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## Translation Notes (unfoldingWord)

See: Parallelism

### Joel 1:1 (#1)

#### "Pethuel"

The word **Pethuel** is the name of a man.

See: How to Translate Names

### Joel 1:1 (#2)

#### "The word of Yahweh that was"

Joel is using the term **word** to mean "the message that Yahweh gave" by association with the way words are used to communicate messages. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "The message that Yahweh gave"

See: Metonymy

### Joel 1:1 (#3)

#### "The word of Yahweh that was"

This is an idiom meaning that Yahweh spoke or communicated his message in some way to the prophet Joel. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "The message of Yahweh that came" or "The message that Yahweh spoke"

See: Idiom

### Joel 1:2 (#1)

#### "Hear this, you elders, and listen, all of the dwellers of the land"

See the discussion in the General Introduction to Joel of how Hebrew poetry consisted of paired phrases that meant basically the same thing. Decide as a translation team how you will represent this poetry in your translation throughout the book of Joel. Alternate translation: "Hear this, you elders! Yes, listen, all of the dwellers of the land!"

### Joel 1:2 (#2)

#### "Has this been in your days or in the days of your fathers?"

Joel is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: "This has not happened in your days or in the days of your fathers!"

See: Rhetorical Question

### Joel 1:2 (#3)

#### "in your days or in the days of"

Joel is using the term **days** to mean a period of time by association with the way days make up longer periods of time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in your time or in the time of"

See: Metonymy

### Joel 1:2 (#4)

#### "your fathers"

Joel is not referring to the literal **fathers** of the Israelites whom he is addressing. He is using that term to mean their ancestors. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "your ancestors"

See: Metaphor

### Joel 1:3 (#1)

#### "and your sons to their sons, and their sons to the generation after"

Joel is leaving out some of the words that in many languages a sentence would need to be complete. You could supply these words from the context if that would be clearer in your language. Alternate

translation: “and let your sons recount about it to their sons, and let their sons recount about it to the generation after”

See: Ellipsis

### Joel 1:3 (#2)

**“to your sons, and your sons to their sons, and their sons”**

Here the masculine term **sons** has a generic sense that includes both male and female children. 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: “to your children, and your children to their children, and their children”

See: When Masculine Words Include Women

### Joel 1:3 (#3)

**“Recount about it to your sons, and your sons”**

The imperative **Recount** and the word **your** are plural here because Joel is addressing the “elders” and “dwellers” mentioned in the previous verse. So use plural forms in your translation if your language marks that distinction.

See: Forms of ‘You’ — Dual/Plural

### Joel 1:4 (#1)

**“The residue of the cutting locust, the swarming locust has eaten, and the residue of the swarming locust, the hopping locust has eaten, and the residue of the hopping locust, the destroying locust has eaten”**

Joel is not referring to specific locusts of these types. He means locusts of these types in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: “The residue of the cutting locusts, swarming locusts have eaten, and the residue of the swarming locusts, hopping locusts have eaten, and the residue of the hopping locusts, destroying locusts have eaten”

See: Generic Noun Phrases

### Joel 1:4 (#2)

**“The residue of the cutting locust, the swarming locust has eaten, and the residue of the swarming locust, the hopping locust has eaten, and the residue of the hopping locust, the destroying locust has eaten”**

In the General Introduction to Joel, see the discussion of the litany form and how you might format this verse in your translation to show that Joel is using that form.

See: Litany

### Joel 1:4 (#3)

**“The residue of the cutting locust, the swarming locust has eaten, and the residue of the swarming locust, the hopping locust has eaten, and the residue of the hopping locust, the destroying locust has eaten”**

The terms **cutting**, **swarming**, **hopping**, and **destroying** describe different kinds of locusts. Interpreters are not certain specifically what kinds of locusts these were. You may wish to use more general expressions in your translation. Alternate translation: “The residue of one kind of locust, another kind of locust has eaten, and the residue of that kind of locust, yet another kind of locust has eaten, and the residue of that kind of locust, still another kind of locust has eaten”

See: Translate Unknowns

### Joel 1:5 (#1)

**“Wake up, drunkards, and weep! And wail, all of the drinkers of wine, upon the sweet wine, for it has been cut off from your mouth”**

See the discussion in the General Introduction to Joel of places such as this where the speaker describes a result before giving the reason for it. If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: “The sweet wine has been cut off from your mouth, so wail upon it, all of the drinkers of wine”

See: Connect — Reason-and-Result Relationship

**Joel 1:5 (#2)****"it has been cut off from your mouth"**

This is an expression that means that something is no longer available. Your language may have a comparable expression that you could use in your translation. Alternate translation: "it is no longer available for you to drink"

See: Idiom

**Joel 1:5 (#3)****"from your mouth"**

Since Joel is referring to a group of people, it might be more natural in your language to use the plural form of **mouth**. Alternate translation: "from your mouths"

See: Collective Nouns

**Joel 1:5 (#4)****"it has been cut off from your 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: "the locusts have cut it off from your mouth"

See: Active or Passive

**Joel 1:6 (#1)****"For"**

Joel is using the word **For** to introduce the reason for what he described in the previous verse. Alternate translation: "This has happened because"

See: Connecting Words and Phrases

**Joel 1:6 (#2)****"a nation has come up against my land"**

See the discussion in the General Introduction to Joel of travel descriptions marked for change in elevation. Alternate translation: "a nation has come against my land"

See: Assumed Knowledge and Implicit Information

**Joel 1:6 (#3)****"a nation"**

Joel is speaking as if this locust swarm were literally a **nation**, meaning, in this context, an "army." If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "a great swarm of locusts"

See: Metaphor

**Joel 1:6 (#4)****"my land"**

Since Joel and the people he is addressing live in the same land, it may be more natural in your language to say "our" instead of **my**. Alternate translation: "our land"

See: Pronouns — When to Use Them

**Joel 1:6 (#5)****"and without number"**

Joel 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 in huge numbers"

See: Hyperbole

**Joel 1:6 (#6)****"Its teeth {are} the teeth of a lion, and the fangs of a lioness {are} to it"**

Joel is describing the locusts as if they literally had the teeth of lions and lionesses. He means that they have strong teeth that can chew even the toughest of plants. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Like a lion or lioness, these locusts have strong teeth that powerfully grind and chew"

See: Metaphor

**Joel 1:6 (#7)**

**"Its teeth {are} the teeth of a lion,\nand the fangs of a lioness {are} to it"**

These two phrases, **Its teeth {are} the teeth of a lion,\nand the fangs of a lioness {are} to it**, mean similar things. Joel is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: "Its teeth are as strong and sharp as the teeth of a lion" or "Its teeth, like the teeth of a lion, can tear through anything"

See: Parallelism

**Joel 1:6 (#8)**

**"and the fangs of a lioness {are} to it"**

Joel is using a particular possessive form here. A different kind of possessive form may be more natural in your language. Alternate translation: "and it has the fangs of a lioness"

See: Possession

**Joel 1:7 (#1)**

**"It has made my vine into a waste and my fig tree into splinters"**

Since Joel and the people whom he is addressing eat the same crops, it may be more natural in your language to say "our" instead of **my**. Alternate translation: "It has made our vines into a waste and our fig trees into splinters"

See: Pronouns — When to Use Them

**Joel 1:7 (#2)**

**"It has made my vine into a waste"**

If your language does not use an abstract noun for the idea of **waste**, you could express the same idea in another way. Alternate translation: "It has laid waste my vine" or "It has ruined my vine"

See: Abstract Nouns

**Joel 1:7 (#3)**

**"Stripping, it has stripped it"**

Joel is repeating the verb "strip" 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: "It has stripped it completely"

See: Reduplication

**Joel 1:7 (#4)**

**"thrown {it} away"**

Joel is speaking as if the locusts had literally **thrown ... away** the vegetation they had finished eating. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "spit it out"

See: Metaphor

**Joel 1:7 (#5)**

**"its branches have become white"**

Joel is using the term **have become white** to mean that the branches have been stripped of their bark, by association with the way the wood underneath the bark is white in color. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "its branches have been stripped of their bark"

See: Metonymy

**Joel 1:8 (#1)**

**"Mourn"**

The imperative **Mourn** is feminine singular because Joel is telling the community to mourn as it would as if it were a young woman whose fiancé had died. It may be more natural in your language to use a plural imperative.

See: Pronouns — When to Use Them

**Joel 1:8 (#2)**

**"like a virgin dressed in sackcloth for the husband of her youth"**

The point of this comparison is that just as a virgin dresses in sackcloth to express her grief, so the Israelites should mourn to express their grief. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "like a virgin dressed in sackcloth to express her grief for the husband of her youth"

See: Simile

**Joel 1:8 (#3)**

**"like a virgin dressed in sackcloth"**

To wear **sackcloth**, which is clothing made of rough, uncomfortable fabric, is a symbolic action that expresses grief. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "like a virgin dressed in sackcloth to express her grief"

See: Symbolic Action

**Joel 1:8 (#4)**

**"like a virgin dressed in sackcloth"**

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: "like a virgin who has dressed herself in sackcloth"

See: Active or Passive

**Joel 1:8 (#5)**

**"the husband of her youth"**

Joel assumes that his listeners will know that by **the husband of her youth**, he means the fiancé to whom a young woman was betrothed. The word **virgin** indicates that this woman was not yet married, but in this culture, engagement was tantamount to marriage and a fiancé was considered a **husband**. You could express this relationship with your own culture's characteristic terms if that would be helpful to your readers. Alternate translation: "the fiancé of her youth"

See: Assumed Knowledge and Implicit Information

**Joel 1:8 (#6)**

**"the husband of her youth"**

If your language does not use an abstract noun for the idea of **youth**, you could express the same idea in another way. Alternate translation: "the man she became engaged to while she was young" or "the young man to whom she was engaged as a maiden"

See: Abstract Nouns

**Joel 1:9 (#1)**

**"The grain offering and the drink offering have been cut off"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The locusts have cut off the grain offering and the drink offering"

See: Active or Passive

**Joel 1:9 (#2)**

**"have been cut off from the house"**

The phrase **have been cut off** is an expression that means that something is no longer available. Your language may have a comparable expression that you could use in your translation. Alternate translation: "are no longer available for the house"

See: Idiom

**Joel 1:9 (#3)**

**"from the house of Yahweh"**

As the General Notes to this chapter discuss, here and often in this chapter, Joel is using the word **house** to mean "temple." Alternate translation: "from the temple of Yahweh"

See: Metaphor

**Joel 1:10 (#1)**

**"The field has been destroyed, the ground mourns, for the grain has been destroyed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The locusts have destroyed the field, the ground mourns, for the locusts have destroyed the grain"

See: Active or Passive

**Joel 1:10 (#2)**

**"The field has been destroyed"**

Joel is not referring to a specific **field**. He means fields in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "The fields have been destroyed"

See: Generic Noun Phrases

**Joel 1:10 (#3)**

**"the ground mourns"**

Joel is speaking of **the ground** as if it were a living thing that could **mourn** because it was bare of crops. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the ground is bare"

See: Personification

**Joel 1:10 (#4)**

**"the new wine dries up"**

Joel is speaking as if the **new wine** the Israelites would have gotten from this harvest had literally dried up. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the new wine disappears as if it had evaporated" or "the new wine runs out"

See: Metaphor

**Joel 1:10 (#5)**

**"the oil is made weak"**

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 oil has become weak"

See: Active or Passive

**Joel 1:10 (#6)**

**"the oil is made weak"**

Here Joel is speaking of the supply of **oil** as if it had been strong and now was **weak**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the supply of oil is low" or "the oil runs out"

See: Metaphor

**Joel 1:11 (#1)**

**"the field"**

Joel is not referring to a specific **field**. He means fields in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "the fields"

See: Generic Noun Phrases

**Joel 1:12 (#1)**

**"The vine has dried up and the fig tree has been made weak. The pomegranate tree, also the palm tree and the apple tree"**

Joel is not referring to a specific **vine, fig tree, pomegranate tree, palm tree, or apple tree**. He is talking about these kinds of trees in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "The vines have dried up and the fig trees have been made weak. The pomegranate trees, also the palm trees and the apple trees"

See: Generic Noun Phrases

**Joel 1:12 (#2)**

**"has been made weak"**

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: “has become weak”

See: Active or Passive

### Joel 1:12 (#3)

**“the fig tree has been made weak”**

Here Joel is speaking of **the fig tree** as if it had been strong and now was **weak**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “the fig tree is withered” or “the fig tree is dying”

See: Metaphor

### Joel 1:12 (#4)

**“all of the trees of the field have dried up”**

Joel 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: “trees of the field of every kind have dried up”

See: Hyperbole

### Joel 1:12 (#5)

**“joy has dried up from the sons of man”**

Joel is speaking of **joy** as if it were a liquid that had literally **dried up**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “people no longer feel joyful”

See: Metaphor

### Joel 1:12 (#6)

**“the sons of man”**

Here the masculine terms **sons** and **man** have 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: “human beings”

See: When Masculine Words Include Women

### Joel 1:13 (#1)

**“Dress”**

Joel assumes that his listeners will know that by **Dress**, he means “Dress in sackcloth.” You could say that explicitly if that would be helpful to your readers. Alternate translation: “Dress in sackcloth”

See: Assumed Knowledge and Implicit Information

### Joel 1:13 (#2)

**“lodge in sackcloth”**

To **lodge in sackcloth** is a symbolic action that expresses deep mourning and repentance. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: “spend the night wearing sackcloth to show your deep sorrow and repentance”

See: Symbolic Action

### Joel 1:13 (#3)

**“the grain offering and the drink offering have been withheld”**

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 locusts have taken away the grain offering and the drink offering”

See: Active or Passive

### Joel 1:13 (#4)

**“my God”**

Since Joel and the people he is addressing worship the same God, it may be more natural in your language to say “our” instead of **my**. Languages that mark the distinction should use the inclusive form of “our.” Alternate translation: “our God”

See: Pronouns — When to Use Them

### Joel 1:13 (#5)

**“your God”**



Since Joel and the people whom he is addressing worship the same God, it may be more natural in your language to say “our” instead of **your**. Languages that mark the distinction should use the inclusive form of “our.” Alternate translation: “our God”

See: Pronouns — When to Use Them

### Joel 1:14 (#1)

#### "Consecrate a fast"

A **fast** is a time of going without eating. In this context, not eating would be a symbolic action to express sorrow for the sins that had caused Yahweh to punish the Israelites. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: “Consecrate a fast to show your sorrow for your sin”

See: Symbolic Action

### Joel 1:14 (#2)

#### "your God"

Since Joel and the people he is addressing worship the same God, it may be more natural in your language to say “our” instead of **your**. Languages that mark the distinction should use the inclusive form of “our.” Alternate translation: “our God”

See: Pronouns — When to Use Them

### Joel 1:15 (#1)

#### "Alas for the day"

Joel is using this phrase as an exclamation to express a strong feeling. There may be an equivalent phrase in your language that you could use in your translation to convey this strong feeling. If not, you could say what Joel was feeling. Alternate translation: “Oh, what a terrible day” or “What a distressing day”

See: Exclamations

### Joel 1:15 (#2)

#### "Alas for the day"

Joel is using the term **day** to mean “this particular time of trouble,” by association with the way a day is a specific period of time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “Alas for this time”

See: Metonymy

### Joel 1:15 (#3)

#### "the day of Yahweh"

Joel is using the term **day** to mean the time when Yahweh will judge and punish his enemies, by association with the way days make up specific periods of time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “the time when Yahweh will judge and punish his enemies”

See: Metonymy

### Joel 1:15 (#4)

#### "and as destruction it will come from Shaddai"

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: “when Shaddai will destroy many things”

See: Abstract Nouns

### Joel 1:15 (#5)

#### "Shaddai"

The word **Shaddai** is another name for God. Some versions choose to translate the name as “the Almighty,” as in the UST.

See: How to Translate Names

### Joel 1:16 (#1)

#### "Has not food been cut off before our eyes, joy and gladness from the house of our God?"

Joel is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: “Food has been cut off before our eyes, and joy and gladness from the house of our God!”

See: Rhetorical Question

### Joel 1:16 (#2)

#### "Has not food been cut off before our eyes"

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: "Have not the locusts cut off food before our eyes"

See: Active or Passive

### Joel 1:16 (#3)

#### "before our eyes"

Joel is using the term **eyes** to mean sight, by association with the way eyes are used for seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from our sight"

See: Metonymy

### Joel 1:16 (#4)

#### "joy and gladness from the house of our God"

Joel is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if that would be clearer in your language. Alternate translation: "and have not joy and gladness been cut off from the house of our God"

See: Ellipsis

### Joel 1:16 (#5)

#### "joy and gladness"

The terms **joy** and **gladness** mean similar things. Joel 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: "all celebration"

See: Doublet

### Joel 1:17 (#1)

#### "the granaries have been broken down"

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 granaries have broken down"

See: Active or Passive

### Joel 1:17 (#2)

#### "the grain has dried up"

Joel is speaking of **grain** as if it were a liquid that had **dried up**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the grain has disappeared as if it had evaporated" or "the supply of grain has run out"

See: Metaphor

### Joel 1:18 (#1)

#### "How the beast groans"

Joel is using this phrase as an exclamation to express a strong feeling. There may be an equivalent phrase in your language that you could use in your translation to convey this strong feeling. If not, you could say what Joel was feeling. Alternate translation: "Listen to the animals' pitiful cries" or "How sad to hear the beasts groan"

See: Exclamations

### Joel 1:18 (#2)

#### "How the beast groans"

Joel 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: "How the beasts groan"

See: Generic Noun Phrases

### Joel 1:18 (#3)

#### "The herds of cattle are perplexed"

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 locusts have perplexed the herds of cattle"

See: Active or Passive

### Joel 1:18 (#4)

#### "the flocks of sheep are punished"

Joel is speaking of the sheep dying from hunger as if they were literally being punished. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the flocks of sheep die from hunger, perishing as if they were being punished"

See: Metaphor

### Joel 1:18 (#5)

#### "the flocks of sheep are punished"

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 locusts have punished the flocks of sheep"

See: Active or Passive

### Joel 1:19 (#1)

#### "To you, Yahweh, I cry"

Joel is appealing to God here, so use the form of "you" that speakers of your language would use to address God.

See: Forms of 'You' — Formal or Informal

### Joel 1:19 (#2)

#### "and fire has devoured the pastures of the wilderness"

Joel is speaking of the locusts' destruction as if it were literally a fire consuming the **pastures**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and the locusts have eaten up the grass in the pastures of the wilderness"

See: Metaphor

### Joel 1:19 (#3)

#### "and the flame has burned all of the trees of the field"

Joel is not referring to a specific **flame** or **field**. He means flames and fields in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "and flames have burned all of the trees of the fields"

See: Generic Noun Phrases

### Joel 1:19 (#4)

#### "and the flame has burned all of the trees of the field"

Joel is speaking of the locusts' destruction as if it were literally a flame burning the **trees**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "yes, the locusts have eaten all of the leaves and bark from the trees of the field"

See: Metaphor

### Joel 1:20 (#1)

#### "you"

By **you**, Joel means Yahweh, so use the same form of "you" as you used in the previous verse.

See: Forms of 'You' — Formal or Informal

### Joel 1:20 (#2)

#### "and fire has devoured the pastures of the wilderness"

See how you translated this similar expression in [1:19](#).

See: Metaphor

### Joel 2:1 (#1)

#### "Blow the shofar in Zion, and shout on the mountain of my holiness"

Joel assumes that his listeners will know that he wants them to do the things he describes in order to sound an alarm. You could say that explicitly if that would be helpful to your readers. Alternate translation: "Blow the shofar in Zion, and shout on the mountain of my holiness in order to sound an alarm"

See: Assumed Knowledge and Implicit Information

## Joel 2:1 (#2)

### "the shofar"

A **shofar** is a trumpet made from a ram's horn. If your readers would not be familiar with what a shofar is, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: "a trumpet" or "a ram's horn"

See: Translate Unknowns

## Joel 2:1 (#3)

### "the shofar"

The phrase **the shofar** refers to shofars in general, not to any particular shofar. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "a shofar" or "shofars"

See: Generic Noun Phrases

## Joel 2:1 (#4)

### "on the mountain of my holiness"

If your language does not use an abstract noun for the idea of **holiness**, you could express the same idea in another way. Alternate translation: "on my holy mountain"

See: Abstract Nouns

## Joel 2:1 (#5)

### "tremble"

Joel assumes that his listeners will know that by **tremble** he means to tremble in fear or awe. You could say that explicitly if that would be helpful to

your readers. Alternate translation: "tremble in fear" or "tremble in awe"

See: Assumed Knowledge and Implicit Information

## Joel 2:1 (#6)

### "the day of Yahweh"

See how you translated the same expression in [1:15](#).

See: Metonymy

## Joel 2:2 (#1)

### "a day of darkness and gloom, a day of clouds and thick darkness"

Joel is using the term **day** to mean a period of time, by association with the way days make up specific periods of time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a time of darkness and gloom, a time of clouds and thick darkness"

See: Metonymy

## Joel 2:2 (#2)

### "darkness and gloom"

The terms **darkness** and **gloom** mean similar things. Joel 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: "deep darkness"

See: Doublet

## Joel 2:2 (#3)

### "clouds and thick darkness"

The terms **clouds** and **thick darkness** mean similar things. Joel 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: "very dark clouds"

See: Doublet

**Joel 2:2 (#4)**

**"Like the dawn being spread upon the mountains"**

The point of this comparison is that just as the dawn spreads in a steady and unstoppable way across the mountains, so the army of locusts spreads in the same way across the land. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "Like the dawn spreading in a steady and unstoppable way upon the mountains"

See: Simile

**Joel 2:2 (#5)**

**"Like the dawn being spread upon the mountains"**

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: "Like the dawn spreading upon the mountains"

See: Active or Passive

**Joel 2:2 (#6)**

**"like the dawn"**

Joel is using the term **dawn** by association to mean the light that appears at dawn. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "like the light of dawn" or "like the early morning sunlight"

See: Metonymy

**Joel 2:2 (#7)**

**"a great and mighty people"**

Joel 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: "a great and mighty people is coming"

See: Ellipsis

**Joel 2:2 (#8)**

**"a great and mighty people"**

The terms **great** and **mighty** mean similar things. Joel 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 very strong people"

See: Doublet

**Joel 2:2 (#9)**

**"Like it there has not been from antiquity, and after it there will not be again to years of generation and generation"**

Joel 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: "It is worse than anything that has happened in living memory, and nothing like it will happen again for many generations"

See: Hyperbole

**Joel 2:2 (#10)**

**"to years of generation and generation"**

This is an expression that means "for a very long time." Your language may have a comparable expression that you can use in your translation. Alternate translation: "for many generations to come"

See: Idiom

**Joel 2:3 (#1)**

**"A fire is devouring to its face, and behind it a flame is burning. To its face the land is like the garden of Eden, but behind it {is} a wilderness of desolation, and indeed {there} is no escape from it"**

The pronouns **its** and **it** refer to the locust swarm, described in the previous verse as a "people," that is, an "army." It may be more natural in your language to use plural pronouns. Alternate translation: "A fire is devouring in front of them, and behind them a flame is burning. In front of them the land is like the garden of Eden, but behind

them is a wilderness of desolation, and indeed there is no escape from them"

See: Pronouns — When to Use Them

### Joel 2:3 (#2)

**"A fire is devouring to its face, and behind it a flame is burning"**

Joel is speaking of the locusts' destruction as if it were literally a **fire** consuming everything in front of it and leaving **burning** land behind. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "The locusts eat up the vegetation in front of them as if they were a fire consuming it, and after they have passed, the land looks as if a flame has burned it"

See: Metaphor

### Joel 2:3 (#3)

**"A fire is devouring to its face"**

See the discussion in the General Notes to this chapter of how several phrases with the word **face** mean "in front of." Alternate translation: "A fire is devouring in front of it"

See: Metonymy

### Joel 2:3 (#4)

**"To its face the land is like the garden of Eden"**

The point of this comparison is that just as the garden of Eden was very lush, so the land of Israel ahead of the locust invasion is lush. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "To its face the land is lush, like the garden of Eden"

See: Simile

### Joel 2:3 (#5)

**"{is} a wilderness of desolation"**

If your language does not use an abstract noun for the idea of **desolation**, you could express the same idea in another way. Alternate translation: "is a desolate wilderness"

See: Abstract Nouns

### Joel 2:3 (#6)

**"and indeed {there} is no escape from it"**

Joel 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 indeed, it is extremely difficult to escape from it"

See: Hyperbole

### Joel 2:3 (#7)

**"{there} is no escape from it"**

If your language does not use an abstract noun for the idea of **escape**, you could express the same idea in another way. Alternate translation: "no one can escape from it" or "no one can get away from it"

See: Abstract Nouns

### Joel 2:4 (#1)

**"Like the appearance of horses {is} its appearance"**

The point of this comparison is that just like war horses, the locusts appear to be strong and fearless. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "Like the appearance of strong, fearless war horses is their appearance"

See: Simile

### Joel 2:4 (#2)

**"{is} its appearance"**

Since the locust swarm is described in verse 2 as a "people" or "army," it may be more natural in your language to use a plural pronoun. Alternate translation: "is their appearance"

See: Pronouns — When to Use Them

**Joel 2:4 (#3)****"and like steeds, thus they run"**

The point of this comparison is that just as galloping steeds travel very quickly and seem to be flying as they are running, so the locusts travel quickly as it flies. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "and like galloping steeds that seem almost to be flying, thus they fly"

See: Simile

**Joel 2:5 (#1)****"Like the sound of chariots, they leap on the tops of the hills"**

The point of this comparison is that just as chariots make a loud, rumbling noise, so the locusts make a loud noise as they move across the land. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "Making a loud sound like that of chariots, they leap on the tops of the hills"

See: Simile

**Joel 2:5 (#2)****"like the sound of a flame of fire devouring stubble"**

The point of this comparison is that just as a fire makes a crackling sound as it quickly consumes dry stubble, so the locusts make a similar sound as they quickly consume the vegetation. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "making a crackling sound like a flame of fire devouring stubble"

See: Simile

**Joel 2:5 (#3)****"like a mighty people arrayed {for} war"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "like a mighty people who have arrayed themselves for war"

See: Active or Passive

**Joel 2:5 (#4)****"like a mighty people arrayed {for} war"**

Joel is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "like the sound of a mighty people arrayed for war"

See: Ellipsis

**Joel 2:5 (#5)****"like a mighty people arrayed {for} war"**

The point of this comparison is that just as a mighty army gives a loud shout once it is arrayed for war, so the locusts are making a loud and terrifying noise. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "making a loud, terrifying sound as a mighty people does when it is arrayed for war"

See: Simile

**Joel 2:6 (#1)****"writhe"**

Joel assumes that his listeners will know that by **writhe** he means to writhe in agony or fear. You could say that explicitly if that would be helpful to your readers. Alternate translation: "twist and contort in agony" or "squirm in fear"

See: Assumed Knowledge and Implicit Information

**Joel 2:6 (#2)****"gather beauty"**

Joel is using the term **beauty** to mean paleness by association with the way pale skin was considered beautiful in that culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "become pale"

See: Metonymy

**Joel 2:7 (#1)****"They run like warriors"**

The point of this comparison is that the locusts rush forward irresistibly, just as warriors do. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "They rush forward, unstoppable, like mighty warriors"

See: Simile

**Joel 2:7 (#2)****"like men of war, they climb the wall"**

The point of this comparison is that just as men of war skillfully scale walls in battle, so the locusts surmount obstacles without difficulty. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "like men of war, they swarm over walls without difficulty"

See: Simile

**Joel 2:7 (#3)****"like men of war"**

Joel is using this possessive form to describe **men** who take part in **war**. Your language may have a comparable expression that you can use in your translation. Alternate translation: "warriors"

See: Possession

**Joel 2:7 (#4)****"the wall"**

Joel is not referring to a specific **wall**. He means walls in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "the walls"

See: Generic Noun Phrases

**Joel 2:7 (#5)****"a man in his ways"**

In this context, **man** means "each one" and **ways** refers to the ways that a locust is traveling. Your language may have a comparable expression that

you can use in your translation. Alternate translation: "each one in its direction" or "each one according to its pattern"

See: Idiom

**Joel 2:7 (#6)****"and they do not pledge their paths"**

Joel is speaking of the locusts staying on their paths as if those paths were literally something they could give in pledge. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "they do not part from their paths"

See: Metaphor

**Joel 2:7 (#7)****"and they do not pledge their paths"**

See the discussion in the General Notes to this chapter of an alternate reading for this phrase. Alternate translation: "and they do not turn from their paths"

See: Textual Variants

**Joel 2:8 (#1)****"And a man does not crowd his brother"**

Here, **man** means "each one" and **brother** means "another one." This expression describes how the locusts move in an orderly manner. Your language may have a comparable expression that you can use in your translation. Alternate translation: "And they do not crowd each other"

See: Idiom

**Joel 2:8 (#2)****"they walk, a man in his road"**

As in the previous clause, **man** means "each one" and **road** refers to the direction of travel. Your language may have a comparable expression that you can use in your translation. Alternate translation: "they move, each one in its own path"

See: Idiom



**Joel 2:8 (#3)**

**"Among the weapons they fall, and they do not break off"**

This could mean: (1) Alternate translation: "They jump in among the weapons without breaking ranks" or (2) Alternate translation: "Even though weapons may kill some of them, the swarm keeps coming"

See: Assumed Knowledge and Implicit Information

**Joel 2:9 (#1)**

**"Upon the city they rush, on the wall they run, into the houses they climb, through the windows they enter like thieves"**

See the discussion in the General Introduction to Joel of the litany form and how you might format this verse in your translation to show that Joel is using litany.

See: Litany

**Joel 2:9 (#2)**

**"through the windows they enter like thieves"**

The point of this comparison is that just as thieves enter unexpectedly and undetected through windows, so the locusts get into homes in ways that people do not anticipate and so, cannot prevent. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "they get into homes in unexpected ways, just as thieves sneak in through windows"

See: Simile

**Joel 2:10 (#1)**

**"The earth shakes to their face, the heavens tremble"**

Joel is speaking as if the locust swarm were so powerful that it was causing the **earth** to shake and the **heavens** to **tremble**. He means that the locusts make such a loud sound and cause such vibration that it seems like this is happening. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "They make

such a loud sound and cause such vibration that it is as if the earth is shaking and the heavens are trembling"

See: Hyperbole

**Joel 2:10 (#2)**

**"the sun and the moon become dark"**

Joel is speaking as if **the sun and the moon** had literally become **dark**. He means that the locust swarm is blocking their light. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the locust swarm blocks the light of the sun and moon"

See: Hyperbole

**Joel 2:10 (#3)**

**"and the stars withdraw their brightness"**

Joel is speaking of **the stars** as if they were living things that could **withdraw their brightness**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the light of the stars is no longer visible"

See: Personification

**Joel 2:11 (#1)**

**"his voice"**

Joel is using the term **voice** to mean Yahweh's commands, by association with the way authorities use their voices to give commands. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "his commands"

See: Metonymy

**Joel 2:11 (#2)**

**"is his camp"**

Joel is using the term **camp** to mean Yahweh's army, by association with the way armies stay in camps. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "is his army"

See: Metonymy

### Joel 2:11 (#3)

#### "his word"

Joel is using the term **word** to mean Yahweh's orders, by association with the way people use words to give orders or instructions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "his commands"

See: Metonymy

### Joel 2:11 (#4)

#### "For the day of Yahweh is great and very fearful, and who will endure it?"

Joel is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: "For the day of Yahweh is great and very fearful, and very few will endure it!"

See: Rhetorical Question

### Joel 2:11 (#5)

#### "the day of Yahweh"

See how you translated the same expression in [1:15](#).

See: Metonymy

### Joel 2:12 (#1)

#### "“Yet even now,” the declaration of Yahweh, “return to me”"

The phrase **the declaration of Yahweh** indicates that this is a direct quotation from Yahweh. You may wish to indicate that in your translation using a natural way of introducing direct quotations in your language. Alternate translation: "Yahweh declares, 'Yet even now, return to me'"

See: Quotations and Quote Margins

### Joel 2:12 (#2)

#### "return"

The imperative **return** is plural here because Yahweh is addressing the people of Judah. For the same reason, the imperatives and the word "your" are plural in verses 13–16, in which Joel is speaking. So use plural forms in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

### Joel 2:12 (#1)

#### "return to me with all of your heart"

Here, Yahweh is speaking of people repenting of their sin as a **return** to him, and he is speaking of their **heart** to represent their thoughts and motives. You may have a similar way to talk about these things, or you could state the meaning plainly. Alternate translation: "sincerely repent of disobeying me in your thoughts and motives" or "come back to me in genuine and complete repentance"

See: Metaphor

### Joel 2:12 (#2)

#### "your heart"

Since Yahweh is referring to a group of people, it might be more natural in your language to use the plural form of **heart**. Alternate translation: "your hearts"

See: Collective Nouns

### Joel 2:13 (#1)

#### "And tear your heart and not your garments"

Joel is speaking as if people could literally tear their hearts. He is using the contrast with tearing garments, which was a literal sign of mourning, to emphasize internal repentance. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "And do not only tear your garments; repent in your hearts"

See: Metaphor

**Joel 2:13 (#1)**

**"And tear your heart and not your garments, and return to Yahweh your God"**

Some versions end the quotation that begins in verse 12 after this sentence instead of at the end of verse 12. If a translation of the Bible exists in your region, you may wish to follow the quotation boundaries that it has. If a translation of the Bible does not exist in your region, you may wish to use the same boundaries as the ULT.

See: Direct and Indirect Quotations

**Joel 2:13 (#2)**

**"long of nostrils"**

Here, **long of nostrils** is an idiom meaning that the person is slow to get angry. If this phrase does not have that meaning in your language, use an idiom from your language that does have that meaning or state the meaning plainly. Alternate translation: "long-tempered" or "slow to become angry"

See: Idiom

**Joel 2:13 (#3)**

**"and great of kindness"**

If your language does not use an abstract noun for the idea of **kindness**, you could express the same idea in another way. Alternate translation: "and very kind"

See: Abstract Nouns

**Joel 2:14 (#1)**

**"Who knows? He may turn and relent and leave a blessing after him"**

Joel is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: "For all anyone knows, he may turn and relent and leave a blessing after him"

See: Rhetorical Question

**Joel 2:14 (#2)**

**"He may turn and relent"**

The terms **turn** and **relent** mean similar things. Joel 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: "He may indeed change his mind"

See: Doublet

**Joel 2:14 (#3)**

**"and leave a blessing"**

If your language does not use an abstract noun for the idea of **blessing**, you could express the same idea in another way. Alternate translation: "and leave something to bless you"

See: Abstract Nouns

**Joel 2:14 (#4)**

**"your God"**

Since Joel and the people he is addressing worship the same God, it may be more natural in your language to say "our" instead of **your**. Languages that mark the distinction should use the inclusive form of "our." Alternate translation: "our God"

See: Pronouns — When to Use Them

**Joel 2:15 (#1)**

**"a fast"**

Joel assumes that his readers will understand that the purpose of **a fast** was to show repentance for sin. You could include this information if that would be helpful to your readers. Alternate translation: "a fast to show your repentance"

See: Assumed Knowledge and Implicit Information

**Joel 2:15 (#2)**

**"consecrate a fast, call an assembly"**

If it would be more natural in your language, you could mention calling the assembly and then telling

the people to fast. Alternate translation: “call an assembly, consecrate a fast”

See: Information Structure

### Joel 2:16 (#1)

**"assemble the elders, gather the children and the ones sucking the breasts"**

Joel is speaking of two things in order to mean those two extremes and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “assemble people of all ages”

See: Merism

### Joel 2:16 (#1)

**"May the bridegroom come out from his chamber and the bride from her room"**

Joel means implicitly that while newlyweds are ordinarily excused from public duties, this is an exceptional circumstance that calls for even their attendance. Alternate translation: “Even newly married men and women should come to the assembly under these exceptional circumstances.”

See: Assumed Knowledge and Implicit Information

### Joel 2:17 (#1)

**"between the porch and the altar"**

Joel is speaking of these two things that are at the far extremes of the courtyard of the temple in order to refer to them and to everything in between them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “throughout the entire court of the priests”

See: Merism

### Joel 2:17 (#2)

**"and do not give your inheritance to reproach"**

If your language does not use an abstract noun for the idea of **reproach**, you could express the same idea in another way. Alternate translation: “and do not let other nations reproach your inheritance”

See: Abstract Nouns

### Joel 2:17 (#3)

**"your inheritance"**

Joel is speaking of the Israelites as if they were literally something that Yahweh had inherited. Joel means that the Israelites are the people whom Yahweh has chosen. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “the people whom you have chosen”

See: Metaphor

### Joel 2:17 (#4)

**"for the nations to rule over them"**

See the discussion in the General Notes to this chapter of an alternate reading for this phrase. Alternate translation: “for the nations to use a proverb against them” or “for them to become a byword to the nations”

See: Textual Variants

### Joel 2:17 (#5)

**"Why should they say among the peoples, 'Where {is} their God?'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “Why should the peoples ask where our God is?”

See: Quotes within Quotes

### Joel 2:17 (#6)

**"Why should they say"**

Here, **they** is an indefinite pronoun that refers to people in general. 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: “Why should it be said”

See: Pronouns — When to Use Them

**Joel 2:17 (#7)****"Why should they say among the peoples"**

Joel is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: "Do not allow the peoples to say"

See: Rhetorical Question

**Joel 2:17 (#8)****"Where {is} their God?"**

This example of mockery is also using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: "Their God does not care about them" or "Their God must be far away!"

See: Rhetorical Question

**Joel 2:18 (#1)****"Then Yahweh was jealous for his land, and he had pity on his people"**

Joel is using the past tense to describe something that is going to happen in the future, after the people repent. He may be doing this to show that the event will certainly happen. Alternatively, there may have been a gap of time between the writing of verse 17 and verse 18, and in that time, the people repented. If it would be clearer in your language, you could use the future tense in your translation of these two verses and express the emphasis in another way. Alternate translation: "Then Yahweh will be jealous for his land, and he will have pity on his people"

See: Predictive Past

**Joel 2:18 (#2)****"for his land"**

Joel is using the term **land** by association to mean the people living on the land. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "for his people"

See: Metonymy

**Joel 2:19 (#1)****"And Yahweh answered and said"**

Joel continues using the past tense here to describe something that is going to happen in the future, after the people repent. Alternatively, the people already repented and so Joel tells Yahweh's response here. If you chose to use the future tense in verse 18, then you should also do so here. Alternate translation: "Then Yahweh will answer and say"

See: Predictive Past

**Joel 2:19 (#2)****"And Yahweh answered and said"**

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells for what purpose Yahweh **said** this. Alternate translation: "And Yahweh replied"

See: Hendiadys

**Joel 2:19 (#3)****"Behold me, sending to you grain and new wine and oil"**

This verse begins a direct quotation from Yahweh. You may wish to indicate that in your translation, using a natural way of introducing direct quotations in your language. Alternate translation: "saying, 'Behold me, sending to you grain and new wine and oil'"

See: Direct and Indirect Quotations

**Joel 2:19 (#4)****"Behold me sending"**

The expression **Behold me** doing something means "I am going to do" what is described. Your language may have a comparable expression that you can use in your translation. Alternate translation: "I am going to send"

See: Idiom

**Joel 2:19 (#5)****"with it"**

Yahweh is using the pronoun **it** to refer to what he will send to the Israelites. But since he lists **grain**, **wine**, and **oil**, it may be more natural in your language to use a plural pronoun. Alternate translation: "of them"

See: Pronouns — When to Use Them

**Joel 2:19 (#6)****"and I will no longer make you a reproach among the nations"**

If your language does not use an abstract noun for the idea of **reproach**, you could express the same idea in another way. Alternate translation: "and I will no longer make the nations reproach you"

See: Abstract Nouns

**Joel 2:20 (#1)****"the northerner"**

Yahweh is using the term **northerner** to refer to an invading army of some kind, by association with the direction from which invasions often came. It seems that this term is purposely vague so that it can refer to the current locust invasion as well as to a future military invasion on "the day of Yahweh" (verse 11). If possible, use a term that could refer to both. Alternate translation: "the invaders"

See: Metonymy

**Joel 2:20 (#2)****"a land of dryness and desolation"**

If your language does not use abstract nouns for the ideas of **dryness** and **desolation**, you could express the same ideas in another way. Alternate translation: "a dry and desolate land"

See: Abstract Nouns

**Joel 2:20 (#3)****"a land of dryness and desolation"**

The terms **dryness** and **desolation** 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 completely barren land"

See: Doublet

**Joel 2:20 (#4)****"his face into the eastern sea and his back into the western sea"**

Yahweh is speaking of the invading army or locust swarm as if it were a living thing that had a **face** and a **back**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the invaders at the front of the group will fall into the eastern sea and die, and the invaders at the back of the group will fall into the western sea and die"

See: Personification

**Joel 2:20 (#5)****"his face into the eastern sea and his back into the western sea"**

Yahweh is speaking to the Judeans from the perspective of their own culture and location. By **eastern sea**, he means the Dead Sea, and by **western sea**, he means the Mediterranean Sea. You could say that explicitly if that would be helpful to your readers. Alternate translation: "his face into the Dead Sea and his back into the Mediterranean Sea"

See: Assumed Knowledge and Implicit Information

**Joel 2:20 (#6)****"And his stench will rise and his odor will rise"**

These two phrases mean 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. However, if this might be unclear in your language, you could 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. Alternatively, you could combine the phrases and express the emphasis in another way. Alternate translation: "And his stench will rise, yes, his odor will rise"

See: Parallelism

### Joel 2:20 (#7)

#### "he has been great in doing"

This expression means "he has in some way done more than would be expected." The implication is that the locust swarm has perhaps destroyed more crops than it ordinarily would, or that the army that will invade will be more destructive than usual. Your language may have a comparable expression that you can use in your translation. Alternate translation: "he has caused excessive destruction"

See: Idiom

### Joel 2:20 (#8)

#### "for he has been great in doing"

Some versions end the quotation that begins in verse 19 before this clause. Other versions end that quotation after this clause. Some other versions do not end that quotation in this verse, so that it continues through 3:8. If a translation of the Bible exists in your region, you may wish to follow the quotation boundaries that it has. If a translation of the Bible does not exist in your region, you may wish to use the same boundaries as the ULT.

See: Direct and Indirect Quotations

### Joel 2:21 (#1)

#### "Do not fear, land! Be glad and rejoice"

Joel is speaking to the **land** as if it were a person who could hear him. He is doing this to show in a strong way how he feels about what Yahweh will do for the land. Joel is actually speaking to the people who can hear him. If your readers might not understand this kind of figurative speech, you could translate what Joel is saying as if he were

speaking directly to the Judeans. Alternate translation: "You Judeans should not be afraid because of what has happened to the land. Be glad and rejoice"

See: Apostrophe

### Joel 2:21 (#2)

#### "Be glad and rejoice"

The terms **glad** and **rejoice** mean similar things. Joel 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: "Celebrate with great joy"

See: Doublet

### Joel 2:21 (#3)

#### "Yahweh has been great in doing"

Joel is using the past tense to describe something that is going to happen in the future in order to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: "Yahweh will be great in doing"

See: Predictive Past

### Joel 2:21 (#4)

#### "Yahweh has been great in doing"

Unlike the use in the previous verse, here this expression means "he has done more good things for us than we would have imagined." Your language may have a comparable expression that you can use in your translation. Alternate translation: "Yahweh has done wonderful things"

See: Idiom

### Joel 2:22 (#1)

#### "Do not fear, beasts of the field"

Joel is once again speaking to the **beasts of the field** as if they were people who could hear him. He is doing this to show his Judean listeners in a strong way how he feels about what Yahweh will do for them by restoring the pastures and the trees. If

your readers might not understand this kind of figurative speech, you could translate what Joel is saying as if he were speaking directly to the Judeans. Alternate translation: “You Judeans should also not be afraid of what will happen to the beasts of the field”

See: Apostrophe

### Joel 2:22 (#2)

**"the pastures of the wilderness have sprouted, for the tree has borne its fruit, the fig tree and the vine have yielded their strength"**

Joel is using the past tense to describe something that is going to happen in the future in order to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: “the pastures of the wilderness will sprout, for the tree will bear its fruit, the fig tree and the vine will yield their strength”

See: Predictive Past

### Joel 2:22 (#3)

**"the tree has borne its fruit, the fig tree and the vine have yielded their strength"**

Joel is not referring to a specific **tree**, **fig tree**, or **vine**. He is referring to these plants in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: “the trees have borne their fruit, the fig trees and the vines have yielded their strength”

See: Generic Noun Phrases

### Joel 2:22 (#4)

**"their strength"**

Joel is using the term **strength** to mean the harvest, by association with the way the land has the capacity to produce crops. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “their harvest”

See: Metonymy

### Joel 2:23 (#1)

**"sons of Zion"**

Joel is speaking as if **Zion**, meaning Jerusalem, were literally the mother of the people who lived in that city. Alternate translation: “residents of Zion” or “citizens of Jerusalem”

See: Metaphor

### Joel 2:23 (#2)

**"your God"**

Since Joel and the people whom he is addressing worship the same God, it may be more natural in your language to say “our” instead of **your**. Languages that mark the distinction should use the inclusive form of “our.” Alternate translation: “our God”

See: Pronouns — When to Use Them

### Joel 2:23 (#3)

**"he has given to you the early rain for vindication and has brought down the shower to you"**

Joel is using the past tense to describe something that is going to happen in the future in order to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: “he will give to you the early rain for vindication and will bring down the shower to you”

See: Predictive Past

### Joel 2:23 (#4)

**"for vindication"**

If your language does not use an abstract noun for the idea of **vindication**, you could express the same idea in another way. Alternate translation: “to vindicate you”

See: Abstract Nouns

### Joel 2:23 (#5)

**"the shower"**



Joel is not referring to a specific **shower**. He means showers in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "showers"

See: Generic Noun Phrases

### Joel 2:23 (#6)

#### "the early rain and the late rain"

Joel is speaking from the perspective of his own culture and location. By **early rain** he means the fall rains, and by **late rain** he means the spring rains. You could say that explicitly if that would be helpful to your readers. Alternate translation: "the fall rains and the spring rains"

See: Assumed Knowledge and Implicit Information

### Joel 2:23 (#7)

#### "in the first"

Joel is speaking from the perspective of his own culture. By **in the first**, he could mean either (1) Alternate translation: "as at first" or "as before" or (2) Alternate translation: "in the first month of the year"

See: Assumed Knowledge and Implicit Information

### Joel 2:24 (#1)

#### "and the vats will overflow {with} new wine and oil"

Joel 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 vats will be very full of new wine and oil"

See: Hyperbole

### Joel 2:25 (#1)

#### "And I will restore to you the years"

This verse begins a direct quotation from Yahweh. You may wish to indicate that in your translation, using a natural way of introducing direct quotations in your language. Alternate translation:

"Then Yahweh said, 'And I will restore to you the years'"

See: Direct and Indirect Quotations

### Joel 2:25 (#2)

#### "the years"

Yahweh is using the term **years** by association to mean the crops produced in those years. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the crops"

See: Metonymy

### Joel 2:25 (#3)

#### "my great army"

Yahweh is speaking of the locust swarm as if it were literally his **army**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the great swarm"

See: Metaphor

### Joel 2:26 (#1)

#### "And eating, you will eat"

Yahweh is repeating the verb "eat" 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: "And you will eat abundantly"

See: Reduplication

### Joel 2:26 (#2)

#### "the name of Yahweh your God"

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

See: First, Second or Third Person

**Joel 2:26 (#3)****"the name"**

Yahweh is using the term **name** to mean character or reputation, by association with the way a name represents a person's identity. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the character" or "the reputation"

See: Metonymy

**Joel 2:26 (#4)****"who has done with you, working wondrously"**

It might seem that the expression **who has done with you, working wondrously** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: "who has done wondrously with you" or "who has done wonderful things for you"

See: Making Assumed Knowledge and Implicit Information Explicit

**Joel 2:26 (#5)****"and forever my people will not feel shame"**

The word translated as **forever** means "to indefinite futurity." Alternate translation: "and for as long as anyone can imagine, my people will not feel shame"

See: Assumed Knowledge and Implicit Information

**Joel 2:27 (#1)****"Israel\ n"**

While it is not known precisely where or when Joel prophesied, he appears to have lived in the southern kingdom of Judah before the exile or in the province of Judah (Judea) after the exile. So the term **Israel** probably does not mean the northern kingdom of Israel. It seems to be a reference to the people of Judah as Israelites. Alternate translation: "the people of Israel"

See: Assumed Knowledge and Implicit Information

**Joel 2:27 (#2)****"and forever my people will not feel shame"**

The word translated as **forever** means "to indefinite futurity." Alternate translation: "and for as long as anyone can imagine, my people will not feel shame"

See: Assumed Knowledge and Implicit Information

**Joel 2:28 (#1)****"And it will happen after this"**

Yahweh is using this phrase to introduce a new event in the story that he goes on to describe. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

**Joel 2:28 (#2)****"I will pour out my Spirit on all flesh"**

Yahweh is speaking as if he would literally pour out his Spirit like a liquid. He means that he will give his Spirit generously. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I will generously give my Spirit to very many people"

See: Metaphor

**Joel 2:28 (#3)****"on all flesh"**

Yahweh is using the term **flesh** to mean people, by association with the way human bodies are made of flesh. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "on very many people"

See: Metonymy

**Joel 2:28 (#4)****"on all flesh"**

Yahweh says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the

emphasis. Alternate translation: "on very many people"

See: Hyperbole

### Joel 2:28 (#5)

**"and your sons and your daughters will prophesy"**

Yahweh is speaking of the two major components of something in order to mean everything it includes. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "all of your children will prophesy"

See: Merism

### Joel 2:28 (#6)

**"your old men will dream dreams, your young men will see visions"**

Yahweh is speaking of two things in order to refer to them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "your men of all ages will see prophetic images"

See: Merism

### Joel 2:28 (#7)

**"dreams"**

Joel assumes that his listeners will know that by **dreams** he means dreams with prophetic significance. You could say that explicitly if that would be helpful to your readers. Alternate translation: "dreams with prophetic significance"

See: Assumed Knowledge and Implicit Information

### Joel 2:29 (#1)

**"And even on male servants and on female servants"**

Yahweh is speaking of two things in order to mean them and everything in between. This verse continues the thought of the previous verse, that the Spirit will come to a great variety of people. If it

would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "Yes, even on people of low social status and of both genders"

See: Merism

### Joel 2:29 (#2)

**"in those days"**

Yahweh is using the term **days** to mean a period of time, by association with the way days make up longer periods of time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "at that time"

See: Metonymy

### Joel 2:29 (#3)

**"I will pour out my Spirit"**

See how you translated this in [2:28](#).

See: Metaphor

### Joel 2:30 (#1)

**"I will give wonders"**

If your language does not use an abstract noun for the idea of **wonders**, you could express the same idea in another way. Alternate translation: "I will do amazing things"

See: Abstract Nouns

### Joel 2:31 (#1)

**"The sun will be turned into darkness and the moon into blood"**

Yahweh is speaking as if the sun and moon would literally turn into darkness and blood. He means that they will appear as they do during eclipses. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "The sun and the moon will appear as they do during eclipses"

See: Metaphor

**Joel 2:31 (#2)**

**"The sun will be turned into darkness and the moon into blood"**

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 sun will become darkness and the moon will become blood"

See: Active or Passive

**Joel 2:31 (#3)**

**"and the moon into blood"**

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 the moon will be turned into blood"

See: Ellipsis

**Joel 2:31 (#4)**

**"to the face of the coming of the great and terrible day of Yahweh"**

Here, **to the face of** is an idiom that means "before." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have that meaning or state the meaning plainly. Alternate translation: "before the great and terrible day of Yahweh comes"

See: Idiom

**Joel 2:31 (#5)**

**"the great and terrible 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: "my great and terrible day"

See: First, Second or Third Person

**Joel 2:31 (#6)**

**"the great and terrible day of Yahweh"**

See how you translated the similar expression in [1:15](#).

See: Metonymy

**Joel 2:32 (#1)**

**"And it will be"**

Yahweh is using this phrase to introduce a new or special event in the story that he goes on to describe. Use a word, phrase, or other method in your language that is natural for introducing a new or special event. Alternate translation: "And not only that"

See: Introduction of a New Event

**Joel 2:32 (#2)**

**"everyone who calls on the name of Yahweh will be saved"**

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: "Yahweh will save everyone who calls on his name"

See: Active or Passive

**Joel 2:32 (#3)**

**"on the name of Yahweh"**

Yahweh is using one aspect of Yahweh, his **name**, to represent all of Yahweh. If it would be clearer in your language, you could express this meaning plainly. Alternate translation: "on Yahweh"

See: Synecdoche

**Joel 2:32 (#4)**

**"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: "my name"

See: First, Second or Third Person

**Joel 2:32 (#5)**

**"For on Mount Zion and in Jerusalem there will be escape"**

If your language does not use an abstract noun for the idea of **escape**, you could express the same idea in another way. Alternate translation: "For on Mount Zion and in Jerusalem Yahweh will provide a way for people to escape"

See: Abstract Nouns

**Joel 2:32 (#6)**

**"on Mount Zion and in Jerusalem"**

The terms **Mount Zion** and **Jerusalem** 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: "in the holy city of Jerusalem"

See: Doublet

**Joel 2:32 (#7)**

**"just as Yahweh has said"**

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: "as I have said"

See: First, Second or Third Person

**Joel 2:32 (#8)**

**"and among the survivors whom Yahweh {is} calling"**

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 there will be escape among the survivors whom Yahweh is calling"

See: Ellipsis

**Joel 2:32 (#9)**

**"whom Yahweh {is} calling"**

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: "whom I am calling"

See: First, Second or Third Person

**Joel 3:1 (#1)**

**"For behold, in those days and at that time"**

This verse continues a direct quotation from Yahweh. You may wish to indicate that in your translation, using a natural way of continuing direct quotations in your language. Alternate translation: "Yahweh also said, 'For behold, in those days and at that time'"

See: Direct and Indirect Quotations

**Joel 3:1 (#2)**

**"For behold"**

Yahweh is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: "Now look" or "Now listen"

See: Metaphor

**Joel 3:1 (#3)**

**"in those days and at that time"**

The expressions **in those days** and **at that time** mean similar things. Yahweh is using the two expressions together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "when that wonderful time comes"

See: Doublet

**Joel 3:1 (#4)**

**"when I return the captivity of Judah and Jerusalem"**

If your language does not use an abstract noun for the idea of **captivity**, you could express the same idea in another way. Alternate translation: "when I bring back the captives of Judah and Jerusalem"

See: Abstract Nouns

### Joel 3:1 (#5)

#### "when I return the captivity of Judah and Jerusalem"

See the discussion in the General Notes to this chapter of an alternate reading for this phrase. Alternate translation: "when I restore the fortunes of Judah and Jerusalem"

See: Textual Variants

### Joel 3:2 (#1)

#### "the Valley of Jehoshaphat"

The word **Jehoshaphat** is the name of a valley. In your translation, you could spell it the way it sounds in your language, as the ULT does, or you could use a word or phrase from your language that expresses the meaning of this name, which is "Yahweh judges." Alternate translation: "the Valley of Yahweh-Judges"

See: Copy or Borrow Words

### Joel 3:2 (#2)

#### "my people and my inheritance Israel"

This phrase expresses a single idea by using two words connected with **and**. The word **inheritance** tells what kind of **people** the Israelites are to Yahweh. In this context, the word **inheritance** refers to a portion that someone would choose for himself. Alternate translation: "my chosen people, Israel"

See: Hendiadys

### Joel 3:2 (#3)

#### "and they divided up my land"

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 because they divided up my land"

See: Ellipsis

### Joel 3:3 (#1)

#### "the lot"

Yahweh is not referring to a specific **lot**. He means "lots" in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "lots"

See: Generic Noun Phrases

### Joel 3:3 (#2)

#### "and they traded a boy for a prostitute, and they sold a girl"

The words **a boy**, **a prostitute**, and **a girl** represent these people in general, not one particular boy or prostitute or girl. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "and they traded boys for prostitutes, and they sold girls"

See: Generic Noun Phrases

### Joel 3:4 (#1)

#### "And indeed, what {are} you to me, Tyre, Sidon, and all of the regions of Philistia? Are you repaying a recompense to me?"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: "And indeed, you have nothing to hold against me, Tyre, Sidon, and all of the regions of Philistia! There is no recompense that you need to pay back to me!"

See: Rhetorical Question

### Joel 3:4 (#2)

#### "what {are} you to me"

This is an expression that a person in this culture would commonly use to ask another person why he was treating him with hostility. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: "what do you have against me" or "why are you treating me with hostility"

See: Idiom

### Joel 3:4 (#3)

**"Are you repaying a recompense to me? And if you are recompensing me"**

Yahweh is speaking as if the nations were literally paying him back for something bad that he had done to them. He is asking if they have a grudge against him that they are carrying out. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Do you have some grudge against me that you are carrying out? And if you are carrying out a grudge against me"

See: Metaphor

### Joel 3:4 (#4)

**"swiftly, speedily"**

The terms **swiftly** and **speedily** 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: "very quickly"

See: Doublet

### Joel 3:4 (#5)

**"I will turn your recompense onto your head"**

Yahweh is using one part of a person, his **head**, to mean the entire person. If it would be clearer in your language, you could express this meaning with a more general term. Alternate translation: "I will turn your recompense onto you" or "I will directly pay you back"

See: Synecdoche

### Joel 3:4 (#6)

**"onto your head"**

Since Yahweh is referring to multiple nations, it might be more natural in your language to use the plural form of **head**. Alternate translation: "onto your heads"

See: Collective Nouns

### Joel 3:6 (#1)

**"the sons of Judah and the sons of Jerusalem"**

See how you translated the term **sons** in [2:23](#). Alternate translation: "the people who lived in the province of Judah and the city of Jerusalem"

See: Metaphor

### Joel 3:6 (#2)

**"to the sons of Javan"**

Here the word **sons** does not mean literal first-generation offspring but "descendants." The phrase **the sons of Javan** refers to the Ionians, that is, the Greeks. Alternate translation: "to the Greeks"

See: Metaphor

### Joel 3:6 (#3)

**"Javan"**

The word **Javan** is the name of a man.

See: How to Translate Names

### Joel 3:6 (#4)

**"in order to remove them far from their territory"**

While this phrase seems to describe a purpose or goal, it is actually describing a result. Alternate translation: "and as a result, they were removed far from their territory"

See: Connect — Reason-and-Result Relationship

### Joel 3:7 (#1)

**"Behold me rousing them"**

As in [2:19](#), this expression means "I am going to rouse them." Your language may have a comparable expression that you can use in your translation. Alternate translation: "But I am going to stir them up"

See: Idiom

**Joel 3:7 (#2)****"where you sold them there"**

It may seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: "to which you sold them"

See: Making Assumed Knowledge and Implicit Information Explicit

**Joel 3:7 (#3)****"and I will turn your recompense onto your head"**

See how you translated the same expression in [3:4](#).

See: Synecdoche

**Joel 3:7 (#4)****"onto your head"**

Since Yahweh is referring to multiple nations, it might be more natural in your language to use the plural form of "head." Alternate translation: "onto your heads"

See: Collective Nouns

**Joel 3:8 (#1)****"For I will sell"**

Yahweh is using the word **For** to introduce more specific information about what he described in the previous verse. Alternate translation: "This will happen when I sell"

See: Connecting Words and Phrases

**Joel 3:8 (#2)****"into the hand of the sons of Judah"**

Since Yahweh is referring to a group of people, it might be more natural in your language to use the plural form of **hand**. Alternate translation: "into the hands of the sons of Judah"

See: Collective Nouns

**Joel 3:8 (#3)****"For I will sell your sons and your daughters into the hand of the sons of Judah"**

Yahweh is using one part of a person, the **hand**, to represent the whole person in the act of taking possession of something. If it would be clearer in your language, you could express this meaning with more general terms. Alternate translation: "For I will sell your sons and your daughters to the sons of Judah"

See: Synecdoche

**Joel 3:8 (#4)****"the sons of Judah"**

Here the word **sons** does not mean literal first-generation offspring but "descendants." The phrase **the sons of Judah** refers to the Judeans. Alternate translation: "the Judeans"

See: Metaphor

**Joel 3:8 (#5)****"Sabeans"**

The word **Sabeans** is the name of a people group.

See: How to Translate Names

**Joel 3:8 (#6)****"to a faraway nation." For Yahweh has spoken"**

The phrase **For Yahweh has spoken** indicates that this is a direct quotation from Yahweh. You may wish to indicate that in your translation, using a natural way of introducing direct quotations in your language. Alternate translation: "to a faraway nation,' says Yahweh"

See: Quotations and Quote Margins

**Joel 3:9 (#1)****"Proclaim"**



The imperative **Proclaim** is plural here, so use the plural form in your translation if your language marks that distinction. Joel is addressing generally all those who would be in a position to make this proclamation.

See: Forms of 'You' — Singular

### Joel 3:9 (#2)

#### "Consecrate a war"

Joel assumes that his listeners will know that by **Consecrate a war** he means to perform the rites with which they would begin a war. You could say that explicitly if that would be helpful to your readers. Alternate translation: "Perform the rites with which you would begin a war"

See: Assumed Knowledge and Implicit Information

### Joel 3:10 (#1)

#### "your plowshares"

The word **plowshares** describes blades for plows, which are tools used to break up soil for planting. If your readers would not be familiar with what a plowshare is, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: "your plow blades" or "your farming tools"

See: Translate Unknowns

### Joel 3:10 (#2)

#### "your pruning hooks"

The expression **pruning hooks** describes curved blades used for trimming trees and vines. If your readers would not be familiar with what a pruning hook is, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: "your curved trimming blades" or "your gardening tools"

See: Translate Unknowns

### Joel 3:10 (#3)

#### "Let the weak say, 'I {am} strong.'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Let the weak say that they are strong"

See: Quotes within Quotes

### Joel 3:10 (#4)

#### "the weak"

Joel is using the adjective **weak** 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: "anyone who is weak"

See: Nominal Adjectives

### Joel 3:11 (#1)

#### "Hurry and come"

This phrase expresses a single idea by using two words connected with **and**. The word **Hurry** tells in what way the nations should **come**. Alternate translation: "Come quickly"

See: Hendiadys

### Joel 3:12 (#1)

#### "Let the nations rouse themselves"

Most versions treat verses 12 and 13 as a direct quotation of Yahweh, but some do not. If a translation of the Bible exists in your region, you may wish to follow the quotation boundaries that it has. If a translation of the Bible does not exist in your region, you may wish to use the same boundaries as the ULT.

See: Direct and Indirect Quotations

### Joel 3:12 (#2)

#### "the Valley of Jehoshaphat"

See how you translated this name in [3:2](#).

See: Copy or Borrow Words

**Joel 3:12 (#3)****"I will sit to judge"**

To **sit to judge** means to sit down as a symbolic action that represents taking an official position of authority to make judgments. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "I will take my place as judge"

See: Symbolic Action

**Joel 3:13 (#1)****"Stretch out the sickle, for the harvest has ripened"**

Yahweh is speaking as if he literally wanted the "warriors" mentioned in 3:11 to harvest grain. He means that he wants them to punish the nations. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Strike the nations, just as harvesters cut down grain with a sickle"

See: Metaphor

**Joel 3:13 (#2)****"Stretch out the sickle"**

Yahweh is using the first action that someone would do in order to use a sickle, **Stretch** it out, to refer to the entire act of using it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Use the sickle"

See: Synecdoche

**Joel 3:13 (#3)****"Stretch out the sickle"**

Yahweh is not referring to a specific **sickle**. He means the sickles that his "warriors" of verse 11 symbolically have. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "Use your sickles"

See: Generic Noun Phrases

**Joel 3:13 (#4)****"Stretch out"**

The imperatives **Stretch out**, **Come**, and **go down** are plural here, so use the plural form in your translation if your language marks that distinction. These imperatives seems to be addressing the "warriors" mentioned in [3:11](#).

See: Forms of 'You' — Singular

**Joel 3:13 (#5)****"Come, go down, for the winepress is full"**

Yahweh is speaking as if he literally wanted those "warriors" to press grapes. He means once again that he wants them to punish the nations. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Yes, come and punish the nations, just as harvesters tread down the grapes that fill a winepress"

See: Metaphor

**Joel 3:13 (#6)****"for their wickedness is great"**

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: "for they are very wicked"

See: Abstract Nouns

**Joel 3:14 (#1)****"Multitudes, multitudes in the valley of decision"**

Joel is repeating the word **multitudes** 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: "Vast multitudes in the valley of decision"

See: Reduplication

**Joel 3:14 (#2)**

**"Multitudes, multitudes in the valley of decision"**

Joel 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: "Multitudes, multitudes are in the valley of decision"

See: Ellipsis

**Joel 3:14 (#3)**

**"in the valley of decision"**

If your language does not use an abstract noun for the idea of **decision**, you could express the same idea in another way. Alternate translation: "in the valley where I will decide their fate"

See: Abstract Nouns

**Joel 3:15 (#1)**

**"The sun and the moon become dark, and the stars withdraw their brightness"**

These are the same phrases as in [2:10](#), where Joel used them to describe the locust swarm blocking the light of the sun, moon, and stars. Here, in Joel's description of the final judgment, these phrases could: (1) have a literal meaning, describing how the creation will disintegrate at the end of history. See the UST. Or (2) be symbolic of earthly rulers and nations losing their power. Alternate translation: "All earthly powers fade before the power of Yahweh"

See: Metaphor

**Joel 3:15 (#2)**

**"the stars withdraw their brightness"**

See how you translated the same expression in [2:10](#).

See: Personification

**Joel 3:16 (#1)**

**"Yahweh will roar from Zion"**

Joel is speaking as if Yahweh would literally **roar** like a lion. He means that Yahweh will powerfully proclaim his judgments. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Yahweh will powerfully proclaim his judgments from Zion, just as a lion roars powerfully"

See: Metaphor

**Joel 3:16 (#2)**

**"and the heavens and the earth will shake"**

Joel is speaking as if the **heavens** and the **earth** would literally shake. This could be: (1) a literal description of how the creation will disintegrate at the end of history. See the UST. Or (2) a symbolic description of how powers on earth and in heaven will give way before the power of Yahweh. Alternate translation: "Yes, powers on earth and in heaven will give way before the power of Yahweh"

See: Metaphor

**Joel 3:16 (#3)**

**"But Yahweh {will be} a shelter for his people and a stronghold for the sons of Israel"**

Joel is describing Yahweh as a **shelter** and a **stronghold**. He means that Yahweh will protect his people. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "But Yahweh will protect his people, yes, he will guard the sons of Israel"

See: Metaphor

**Joel 3:16 (#4)**

**"the sons of Israel"**

See how you translated the term **sons** in [2:23](#). Alternate translation: "the people of Israel"

See: Metaphor

**Joel 3:17 (#1)****"Then you will know"**

This verse begins a direct quotation from Yahweh. You may wish to indicate that in your translation, using a natural way of introducing direct quotations in your language. Alternate translation: "He says, 'then you will know'"

See: Quotations and Quote Margins

**Joel 3:17 (#2)****"the mountain of my holiness"**

If your language does not use an abstract noun for the idea of **holiness**, you could express the same idea in another way. Alternate translation: "my holy mountain"

See: Abstract Nouns

**Joel 3:18 (#1)****"And it will be on that day"**

Some versions do not treat this verse as part of the direct quotation of Yahweh in 3:17–21. If a translation of the Bible exists in your region, you may wish to follow the quotation boundaries that it has. If a translation of the Bible does not exist in your region, you may wish to use the same boundaries as the ULT.

See: Direct and Indirect Quotations

**Joel 3:18 (#2)****"on that day"**

Yahweh is using the term **day** to mean a specific time, by association with the way a day is a specific period of time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "at that time"

See: Metonymy

**Joel 3:18 (#3)**

**"the mountains will drip sweet wine, and the hills will flow {with} milk"**

Yahweh is describing the **mountains** and **hills** as producing **wine** and **milk**. He means that the land will be very productive. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the grapevines on the mountains will produce grapes for wine abundantly, and the pastures on the hills will nourish cattle that will produce much milk"

See: Metaphor

**Joel 3:18 (#4)****"and a spring will go forth"**

In a context such as this, your language might say "come" instead of **go**. Alternate translation: "and a spring will come out"

See: Go and Come

**Joel 3:18 (#5)****"a spring"**

Yahweh is using the term **spring** by association to mean the water that comes from a spring. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "water from a spring"

See: Metonymy

**Joel 3:18 (#6)****"from the house of Yahweh"**

See how you translated the same expression in [1:9](#). Alternate translation: "from the temple of Yahweh"

See: Metaphor

**Joel 3:18 (#7)****"the Valley of Shittim"**

The word **Shittim** is the name of a valley. In your translation, you could spell it the way it sounds in your language, as the ULT does, or you could use a word or phrase from your language that expresses the meaning of this name. Alternate translation: "the Valley of the Acacias"

See: Copy or Borrow Words

**Joel 3:19 (#1)****"Egypt will become desolation"**

If your language does not use an abstract noun for the idea of **desolation**, you could express the same idea in another way. Alternate translation: "Egypt will become desolate"

See: Abstract Nouns

**Joel 3:19 (#2)****"for the violence of the sons of Judah"**

Yahweh is using this possessive form to describe not **violence** that the **sons of Judah** committed but violence that was committed against them. It may be helpful to clarify this for your readers. Alternate translation: "for the violence that they committed against the sons of Judah"

See: Possession

**Joel 3:19 (#3)****"shed innocent blood"**

Yahweh is using the term **blood** to mean the lives of people, by association with the way people's blood may be shed when they are killed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "killed innocent people"

See: Metonymy

**Joel 3:19 (#4)****"in their land"**

The word **their** could refer to: (1) **the sons of Judah**, and would mean that the violence was done in Judah. Alternate translation: "in the land of Judah" or (2) **Egypt** and **Edom**, and would mean that the violence was done in those countries. Alternate translation: "in their lands"

See: Pronouns — When to Use Them

**Joel 3:20 (#1)****"Judah"**

Yahweh is using the term **Judah** by association to mean the people living in Judah. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the people of Judah"

See: Metonymy

**Joel 3:20 (#2)****"and Jerusalem to generation and generation"**

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 Jerusalem will dwell to generation and generation"

See: Ellipsis

**Joel 3:20 (#3)****"to generation and generation"**

Like the expression in [2:2](#), this means "for a very long time." Your language may have a comparable expression that you can use in your translation. Alternate translation: "for all generations to come"

See: Idiom

**Joel 3:21 (#1)****"And I will acquit their blood {that} I have not acquitted"**

See the discussion in the General Notes to this chapter of an alternate reading for this phrase. Alternate translation: "And I will avenge their blood {that} I have not avenged"

See: Textual Variants

**Joel 3:21 (#2)****"their blood"**

Yahweh is using the term **blood** to mean the deaths of people, by association with the loss of blood that

usually occurs when people die violently. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “their deaths”

See: Metonymy

### **Joel 3:21 (#3)**

#### **"for Yahweh {is} dwelling in Zion"**

Some versions do not treat this clause as part of the direct quotation of Yahweh in 3:17–21. If a translation of the Bible exists in your region, you may wish to follow the quotation boundaries that it has. If a translation of the Bible does not exist in your region, you may wish to use the same boundaries as the ULT.

See: Direct and Indirect Quotations

### **Joel 3:21 (#4)**

#### **"for Yahweh {is} dwelling in Zion"**

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: “for I am dwelling in Zion”

See: First, Second or Third Person