and he will do that quickly"

See: Abstract Nouns

Zephaniah 1:18 (#6)

"all of the inhabitants of the earth"

Since Yahweh does not kill righteous people along with wicked people, the word **all** may be a generalization for emphasis, or the expression **the inhabitants of the earth** may refer specifically to wicked people. Alternate translation: "many of the people who live on the earth" or "the wicked people who disobey him"

See: Hyperbole

Zephaniah 1:18 (#7)

"a hastened one"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The word translated **hastened** could mean: (1) that Yahweh will quickly do what he is describing. Alternate translation: "he will do this soon" (2) that when Yahweh does this, it will terrify people. Alternate translation: "a terrifying one"

See: Active or Passive

Zephaniah 2:1 (#1)

"Gather yourselves together!"

Zephaniah is repeating the verb **Gather** in order to emphasize the idea that it expresses. If a speaker of your language would not do that, you may be able

to express the emphasis in another way in your translation. Alternate translation: "It is urgent that you gather together"

See: Reduplication

Zephaniah 2:1 (#2)

"Gather yourselves together!"

The word **yourselves** is plural because Zephaniah is addressing the Judeans as a group. The implied "you" in each of these imperative forms is also plural. So use plural forms in your translation if your language marks that distinction. (The word "you" and the implied "you" in imperatives continue to be plural in verses 2 and 3.)

See: Forms of 'You' — Singular

Zephaniah 2:1 (#3)

"Gather yourselves together"

Zephaniah is implicitly telling the Judeans to **Gather ... together** in order to repent. That is, he is telling them that they urgently need to hold a solemn assembly in which they confess and forsake their sins and ask Yahweh to be merciful to them. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Gather yourselves together in repentance"

See: Assumed Knowledge and Implicit Information

Zephaniah 2:1 (#4)

"O nation not desired"

Zephaniah is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be clearer in your language, you could state the meaning plainly. The phrase translated **not desired** could mean: (1) that Yahweh does not want to be close to this nation because he is so angry with its people over their sinfulness and idolatry. Alternate translation: "O nation with whom Yahweh is so angry" (2) that the people of this nation are not ashamed of the wrong things that they have been doing. Alternate translation: "O shameless nation"

See: Litotes

Zephaniah 2:1 (#5)

"O nation not desired"

Zephaniah is implicitly addressing the **nation** of Judah. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "you Judeans with whom Yahweh is so angry" or "you shameless Judeans"

See: Assumed Knowledge and Implicit Information

Zephaniah 2:2 (#1)

"before the bringing forth of the decree"

Zephaniah is using this possessive form not to describe something **bringing forth** the **decree** but to speak of the **decree** as if it would be **bringing forth** something, that is, as if it would literally be giving birth to something. It may be helpful to clarify this for your readers, and it may be helpful to use plain language. Alternate translation: "before the decree takes effect"

See: Possession

Zephaniah 2:2 (#2)

"before the bringing forth of the decree"

Zephaniah is referring implicitly to the **decree** of Yahweh that he announced in the previous chapter. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "before Yahweh carries out his decree to destroy sinful people"

See: Assumed Knowledge and Implicit Information

Zephaniah 2:2 (#3)

"the day"

By **the day**, Zephaniah means the "day of Yahweh." See how you translated that expression in chapter 1. Alternate translation: "the time when Yahweh punishes people for their sins"

See: Idiom

Zephaniah 2:2 (#4)

"before}" - "passes like chaff"

The point of this comparison is that just as the wind blows away **chaff** so that it is gone and will not return, so the **day** of Yahweh will come and go, and afterwards there will be no further opportunity for people to repent. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "before ... has come and gone and there is no further opportunity to repent"

See: Simile

Zephaniah 2:2 (#5)

"before the burning of the nose of Yahweh does not come upon you,"

These two phrases mean similar things. Zephaniah is using repetition to emphasize the idea that the phrases express. However, rather than combine the phrases and show the emphasis in another way, it may be good to include both phrases in your translation, since they are part of a litany. See the discussion in the General Notes to this chapter of the litany form and how you might format verses 1–2 to show that Zephaniah is using this form.

See: Parallelism

Zephaniah 2:2 (#6)

"before the burning of the nose of Yahweh does not come upon you"

Zephaniah is using a negative expression to describe an outcome that he is urging the people of Judah to avoid. He is effectively telling them to pursue the purpose of avoiding that outcome. Use a natural way in your language for introducing a purpose clause. The clause itself may be negative or positive, depending on the conventions of your language. Alternate translation: "so that the burning of the nose of Yahweh does not come upon you" or "lest the burning of the nose of Yahweh come upon you"

See: Connect — Goal (Purpose) Relationship

Zephaniah 2:2 (#7)

"before the burning of the nose of Yahweh does not come upon you"

Zephaniah is using the term **nose** to mean anger. He is doing this by association with the way that a person who is angry breathes heavily through his nose. Your language and culture may also associate anger with a particular part of the body. If so, in your translation you could use an expression involving that part of the body. You could also use plain language. Zephaniah is also speaking as if Yahweh's **nose** or anger were literally **burning**. He means that Yahweh's anger is very intense. Alternate translation: "so that Yahweh's fierce anger does not come upon you" or "lest Yahweh's fierce anger come upon you"

See: Metonymy

Zephaniah 2:2 (#8)

"before the burning of the nose of Yahweh does not come upon you"

Zephaniah is speaking as if Yahweh's **nose**, that is, his anger, were a living thing that could **come upon** the Judeans, that is, attack and overpower them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "so that Yahweh does not destroy you in his fierce anger" or "lest Yahweh destroy you in his fierce anger"

See: Personification

Zephaniah 2:2 (#9)

"before the day of the nose of Yahweh does not come upon you"

See how you translated the similar expression just before this one, and see how you translated the term **day** earlier in the verse. Alternate translation: "so that Yahweh does not destroy you in his anger at the time when he punishes people for their sins"

See: Connect — Goal (Purpose) Relationship

Zephaniah 2:3 (#1)

"Seek Yahweh"

Zephaniah is speaking as if he literally wanted the Judeans to **Seek** or look for Yahweh. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar expression in [1:6](#). Alternate translation: "Pray to Yahweh for mercy"

See: Metaphor

Zephaniah 2:3 (#2)

"all the humble of the earth"

Zephaniah is using the adjective **humble** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. While Zephaniah is speaking of these people in the third person, he is addressing them directly. Alternate translation: "all you humble people of the earth"

See: Nominal Adjectives

Zephaniah 2:3 (#3)

"all the humble of the earth"

Here the term **earth** could mean: (1) the land of Judah, since Zephaniah is addressing a specific "nation," the nation of Judah, in verses 1–3. Alternate translation: "all you humble people of the land" or "all you Judeans who are willing to humble yourselves" (2) the entire world, since that is what the term means in [1:18](#). Alternate translation: "all you humble people in the world"

See: Assumed Knowledge and Implicit Information

Zephaniah 2:3 (#4)

"who do his justice"

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: "who do what he has said is just"

See: Abstract Nouns

Zephaniah 2:3 (#5)

"Seek righteousness. Seek humility"

Zephaniah is speaking as if he literally wanted the Judeans to **Seek** or look for **righteousness** and **humility**. If it would be clearer in your language, you could state the meaning plainly. The meaning of this image is slightly different from its meaning in [1:6](#) and in the first part of the verse. Alternate translation: "Practice righteousness. Cultivate humility"

See: Metaphor

Zephaniah 2:3 (#6)

"Seek righteousness. Seek humility"

If your language does not use abstract nouns for the ideas of **righteousness** and **humility**, you could express the same ideas in other ways. Alternate translation: "Do what is right. Be humble"

See: Abstract Nouns

Zephaniah 2:3 (#7)

"you will be hidden"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you will be able to hide"

See: Active or Passive

Zephaniah 2:3 (#8)

"you will be hidden"

Zephaniah is speaking as if the Judeans could literally **be hidden** somewhere where Yahweh could not find them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you will be spared"

See: Metaphor

Zephaniah 2:3 (#9)

"on the day of the nose of Yahweh"

See how you translated the similar expression at the end of the previous verse. Alternate translation: "at the time when Yahweh angrily punishes people"

See: Idiom

Zephaniah 2:4 (#1)

"Gaza will become abandoned,"

For poetic effect and emphasis, at the beginning and end of this verse Zephaniah uses verbs that echo the sound of the names of the cities he is describing. It may be possible for you to reproduce this effect in your translation.

See: Poetry

Zephaniah 2:4 (#2)

"Gaza will become abandoned"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the people who used to live in Gaza will abandon that city" or "no one will live in Gaza anymore"

See: Active or Passive

Zephaniah 2:4 (#3)

"and Ashkelon a ruin"

Zephaniah is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and Ashkelon will become a ruin"

See: Ellipsis

Zephaniah 2:4 (#4)

"Ashdod, they will expel her"

Zephaniah is speaking of the city of **Ashdod** as if it were a woman who could be **expelled** from the home in which she was living. He is using the city to represent the people who live in the city. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they will expel the inhabitants of Ashdod"

See: Personification

Zephaniah 2:4 (#5)**"Ashdod, they will expel her"**

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: "the inhabitants of Ashdod will be expelled" or "an army will expel the inhabitants of Ashdod"

See: Pronouns — When to Use Them

Zephaniah 2:4 (#6)**"at noon"**

Zephaniah is speaking as if an army would literally expel the inhabitants of Ashdod at a specific time, **at noon**. He is likely using noon, the time when the sun is brightest in the sky, to mean "in broad daylight," that is, as the result of an open attack by an overwhelming force. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "in an open attack"

See: Metaphor

Zephaniah 2:4 (#7)**"and Ekron will be uprooted"**

Zephaniah is speaking as if the city of **Ekron** were literally a plant that could be **uprooted**, that is, pulled completely out of the ground, including its roots. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and Ekron will be completely destroyed"

See: Metaphor

Zephaniah 2:4 (#8)**"and Ekron will be uprooted"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and it will be as if Ekron were a plant that someone had pulled out by the roots" or "and an army will destroy Ekron"

See: Active or Passive

Zephaniah 2:5 (#1)**"the region of the sea"**

Zephaniah is using this possessive form to describe a **region** that is along the coast of the **sea**. He means specifically the area along the coast of the Mediterranean Sea where the Philistines lived. It may be helpful to clarify this for your readers. Alternate translation: "the seacoast"

See: Possession

Zephaniah 2:5 (#2)**"the Kerethites"**

The word **Kerethites** is another name for all or part of the people group also known as the **Philistines**. If it would be helpful to your readers, you could use the name Philistines here in order to show that Zephaniah is addressing one people group, not two. Alternate translation: "the Philistines"

See: Assumed Knowledge and Implicit Information

Zephaniah 2:5 (#3)**"The word of Yahweh {is} against you"**

Zephaniah is using the term **word** to mean what Yahweh has said by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Yahweh has spoken a message against you"

See: Metonymy

Zephaniah 2:5 (#4)**"{is} against you,"**

Zephaniah is speaking to something that he knows cannot hear him, the land of **Canaan**, in order to show in a strong way how he feels about the people who live there. If a speaker in your language would not do that, you could state the meaning plainly. Alternate translation: "is against you Philistines who live in the land of Canaan"

See: Apostrophe

Zephaniah 2:5 (#5)

"is} against you"

The word **you** is plural here because Zephaniah is implicitly speaking to the Philistines who live in the land of **Canaan**. However, since he is addressing that land directly, if you retain the direct-address form in your translation, it may be more natural in your language to use a singular form of "you." (That would match the singular form of **you** in the quotation from Yahweh, "And I will destroy you," which addresses Canaan as if that land were a person.)

See: Forms of 'You' — Singular

Zephaniah 2:5 (#6)

"And I will destroy you until there is no inhabitant"

It may be more natural in your language to make this an indirect quotation. Alternate translation: "He has said that he will destroy you until there is no inhabitant"

See: Direct and Indirect Quotations

Zephaniah 2:5 (#7)

"And I will destroy you until there is no inhabitant"

As Zephaniah did, Yahweh is speaking to something that he knows cannot hear him, the land of **Canaan**, in order to show in a strong way how he feels about the people who live there. If a speaker in your language would not do that, you could state the meaning plainly. Alternate translation: "And I will destroy you Philistines until none of you live in the land of Canaan any more"

See: Apostrophe

Zephaniah 2:6 (#1)

"the region of the sea"

See how you translated this expression in the previous verse. Alternate translation: "the seacoast" or "the seacoast where the Philistines formerly lived"

See: Possession

Zephaniah 2:6 (#2)

"pastures of meadows of shepherds and pens of flocks"

Zephaniah is using these possessive forms to describe what will be in the **pastures**, who will use the **meadows**, and what the **pens** will contain. It may be helpful to clarify this for your readers. Alternate translation: "pastures in which there are meadows where shepherds graze their sheep and pens that hold their flocks"

See: Possession

Zephaniah 2:7 (#1)

"the house of Judah"

Zephaniah is using the word **house** to mean the people who live in the kingdom of Judah. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the people of Judah"

See: Metaphor

Zephaniah 2:7 (#2)

"in the houses of Ashkelon they will lie down in the evening"

Zephaniah is using one aspect of living in a house, lying down there in the evening (that is, sleeping there at night) to mean living there in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they will come and live in the abandoned houses in the city of Ashkelon"

See: Synecdoche

Zephaniah 2:7 (#3)

"will visit them"

Zephaniah is using the term **visit** in a specific sense to mean taking action in regard to someone. In [1:8](#), [1:9](#), and [1:12](#), the term describes taking action to punish people. But here it describes taking action to help people. You could indicate that in your

translation if it would be helpful to your readers.
Alternate translation: "will help them"

See: Idiom

Zephaniah 2:8 (#1)

"I have heard the reproach of"

This is the beginning of a direct quotation from Yahweh, as the phrase "the declaration of Yahweh of armies, the God of Israel" in the next verse indicates. See how you translated the phrase "the declaration of Yahweh" in [1:2](#). If you used it to introduce the quotation there, you may wish to use the comparable phrase from [2:9](#) to introduce the quotation here. The UST models a way to do that.

See: Quotations and Quote Margins

Zephaniah 2:8 (#2)

"Moab"

Yahweh is speaking of the country of **Moab** as if it were a living thing that could have expressed **reproach** against the people of Judah. He is referring to the people of that country. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the people of Moab" or "the Moabites"

See: Personification

Zephaniah 2:8 (#3)

"the sons of Ammon"

Here the word **sons** means "descendants." Yahweh is describing the members of the Ammonite people group by reference to their common descent from a single ancestor, Benammi, here called **Ammon**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the people of Ammon" or "the Ammonites"

See: Metaphor

Zephaniah 2:8 (#4)

"and made themselves great against their border"

This could mean: (1) that the Moabites and Ammonites have expanded their territories by taking territory away from the kingdom of Judah. Alternate translation: "and have stolen bordering territories from them" (2) that the Moabites and Ammonites have threatened to attack the kingdom of Judah and take some or all of its territory. Alternate translation: "and have boasted that they will take their territory"

See: Idiom

Zephaniah 2:9 (#1)

"Therefore, {as} I {am} alive"—"

Yahweh is using this language to swear a solemn oath. He is indicating that the things he says will happen to Moab and Ammon are just as certain as some other very certain thing, the fact that he is **alive**. Translate this in a way that will show your readers that it is an oath. For example, it may be helpful to add the words **I swear**, as the UST does. If oaths are unfamiliar in your culture, you could also add a short explanation of what an oath is.

See: Oath Formulas

Zephaniah 2:9 (#2)

"the declaration of Yahweh of Armies, the God of Israel"

This phrase indicates that the rest of the material in verses 2:8–9 is a direct quotation from Yahweh. See how you decided to introduce this direct quotation in the previous verse.

See: Quotations and Quote Margins

Zephaniah 2:9 (#3)

"Yahweh of Armies"

The phrase **Yahweh of Armies** is a title for God that indicates his great power. It describes him as the commander of heavenly armies. If a translation of the Bible exists in your region, it may have a particular way of translating this phrase, and you may wish to use that in your translation. If a translation of the Bible does not exist in your region, express the meaning of this phrase in a way that will be clear to your readers. Alternate translation: "Yahweh the Almighty"

See: How to Translate Names

Zephaniah 2:9 (#4)

""Moab will become like Sodom,"

The point of this comparison is that just as **Sodom** and **Gomorrah** were completely destroyed (see [Genesis 19:1-29](#)), so the countries of **Moab** and **Ammon** will be completely destroyed. If it would be helpful in your language, you could make this point explicitly. See how you translated the word "Moab" and the expression "the sons of Ammon" in the previous verse. Alternate translation: "the country of Moab will be completely destroyed, as the city of Sodom was, and the people of Ammon will be completely destroyed, as the people of the city of Gomorrah were"

See: Simile

Zephaniah 2:9 (#5)

""a possession of the nettle and the pit of salt"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. It may be helpful to begin a new sentence here. Alternate translation: "They will become a possession of the nettle and the pit of salt and a ruin forever"

See: Ellipsis

Zephaniah 2:9 (#6)

""a possession of the nettle and the pit of salt"

Yahweh is not referring to a specific **nettle or pit of salt**. He means nettles and salt pits in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "a possession of nettles and salt pits and a ruin forever"

See: Generic Noun Phrases

Zephaniah 2:9 (#7)

""a possession of the nettle and the pit of salt"

Yahweh is speaking as if nettles and salt pits would literally own or possess the territory where the Moabites and Ammonites formerly lived. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "a place where only weeds grow and where people dig for salt and where no one will ever build any buildings again"

See: Metaphor

Zephaniah 2:9 (#8)

""The remnant of my people will plunder them,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. It may be clearer in your language to connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "The remnant of my people will plunder them; indeed, the remainder of my nation will occupy them"

See: Parallelism

Zephaniah 2:10 (#1)

""This will be to them instead of their pride,"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "Because they reproached and made themselves great against the people of Yahweh of Armies, this will be to them instead of their pride"

See: Connect — Reason-and-Result Relationship

Zephaniah 2:10 (#2)

""This will be to them instead of their pride"

Yahweh is speaking as if the **pride** of the Moabites and Ammonites were literally an object that belonged to them. He is also speaking as if the

destruction they are going to experience were also an object and as if he were going to take away their pride and give them destruction in its place. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "This will happen to them because they were so proud"

See: Metaphor

Zephaniah 2:10 (#3)

"and made themselves great"

See how you translated the expression "made themselves great" in [2:8](#). If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and stole bordering territories from" or "and boasted that they would take territory from"

See: Idiom

Zephaniah 2:10 (#4)

"Yahweh of Armies"

See how you translated the title "Yahweh of Armies" in the previous verse. Alternate translation: "Yahweh the Almighty"

See: How to Translate Names

Zephaniah 2:11 (#1)

"he will starve all of the gods of the earth"

Zephaniah is speaking as if Yahweh is literally going to **starve** the false **gods** that other nations worship, that is, deny them food so that they become thin. This is likely a reference to the fat of animals that people sacrificed to gods. The implication is that people will no longer sacrifice to those gods because they will no longer worship them once Yahweh has shown that he is the only true and powerful God. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "he will show by his powerful actions that he is the only true God"

See: Metaphor

Zephaniah 2:11 (#2)

"And all of the islands of the nations will bow down to him"

Zephaniah is using this possessive form not to describe **islands** that belong to **nations** but to describe island-nations among the nations. The term **islands** can describe not just land that is completely surrounded by water but also land along a seacoast. In Zephaniah's culture, people used the term to refer to distant lands. It may be helpful to clarify this for your readers. Alternate translation: "And even the most distant nations will bow down to him"

See: Possession

Zephaniah 2:11 (#3)

"And all of the islands of the nations will bow down to him"

Zephaniah is speaking of the **nations** of the world as if they were living things that could **bow down** to Yahweh. He means that the people of the nations will do this. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "And the people of even the most distant nations will bow down to him"

See: Personification

Zephaniah 2:11 (#4)

"a man from his place"

The phrase **a man** refers to an individual. In this context it could mean an individual nation or an individual person. If you retain Zephaniah's depiction of the nations as living things, in your translation you could say "each in its own territory." If you choose to show that he is using the nations to represent their people, you could say "all of them in their own territories."

See: Idiom

Zephaniah 2:12 (#1)

"Also you, Cushites"

This verse is a direct quotation from Yahweh. You may wish to indicate that in your translation by using a natural way of introducing direct

quotations in your language. Alternate translation: "Yahweh also declares, 'You, Cushites'"

See: Quotations and Quote Margins

Zephaniah 2:12 (#2)

"they {will be} pierced by my sword"

Yahweh is speaking about the Cushites in the third person, but since he is addressing them directly, it may be more natural in your language to translate this in the second person. Alternate translation: "you will be pierced by my sword"

See: First, Second or Third Person

Zephaniah 2:12 (#3)

"they {will be} pierced by my sword"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "my sword will pierce you"

See: Active or Passive

Zephaniah 2:12 (#4)

"they {will be} pierced by my sword"

Yahweh is speaking as if he were literally going to pierce or kill the Cushites with a **sword**. He means that he is going to cause an enemy army to kill many of them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "an enemy army will kill many of you"

See: Metaphor

Zephaniah 2:13 (#1)

"And he will stretch out his hand against the north,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. You may wish to include both phrases in your translation, but it may be clearer in your language to connect the phrases with a word other than **and** in order to show that the second phrase is

repeating the first one, not saying something additional. Alternate translation: "And he will stretch out his hand against the north; yes, he will destroy Assyria"

See: Parallelism

Zephaniah 2:13 (#2)

"And he will stretch out his hand"

See how you translated the expression "I will stretch out my hand" in [1:4](#). Alternate translation: "And he will use his power"

See: Metonymy

Zephaniah 2:13 (#3)

"the north"

Zephaniah is using the term **north** by association to mean the empire that was located to the north of Judah, **Assyria**, as he indicates later in a parallel phrase. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the empire that is north of here"

See: Metonymy

Zephaniah 2:14 (#1)

"in its midst"

The possessive pronoun **its** refers to the city of Nineveh. It may be helpful to clarify this for your readers. Alternate translation: "in the midst of Nineveh"

See: Pronouns — When to Use Them

Zephaniah 2:14 (#2)

"every animal of the nation"

Zephaniah is not referring to a specific **nation**. He means nations in general. He is also saying **every** as a generalization for emphasis. It may be more natural in your language to express this meaning by using a plural form. It may also be helpful to begin a new sentence here. Alternate translation: "They will be various kinds of herds, composed of the sorts of animals found in many different nations"

See: Generic Noun Phrases

Zephaniah 2:14 (#3)

"Both the desert owl and the screech owl"

Zephaniah is not referring to a specific **desert owl** or **screech owl**. He means many individual birds of these types. It may be more natural in your language to express this meaning by using plural forms. Zephaniah may also be using these two types of desert bird to mean desert birds in general. Alternate translation: "Both desert owls and screech owls" or "Various desert birds"

See: Generic Noun Phrases

Zephaniah 2:14 (#4)

"will lodge on its columns"

The word translated **columns** refers specifically to the tops of columns, which often had ornate decorations. The implication is that an army will have destroyed the elaborate buildings of Nineveh so that only columns remain standing, and they are not supporting a roof, so their tops are exposed and provide a roosting place for birds. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "will roost on top of the exposed columns of its destroyed buildings"

See: Assumed Knowledge and Implicit Information

Zephaniah 2:14 (#5)

"A call will hoot in the window;"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Zephaniah is describing how badly Nineveh will be destroyed by referring to the fact that the costly and elaborate **cedar-work** of its ornate buildings will be exposed to the elements. Alternate translation: "Because the city will be destroyed so thoroughly that the cedar-work will be bare, a call will hoot in the window; devastation will be in the threshold"

See: Connect — Reason-and-Result Relationship

Zephaniah 2:14 (#6)

"A call will hoot in the window"

Zephaniah is speaking of a bird's **call** as if it were a living thing that could **hoot** on its own. He is using the call of birds to represent the birds themselves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Birds will hoot their calls in the windows"

See: Personification

Zephaniah 2:14 (#7)

"devastation {will be} in the threshold"

If your language does not use an abstract noun for the idea of **devastation**, you could express the same idea in another way. Alternate translation: "debris will block doorways"

See: Abstract Nouns

Zephaniah 2:15 (#1)

"This {is} the exultant city,"

Zephaniah is speaking of the **city** of Nineveh as if it were a living thing that could exult, dwell in **security**, and speak. He means that the people of Nineveh have done these things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "This is the city whose people exulted, who thought they dwelled in security, who said in their hearts, 'We are, and besides us there are no others.'"

See: Personification

Zephaniah 2:15 (#2)

"the one saying in its heart,"

Here the **heart** represents the thoughts. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the one saying in its thoughts, 'I am, and besides me there is not another'" or "the one saying to itself, 'I am, and besides me there it not another'"

See: Metaphor

Zephaniah 2:15 (#3)**""the one saying in its heart,"**

In this context, the quoted statement means, "I am the only city that really matters; it is as if all other cities did not even exist." You could say that in your translation if it would be helpful to your readers.

See: Idiom

Zephaniah 2:15 (#4)**""the one saying in its heart,"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The one saying to itself that it is the only city that really matters, as if all other cities did not even exist" or "The one whose people said to themselves that their city was the only one that really mattered, as if all other cities did not even exist"

See: Quotes within Quotes

Zephaniah 2:15 (#5)**"How it has become a ruin"**

Zephaniah is using the past tense in order to describe something that will happen in the future. He is doing this to show that the event will certainly happen. If it would be helpful in your language, you could use the future tense. Alternate translation: "How it will become a ruin"

See: Predictive Past

Zephaniah 2:15 (#6)**"a lair for the beast"**

Zephaniah is not referring to a specific **beast**. He means beasts in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "a lair for beasts"

See: Generic Noun Phrases

Zephaniah 2:15 (#7)**""Every one passing by will hiss at it;"**

Hissing and shaking a **fist** at Nineveh would be symbolic actions that expressed contempt for the city. If it would be helpful to your readers, you could explain the significance of these actions. Alternate translation: "Every one passing by will hiss at it in contempt; he will shake his fist in scorn"

See: Symbolic Action

Zephaniah 3:1 (#1)**""Woe to the one rebelling and being defiled,"**

Zephaniah is implicitly referring to the **city** of Jerusalem. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Woe to Jerusalem, the one rebelling and being defiled, the oppressing city"

See: Assumed Knowledge and Implicit Information

Zephaniah 3:1 (#2)**""the one rebelling and being defiled,"**

As the General Notes to this chapter discuss, here and through verse 5, Zephaniah is speaking of the **city** of Jerusalem as if it were a person who could be **rebelling** and who could have become **defiled** and who could be **oppressing** vulnerable people. Zephaniah is actually addressing the people of Jerusalem who have been doing these things. If it would be helpful to your readers, you could indicate this in your translation, here and in verses 2-5. Alternate translation: "you people of Jerusalem who are rebelling against Yahweh and who have become defiled and who are oppressing others"

See: Personification

Zephaniah 3:1 (#3)**""the one rebelling and being defiled,"**

If your language does not use a passive form such as **being defiled**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the city that has rebelled and defiled herself and that has oppressed people" or "you people of Jerusalem who are rebelling against Yahweh and who have defiled yourselves and who are oppressing others"

See: Active or Passive

Zephaniah 3:1 (#4)

"the one rebelling and being defiled"

In verses 1--7, as the ULT shows, Zephaniah uses feminine singular pronouns to refer to the city of Jerusalem. That was conventional in his language. Your language may use a different gender of pronouns to refer to cities. If you translate verses 1-7 as though Zephaniah is speaking directly to the city as a person, use the gender of pronoun that is most natural in your language. Alternate translation: "the city that has rebelled and defiled itself"

See: Pronouns — When to Use Them

Zephaniah 3:2 (#1)

"She does not hear the voice"

Zephaniah is using the term **heard** in a specific sense to mean "obeyed." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "She does not obey the voice"

See: Idiom

Zephaniah 3:2 (#2)

"She does not hear the voice"

The term **voice** could mean: (1) the voice of Yahweh, that is, the message Yahweh has been sending to the people of Jerusalem through his prophets telling the people to repent. Alternate translation: "She has not obeyed Yahweh's command to repent" (2) the voice of anyone who has been warning the people of the city that their wicked behavior will have destructive consequences. Alternate translation: "She does not listen to anyone who tries to warn her"

See: Assumed Knowledge and Implicit Information

Zephaniah 3:2 (#3)

"to her God she does not draw near"

Zephaniah is speaking as if the city of Jerusalem, meaning its people, could literally have **drawn**

near to God, that is, moved closer to a place where God was. He means that they could have and should have worshiped God sincerely. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "she does not worship her God sincerely"

See: Metaphor

Zephaniah 3:3 (#1)

"Her princes"

See how you translated the term "princes" in [1:8](#).
Alternate translation: "her officials"

See: Assumed Knowledge and Implicit Information

Zephaniah 3:3 (#2)

"are} roaring lions in her midst"

Zephaniah is speaking as if the **princes** of Jerusalem were literally **roaring lions**. He means that they exploit and harm vulnerable people rather than protecting them. If it would be clearer in your language, you could state the meaning plainly. You may find it helpful to translate this image as a comparison. Alternate translation: "exploit and harm the vulnerable people of the city, as if they were roaring lions attacking their prey"

See: Metaphor

Zephaniah 3:3 (#3)

"are} wolves of the evening"

Zephaniah is speaking as if the **judges** of Jerusalem were literally **wolves**. As in the case of his comparison of the city's princes to lions, he means that they exploit and harm vulnerable people rather than protecting them. By **wolves of the evening**, Zephaniah means wolves that have not eaten all day and so are especially aggressive from hunger. If it would be clearer in your language, you could state the meaning plainly. Once again you may find it helpful to translate this image as a comparison. Alternate translation: "also exploit and harm the vulnerable people of the city, like hungry wolves attacking their prey"

See: Metaphor

Zephaniah 3:3 (#4)**"they do not gnaw in the morning"**

Zephaniah is continuing to speak of the city's **judges** as if they were **wolves**. The last thing a wolf would do in eating an animal it had killed, after consuming its flesh, would be to **gnaw** on its bones to get at the marrow inside. Zephaniah is saying that these judges are like wolves that eat an entire animal at once when they kill it in the evening or at night, leaving not even this final task for the morning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "they take everything away from vulnerable people"

See: Metaphor

Zephaniah 3:4 (#1)**"are} light"**

Zephaniah is speaking as if the **prophets** in Jerusalem were literally **light**, that is, as if they did not weigh very much. He could mean: (1) that they are frivolous in character and so what they say is not profound or significant. Alternate translation: "are frivolous" (2) that nothing restrains them from doing wrong things, as if they were a light object with nothing weighing it down that would float away or be blown away. Alternate translation: "are unprincipled" or "are reckless"

See: Metaphor

Zephaniah 3:4 (#2)**"men of treacheries"**

The phrase **men of treacheries** gives further information about the **prophets** whom Zephaniah is describing. It does not refer to a different group of people. You could indicate that in your translation if it would be helpful to your readers. It may be helpful to begin a new sentence here. Alternate translation: "They are men of treacheries"

See: Distinguishing Versus Informing or Reminding

Zephaniah 3:4 (#3)**"men of treacheries"**

Zephaniah is using this possessive form not to describe men who belong to treacheries but to describe **men** who habitually commit **treacheries**. This could mean: (1) that these prophets deceive and betray other people in order to take advantage of them. Alternate translation: "They treat others treacherously" (2) that they are not faithful to Yahweh, that is, they do not speak only messages that Yahweh has given them. Rather, they speak messages that they claim are from Yahweh but which Yahweh has not given them. Alternate translation: "They do not speak faithfully only what Yahweh has told them"

See: Possession

Zephaniah 3:4 (#4)**"profane the holy"**

Zephaniah is using the adjective **holy** as a noun to mean a certain thing or kind of thing. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. The word **holy** could be referring to: (1) the temple, as a holy place set apart for the worship of Yahweh. Alternate translation: "treat the temple as if it were just an ordinary place" (2) in addition to the temple, all of the clothing, equipment, and food that was set apart for the use of the priests in leading the people in the worship of Yahweh. Alternate translation: "treat the special things that they are supposed to use in worship as if they were ordinary things"

See: Nominal Adjectives

Zephaniah 3:5 (#1)**"He does not commit unrighteousness"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **unrighteousness**. Alternate translation: "He always does what is right"

See: Double Negatives

Zephaniah 3:5 (#2)**""In the morning, in the morning he gives his justice;"**

The word **light** could mean: (1) the light of dawn. In that case, Zephaniah would be saying the same thing twice in slightly different ways for emphasis. Hebrew poetry was based on this kind of repetition. To reflect this, you may wish to include both phrases in your translation rather than combining them. If you do that, it may be helpful to add a connecting word in order to show that the second clause is repeating the first one, not saying something additional. Alternate translation: "In the morning, in the morning he gives his justice; indeed, at dawn he is not left out" (2) visibility, representing how Yahweh makes **justice** evident. In that case, the phrase **at light** would apply to the first clause rather than to the second one. Alternate translation: "In the morning, in the morning he brings his justice to light; he is not left out" or "In the morning, in the morning he makes his justice evident; indeed, he does not fail to do that"

See: Parallelism

Zephaniah 3:5 (#3)

"In the morning, in the morning"

Zephaniah is repeating the phrase **In the morning** in order to intensify the idea that it expresses. If your language can repeat phrases for intensification, you may find it appropriate to do that here in your translation. Your language may also have another way of expressing the emphasis. Alternate translation: "Morning by morning" or "Every morning"

See: Reduplication

Zephaniah 3:5 (#4)

"In the morning, in the morning"

Zephaniah is using the term **morning** to mean a day, by association with the way that each day begins with a morning. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Day by day" or "Every day"

See: Metonymy

Zephaniah 3:5 (#5)

"he gives his justice"

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: "he tells people how to act justly" or "he declares what would be the just thing to do"

See: Abstract Nouns

Zephaniah 3:5 (#6)

"he is not left out"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he is not missing" or "he does not fail to appear"

See: Active or Passive

Zephaniah 3:5 (#7)

"he is not left out"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **left out**. The double negative expresses emphasis, and you may choose to express that emphasis in a different way. Alternate translation: "he diligently appears"

See: Double Negatives

Zephaniah 3:5 (#8)

"Yet the unrighteous does not know shame"

Zephaniah is using the adjective **unrighteous** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: "Yet people who are unrighteous do not know shame"

See: Nominal Adjectives

Zephaniah 3:5 (#9)

"Yet the unrighteous does not know shame"

If your language does not use an abstract noun for the idea of **shame**, you could express the same idea in another way. Alternate translation: "Yet people

who are unrighteous are not ashamed of what they do, even though they should be"

See: Abstract Nouns

Zephaniah 3:6 (#1)

"I have cut off nations, their corners have been demolished;"

This is the beginning of a direct quotation from Yahweh that continues through verse 13. You may wish to indicate that in your translation by using a natural way of introducing direct quotations in your language. Alternate translation: "Yahweh has said, 'I have cut off nations, their corners have been demolished; I have destroyed their streets'"

See: Quotations and Quote Margins

Zephaniah 3:6 (#2)

"I have cut off nations, their corners have been demolished;"

Yahweh is speaking as if he has done these things personally, but he means that the enemy army he has been describing throughout the book has done them. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "I have caused an enemy army to cut off nations, their corners have been demolished; that army has destroyed their streets"

See: Assumed Knowledge and Implicit Information

Zephaniah 3:6 (#3)

"I have cut off"

See how you translated the expression "cut off" in [1:3](#). Alternate translation: "I have destroyed" or "I have caused an enemy army to destroy"

See: Idiom

Zephaniah 3:6 (#4)

"their corners have been demolished"

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

translation: "I have demolished their corners" or "it has demolished their corners"

See: Active or Passive

Zephaniah 3:6 (#5)

"their corners"

See how you translated the word **corners** in [1:16](#). Alternate translation: "the high towers at the corners of their walls"

See: Assumed Knowledge and Implicit Information

Zephaniah 3:6 (#6)

"Their cities are ruined"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Their cities are in ruins"

See: Active or Passive

Zephaniah 3:6 (#7)

"without a man,"

These two phrases mean similar things. Yahweh is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "without a single person living there"

See: Doublet

Zephaniah 3:7 (#1)

"I said, 'Surely you will fear me; you will take correction.'

In this quotation, Yahweh first speaks directly to the city of Jerusalem in the second person, and then he speaks about that city in the third person. If it would help your readers appreciate what Yahweh is saying, you could translate the entire quotation in the third person. Alternate translation: "I said, 'Surely she will fear me; she will take correction. Then her dwelling will not be cut off {by} all that I have visited upon her.'"

See: First, Second or Third Person

Zephaniah 3:7 (#2)

""I said, 'Surely you will fear me; you will take correction."

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "I said that she would surely fear me; she would take correction. Then her dwelling would not be cut off by all that I had visited upon her"

See: Quotes within Quotes

Zephaniah 3:7 (#3)

""I said, 'Surely you will fear me; you will take correction."

Yahweh is speaking to and about the city of Jerusalem as if it were a person who could **fear** him and **take correction**. He is actually speaking to and about the people who live in Jerusalem. If it would be helpful in your language, you could state the meaning plainly. See what you did in [3:1-5](#). Alternate translation: "I said that the people of Jerusalem would surely fear me; they would take correction. Then their dwelling would not be cut off by all that I had visited upon them"

See: Personification

Zephaniah 3:7 (#4)

"by} all that I have visited upon her"

See how you translated the expression "visit upon" in [1:8](#). Alternate translation: "by all that I have done to punish her"

See: Idiom

Zephaniah 3:7 (#5)

""they rose early,"

Yahweh is using the expression **rose early** to mean that the people were eager to do corrupt things. The expression comes from the way that people get up early in the morning to do something if they are eager to do it. If it would be helpful in your language, you could state the meaning plainly.

Alternate translation: "they eagerly corrupted all of their deeds"

See: Idiom

Zephaniah 3:7 (#6)

""they rose early,"

Yahweh says that as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "they eagerly corrupted their deeds even more"

See: Hyperbole

Zephaniah 3:8 (#1)

""Therefore wait for me"—the declaration of Yahweh—"

See how you translated the phrase "the declaration of Yahweh" in [1:2](#), [1:3](#), [1:10](#), and [2:9](#). If you used it to introduce the quotations in those places, you may wish to do the same thing here. Alternate translation: "This is what Yahweh declares: 'Therefore wait for me, for the day of my arising to the prey'"

See: Quotations and Quote Margins

Zephaniah 3:8 (#2)

""Therefore wait for me"—the declaration of Yahweh—"

The imperative **wait** is plural, so Yahweh is addressing some group of people. That group could be: (1) the wicked Judeans who are still disobeying Yahweh despite his warnings. In that case, Yahweh would be using the term **wait** to indicate that he is certainly going to do what he describes. Your language may use the term "wait" in this same sense. If not, you could use plain language. Alternate translation: "'Therefore, you sinful Judeans, just wait!'—the declaration of Yahweh—'One day soon I will arise to the prey'" or "'Therefore you can be certain, you sinful Judeans'—the declaration of Yahweh—'that one day soon I will arise to the prey'" (2) the "humble of the earth" whom Zephaniah mentions in [2:3](#). In that case, Yahweh would be using the term **wait** to tell them to be patient until he punishes sin and

enforces justice. Alternate translation: “Therefore, be patient, you godly people”—the declaration of Yahweh—‘until the day when I arise to the prey’”

See: Idiom

Zephaniah 3:8 (#3)

"for the day of my arising"

While Yahweh is going to punish sinful nations on a specific **day**, he is using that term here to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “until the time when I arise”

See: Idiom

Zephaniah 3:8 (#4)

"to the prey"

Yahweh is speaking as if he were a predatory animal and the wicked **nations** and **kingdoms** that he is going to punish were **prey** that he was going to pounce on. (This could be an allusion to the description of Jerusalem’s “princes” as “lions” and its “judges” as “wolves” in [3:3](#), indicating that those who preyed on others will themselves become prey.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “to punish wicked people”

See: Metaphor

Zephaniah 3:8 (#5)

"to the prey"

The phrase translated **to the prey** could also be translated **as a witness**. If that is the meaning, then Yahweh would be speaking as if he were literally going to stand up and give evidence that these kingdoms and nations had sinned wickedly against him. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. Alternate translation: “as if I were going testify against you”

See: Metaphor

Zephaniah 3:8 (#6)

"to pour out my indignation on them"

Yahweh is speaking as if his **indignation** were a liquid that he was going to **pour out** onto wicked nations and kingdoms. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “to punish them in my indignation”

See: Metaphor

Zephaniah 3:8 (#7)

"all of the burning of my nose"

The phrase **all of the burning of my nose** is a further description of Yahweh’s **indignation**. See how you translated the similar expression in [2:2](#). It may be helpful to begin a new sentence here. Alternate translation: “My anger against them is very intense”

See: Distinguishing Versus Informing or Reminding

Zephaniah 3:8 (#8)

"in the fire of my jealousy"

See how you translated the similar expression in [1:18](#). As the General Introduction to Zephaniah indicates, these parallel statements mark the boundaries between the major sections of the book. It may be helpful to your readers to translate them in the same way. Alternate translation: “I will destroy all of the people who live on the earth when I punish them in my jealousy”

See: Metaphor

Zephaniah 3:9 (#1)

"I will surely give to the peoples a pure lip,"

Yahweh is using the term **lip** by association to mean the capacity to speak. He could mean: (1) the peoples were saying wicked things because their character was wicked, but he will purify their character so that they will say pure things. Alternate translation: “I will surely give the peoples righteous character so that they will say pure things; then they will pray to me acceptably” (2) that by invoking the names of other gods (as described in [1:5](#)), they had made themselves

unworthy to pray to Yahweh, but he will cleanse their capacity to speak so that they can pray to him. Alternate translation: "I will surely cleanse the speech of the peoples from the defilement of the names of other gods so that they can pray to me acceptably"

See: Metonymy

Zephaniah 3:9 (#2)

"I will surely give to the peoples a pure lip"

Since Yahweh is speaking of many **peoples**, it may be more natural in your language to use the plural form of **lip**. Alternate translation: "I will surely give the peoples pure lips"

See: Collective Nouns

Zephaniah 3:9 (#3)

"for all of them to call upon the name of Yahweh"

Here, **name** represents a person by association with the way that each person has a name. However, in this instance there is also the idea that the peoples will call upon Yahweh (that is, pray to him) by name, acknowledging him as God. Alternate translation: "for all of them to pray to Yahweh by name"

See: Metonymy

Zephaniah 3:9 (#4)

"upon the name of Yahweh,"

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "upon my name, to serve me"

See: First, Second or Third Person

Zephaniah 3:9 (#5)

"with} one shoulder"

Yahweh is using this expression to mean that the peoples will serve him unitedly, as if they were all putting their shoulders together to lift or push something heavy. Your language may have a

comparable expression that you can use in your translation. You could also use plain language. Alternate translation: "shoulder to shoulder" or "together"

See: Idiom

Zephaniah 3:10 (#1)

"From across the rivers of Cush"

Yahweh is using one distant place, the area around the **rivers of Cush** (the upper Nile region), to mean distant places in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "From even as far away as across the rivers of Cush" or "From even the most distant places"

See: Synecdoche

Zephaniah 3:10 (#2)

"the daughter of my scattered one"

Here the expression **daughter of** describes the people who make up a certain group. The group in view here is the Jewish nation that will have been **scattered** into many different places through exile. Alternate translation: "the people of my scattered nation"

See: Idiom

Zephaniah 3:10 (#3)

"the daughter of my scattered one"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the Jewish people, whom conquering empires will have scattered into many lands"

See: Active or Passive

Zephaniah 3:10 (#4)

"will bring my offering"

Since Yahweh is speaking of what many people will **bring**, it may be more natural in your language to use the plural form of **offering**. Alternate

translation: "will bring my offerings" or "will bring offerings to me"

See: Collective Nouns

Zephaniah 3:11 (#1)

"you will not feel shame" - "your deeds"

The words **you** and **your** are singular throughout this verse because Yahweh is speaking to the city of Jerusalem as if it were a person, as he did in 3:7. Since Yahweh is actually speaking to the people who live in Jerusalem, you could use the plural forms of "you" and "your" in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Zephaniah 3:11 (#2)

"the exultant {ones} of your pride"

Yahweh is using this possessive form to describe **exultant** or boastful people in the city of Jerusalem who are characterized by pride. It may be helpful to clarify this for your readers. Alternate translation: "the people who have been boasting so proudly"

See: Possession

Zephaniah 3:12 (#1)

"in your midst"

See whether you decided to use the singular or plural form of "you" and "your" in the previous verse. It would be helpful to use the same form here.

See: Forms of 'You' — Singular

Zephaniah 3:12 (#2)

"a humble and lowly people"

The terms **humble** and **lowly** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "a genuinely humble people"

See: Doublet

Zephaniah 3:12 (#3)

"and they will trust in the name of Yahweh"

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "and they will trust in my name"

See: First, Second or Third Person

Zephaniah 3:12 (#4)

"and they will trust in the name of Yahweh"

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: "and they will trust in me personally"

See: Metonymy

Zephaniah 3:13 (#1)

"and they will not speak a lie,"

and they will not speak a lie, and a tongue of deceit will not be found in their mouth Since Yahweh is speaking of many people, it may be more natural in your language to use plural forms here. Alternate translation: "and they will not speak lies, and tongues of deceit will not be found in their mouths"

See: Collective Nouns

Zephaniah 3:13 (#2)

"and they will not speak a lie,"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. You may wish to show this to your readers by including both phrases in your translation but connecting them with a word other than **and**. Alternate translation: "and they will not speak lies; no, tongues of deceit will not be found in their mouths"

See: Parallelism

Zephaniah 3:13 (#3)

"and a tongue of deceit will not be found in their mouth"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and no one will find deceitful tongues in their mouths"

See: Active or Passive

Zephaniah 3:13 (#4)

"and a tongue of deceit will not be found in their mouth"

Here the word **found** indicates that something will not be able to be found because it will not be there. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and there will be not be any deceitful tongues in their mouths"

See: Idiom

Zephaniah 3:13 (#5)

"and a tongue of deceit will not be found in their mouth"

Yahweh is using the terms **tongue** and **mouth** by association to mean speaking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and they will not say any deceitful things"

See: Metonymy

Zephaniah 3:13 (#6)

"But they will graze and lie down, and there will be none frightening {them}"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "And since no one will frighten them, they will be able to graze and lie down"

See: Connect — Reason-and-Result Relationship

Zephaniah 3:13 (#7)

"But they will graze and lie down, and there will be none frightening {them}"

Yahweh is speaking as if the people in the remnant of Israel will be animals that will **graze** and **lie down** in pastures. He means that they will be able to live peacefully, like animals grazing undisturbed out in a field. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "But they will be able to live without anyone disturbing them"

See: Metaphor

Zephaniah 3:14 (#1)

"Sing," - "Shout," - "Rejoice and exult"

The implied "you" in the imperatives **Sing**, **Rejoice**, and **exult** is singular because Zephaniah is addressing a group as if it were a single individual. The implied "you" in the imperative **Shout** is plural because Zephaniah is addressing a group as a number of individuals. Use the same singular and plural forms in your translation if your language marks a distinction between singular and plural "you" and you decide to retain the singular and plural forms of address. However, see the notes to the rest of this verse, which suggest the possibility of using a plural address throughout the verse.

See: Forms of 'You' — Singular

Zephaniah 3:14 (#2)

"daughter of Zion"

See how you translated the expression **daughter of** in [3:10](#). Here as well it describes the people who make up a certain group. Alternate translation: "you people of Zion"

See: Idiom

Zephaniah 3:14 (#3)

"daughter of Zion"

The word **Zion** is the name of the mountain on which the city of Jerusalem was located. Zephaniah is using the name by association to represent the entire kingdom of Judah, whose capital was

Jerusalem. Alternate translation: "you people of Judah"

See: How to Translate Names

Zephaniah 3:14 (#4)

"Israel"

Zephaniah is addressing many people by the name of their nation, **Israel**. It may be helpful to clarify this for your readers. Alternate translation: "you people of Israel"

See: Collective Nouns

Zephaniah 3:14 (#5)

"Rejoice and exult"

The terms **Rejoice** and **exult** mean similar things. Zephaniah is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Rejoice greatly"

See: Doublet

Zephaniah 3:14 (#6)

"with all of {your} heart"

Here the **heart** represents the feelings. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "with deep emotion"

See: Metaphor

Zephaniah 3:14 (#7)

"daughter of Jerusalem"

See how you translated the expression **daughter of** earlier in this verse. Alternate translation: "you people of Jerusalem"

See: Idiom

Zephaniah 3:15 (#1)

""your judgments;"

As the General Notes to this chapter discuss, the words "you" and "your" are singular in these instances and generally in verses 16–19 because they are addressing Jerusalem as an individual. If you decide to retain the singular address, use the singular form in your translation if your language marks that distinction, but use plural forms if you decide to have a plural address.

See: Forms of 'You' — Singular

Zephaniah 3:15 (#2)

"your judgments"

Zephaniah is using this possessive form not to describe **judgments** that the people of Jerusalem have made but to describe judgments that **Yahweh** has made against them. It may be helpful to clarify this for your readers. Alternate translation: "his judgments against you"

See: Possession

Zephaniah 3:15 (#3)

"The king of Israel"

It is true in one sense that **Yahweh** is the **king** of the people of **Israel**. As their God, he is the ruler whom they must obey. But in another sense, he is not literally the king who rules from the palace in Jerusalem. It may be helpful to clarify this for your readers. Alternate translation: "The ruler of Israel" or "The God whom the Israelites worship and obey"

See: Metaphor

Zephaniah 3:16 (#1)

"In that day"

Zephaniah is using the term **day** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "At that time"

See: Idiom

Zephaniah 3:16 (#2)

"it will be said"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Some languages might use an indefinite pronoun. Alternate translation: "they will say"

See: Active or Passive

Zephaniah 3:16 (#3)

""to Jerusalem,"

The word **your** and the implied "you" in the imperative **Do not fear** are singular here because they are addressing **Zion** as an individual. However, the implied "you" in the imperative **Do not slacken** is plural because it envisions Zion as a group consisting of a number of individuals. You may have decided to use plural forms in verses 16–19. Alternate translation, using plural forms: "to the people of Jerusalem, 'Do not fear, you people of Zion! None of you slacken your hands'"

See: Forms of 'You' — Singular

Zephaniah 3:16 (#4)

""Do not fear, Zion!"

These two phrases mean similar things. The people who are speaking to Zion are using repetition to emphasize the idea that the phrases express. (They are referring to the way that a person's hands **slacken** or become limp when that person is afraid.) If it would be helpful to your readers, you could combine these phrases. Alternate translation: "There is no reason for you to become weak with fear, Zion"

See: Parallelism

Zephaniah 3:17 (#1)

"he will be silent in his love"

Since the people who are speaking to Jerusalem say that Yahweh will **rejoice** and **exult**, they do not mean that he will literally **be silent**. Rather, they mean that Yahweh will no longer speak words of condemnation and judgment against Jerusalem. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "in his love, he will no longer speak to condemn you"

See: Assumed Knowledge and Implicit Information

Zephaniah 3:18 (#1)

""I will gather the ones grieving for the solemn assembly, they are from you,"

This verse is very difficult to understand. Modern versions translate it in many different ways. The ULT offers one reasonable interpretation of it. If a translation of the Bible exists in your region, you may wish to follow the interpretation that it expresses. If a translation of the Bible does not exist in your region, you may wish to follow the interpretation of ULT.

See: Assumed Knowledge and Implicit Information

Zephaniah 3:18 (#2)

""I will gather the ones grieving for the solemn assembly, they are from you"

Yahweh may be using one kind of worship, a **solemn assembly**, to mean worship in general. He is addressing the city of Jerusalem as if it were an individual, so the phrase **they are from you** may be clarifying that the people who are **grieving** are Judeans who have been taken into exile and who are sad because they can no longer participate in the worship of Yahweh. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will bring back the Judeans who have been taken into exile, who are sad because they cannot take part in public worship of me"

See: Synecdoche

Zephaniah 3:18 (#3)

"I will gather"

This is the beginning of a direct quotation from Yahweh that continues through verse 20. You may wish to indicate that in your translation, using a natural way of introducing direct quotations in your language. Alternate translation: "Yahweh says, 'I will gather'"

See: Quotations and Quote Margins

Zephaniah 3:18 (#4)**"the reproach {was} a burden upon her"**

Yahweh is speaking as if the **reproach** of being conquered were literally a **burden** or heavy weight that Jerusalem was carrying with difficulty. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "it was painful for the people of Jerusalem to feel the disgrace of being conquered"

See: Metaphor

Zephaniah 3:19 (#1)**"And I will save the lame and gather the cast-out one"**

The expressions **lame** and **cast-out one** are both feminine singular, suggesting that Yahweh is using both expressions to refer to Jerusalem as if that city were a female individual. In that case, Yahweh would be using repetition to emphasize the idea that these phrases express. The reference would actually be to the people of Judah and Jerusalem, who would be **lame** or limping from the difficulty of walking from their homeland to a place of exile and who could be described as **cast-out** since they had been taken from their homeland. It may be helpful to indicate in your translation that these two phrases are expressing the same idea. Alternate translation: "And I will rescue the people of Judah who are limping from walking so far away from home; yes, I will bring them back from exile"

See: Parallelism

Zephaniah 3:19 (#2)**"the lame"**

Yahweh is using the adjective **lame** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: "the lame people" or "the people of Judah who are limping from walking so far away from home"

See: Nominal Adjectives

Zephaniah 3:19 (#3)**"the cast-out one"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the exile" or "the people of Judah whose enemies have taken them into exile"

See: Active or Passive

Zephaniah 3:19 (#4)**"'And I will turn them into praise,'"**

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "And I will turn them into praise, and I will turn their shame into a name in all of the earth."

See: Ellipsis

Zephaniah 3:19 (#5)**"And I will turn them into praise"**

Yahweh is speaking as if he were literally going to **turn** the people of Judah into **praise**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "And I will cause people to praise them"

See: Metaphor

Zephaniah 3:19 (#6)**"and their shame into a name in all of the earth"**

Here, **name** represents the reputation of a group. Alternate translation: "and I will give them a good reputation throughout the earth instead of the shame that they now experience"

See: Metonymy

Zephaniah 3:20 (#1)**"I will bring you in"**

As the General Notes to this chapter indicate, the words **you** and **your** are plural in this verse. Yahweh is now addressing the people of Judah as a group of individuals. If you have been using singular and plural forms in your translation to show the different kinds of address in this chapter, you may wish to indicate explicitly that the address changes to plural here. Alternate translation: "I will bring in you people of Judah"

See: Forms of 'You' — Singular

Zephaniah 3:20 (#2)

"I will give you for a name and for praise among all of the peoples of the earth"

See how you translated term **name** in the previous verse. Alternate translation: "I will give you a good reputation among all of the peoples of the earth, and they will praise you"

See: Metonymy

Zephaniah 3:20 (#3)

"in my restoring your fortunes before your eyes"

Yahweh is using the term **eyes** by association to mean sight. If it would be helpful in your language, you could state the meaning plainly. It may be helpful to begin a new sentence here. Alternate translation: "You will personally witness me restoring your fortunes"

See: Metonymy

Zephaniah 3:20 (#4)

"Yahweh has spoken"

Zephaniah is using this phrase to indicate that verses 18–20 have been a quotation of a message that Yahweh gave him for the people of Judah. (This phrase means the same thing as "the declaration of Yahweh," which occurs several times in the book.) Consider natural ways of identifying direct quotations in your language. It may be more natural for you to put this attribution of the saying to Yahweh at the beginning of the message, that is, at the start of verse 18, as the UST does.

See: Quotations and Quote Margins