



# **unfoldingWord® Translation Notes**

## **2 Thessalonians**

**Version 58**

[en]

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## **unfoldingWord® Translation Notes**

**Date:** 2022-03-19

**Version:** 58

**Published by:** unfoldingWord

## **unfoldingWord® Literal Text**

**Date:** 2022-03-18

**Version:** 33

**Published by:** unfoldingWord

## **unfoldingWord® Hebrew Bible**

**Date:** 2021-09-07

**Version:** 2.1.23

**Published by:** unfoldingWord

## **unfoldingWord® Greek New Testament**

**Date:** 2022-03-19

**Version:** 0.23

**Published by:** unfoldingWord

## **unfoldingWord® Translation Academy**

**Date:** 2022-03-16

**Version:** 25

**Published by:** unfoldingWord®

## **unfoldingWord® Translation Words**

**Date:** 2022-03-16

**Version:** 28

**Published by:** unfoldingWord

## **unfoldingWord® Translation Words Links**

**Date:** 2022-03-19

**Version:** 10

**Published by:** unfoldingWord

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# Table of Contents

<b>unfoldingWord® Translation Notes</b>	<b>5</b>
2 Thessalonians	5
Introduction to 2 Thessalonians	6
2 Thessalonians 1	8
2 Thessalonians 2	21
2 Thessalonians 3	39
<b>unfoldingWord® Translation Academy</b>	<b>58</b>
Abstract Nouns	59
Active or Passive	61
Assumed Knowledge and Implicit Information	64
Double Negatives	67
Doublet	69
Ellipsis	71
Exclusive and Inclusive 'We'	74
Forms of You	76
How to Translate Names	77
Hyperbole	81
Idiom	85
Merism	87
Metaphor	89
Metonymy	95
Reflexive Pronouns	97
Rhetorical Question	100
Synecdoche	103
Textual Variants	105
When Masculine Words Include Women	107
<b>unfoldingWord® Translation Words</b>	<b>109</b>
antichrist	110
believe, believer, belief, unbeliever, unbelief	111
repent, repentance	114
sin, sinful, sinner, sinning	116
<b>Contributors</b>	<b>118</b>
unfoldingWord® Translation Notes Contributors	118
unfoldingWord® Literal Text Contributors	124
unfoldingWord® Translation Academy Contributors	125
unfoldingWord® Translation Words Contributors	126
unfoldingWord® Translation Words Links Contributors	126



# **unfoldingWord® Translation Notes**

## **2 Thessalonians**

## Introduction to 2 Thessalonians

### Part 1: General Introduction

#### Outline of the Book of 2 Thessalonians

Greetings and thanksgiving (1:1-3)

Christians suffering from persecution

- They are worthy of the kingdom of God and of his promise of relief from trials (1:4-7)
- God will judge those who persecute Christians (1:8-12)

Some believers' misunderstanding about the second coming of Christ

- Christ's return has not yet happened (2:1-2)
- Instruction about the events that will precede the return of Christ (2:3-12)

Paul's confidence that God will save the Thessalonian Christians

- His call to "stand firm" (2:13-15)
- His prayer that God will comfort them (2:16-17)

Paul requests that the Thessalonian believers pray for him (3:1-5)

Paul give commands about idle believers (3:6-15)

Closing (3:16-17)

#### Who wrote 2 Thessalonians?

Paul wrote 2 Thessalonians. He was from the city of Tarsus. He had been known as Saul in his early life. Before becoming a Christian, Paul was a Pharisee. He persecuted Christians. After he became a Christian, he traveled several times throughout the Roman Empire telling people about Jesus.

Paul wrote this letter while staying in the city of Corinth.

#### What is the Book of 2 Thessalonians about?

Paul wrote this letter to the believers in the city of Thessalonica. He encouraged the believers because they were being persecuted. He told them to continue living in a way that pleased God. And he wanted to teach them again about Christ's return.

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

Translators may choose to call this book by its traditional title, "2 Thessalonians" or "Second Thessalonians." Or they may choose a clearer title, such as "Paul's Second Letter to the Church in Thessalonica," or "The Second Letter to the Christians in Thessalonica." (See: [How to Translate Names](#))

### Part 2: Important Religious and Cultural Concepts

#### What is the "second coming" of Jesus?

Paul wrote much in this letter about Jesus' eventual return to Earth. When Jesus returns, he will judge all mankind. He will also rule over creation. And he will cause there to be peace everywhere. Paul also explained that a "man of

lawlessness” will come before Christ’s return. This person will obey Satan and cause many people to oppose God. But Jesus will destroy this person when he returns.

## Part 3: Important Translation Issues

### What did Paul mean by the expression “in Christ,” “in the Lord,” etc.?

Paul meant to express the idea of a very close union with Christ and the believers. Please see the introduction to the Book of Romans for more details about this kind of expression.

### What are the major issues in the text of the Book of 2 Thessalonians?

For the following verses, modern versions of the Bible differ from older versions. The ULT text has the modern reading and puts the older reading in a footnote. If a translation of the Bible exists in the general region, translators should consider using the reading found in those versions. If not, translators are advised to follow the modern reading. \* “and the man of lawlessness is revealed” (2:3). The ULT, UST, and most modern versions read this way. Older versions have, “and the man of sin is revealed.” \* “For God chose you as the firstfruits for salvation” (2:13) The ULT, UST, and some other versions read this way. Other versions have, “For God chose you from the first for salvation.”

(See: [Textual Variants](#))

## 2 Thessalonians 1

### 2 Thessalonians 1 General Notes

#### Structure and formatting

Verses 1-2 formally introduce this letter. Letters in the ancient Near East commonly had introductions of this type.

#### Other possible translation difficulties in this chapter

##### Paradox

A paradox is a true statement that appears to describe something impossible. A paradox occurs in verses 4-5: “We talk about your patience and faith in all your persecutions. We talk about the afflictions that you endure. This is a sign of God’s righteous judgment.” People would not normally think that believing in God while being persecuted is a sign of God’s righteous judgment. But in verses 5-10, Paul explains how God will reward those who believe in him and how he will judge those who afflict them. ([2 Thessalonians 1:4-5](#))



## 2 Thessalonians 1:1

### General Information:

Paul is the author of this letter, but he includes Silvanus and Timothy as senders of the letter. He begins by greeting the church at Thessalonica.

#### ULT

<sup>1</sup> Paul and Silvanus and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ.

### General Information:

The words “we” and “us” refer to Paul, Silvanus, and Timothy, unless otherwise noted. (See: [Exclusive and Inclusive ‘We’](#))

### General Information:

The word “you” is plural and refers to the believers at the church of Thessalonica. (See: [Forms of You](#))

### Silvanus (ULT)

**Silvanus** is the Latin form of “Silas.” He is the same person listed in the book of Acts as Paul’s fellow traveler.

## 2 Thessalonians 1:2

### Grace to you (ULT)

Paul commonly uses this greeting in his letters.

#### ULT

<sup>2</sup> Grace to you and peace from God the Father and the Lord Jesus Christ.

## 2 Thessalonians 1:3

### General Information:

Paul gives thanks for the believers in Thessalonica.

### We ought always to give thanks to God (ULT)

Paul uses **always** as a generalization meaning “often” or “regularly.” The sentence emphasizes the greatness of what God is doing in the lives of the Thessalonian believers. Alternate translation: “We should often give thanks to God” (See: [Hyperbole](#))

#### ULT

<sup>3</sup> We ought always to give thanks to God for you, brothers, just as it is fitting, because your faith is increasing greatly, and the love of each one of you all for one another is increasing;

### brothers (ULT)

Here, **brothers** means fellow Christians, including both men and women. Alternate translation: “brothers and sisters” (See: [When Masculine Words Include Women](#))

### just as it is fitting (ULT)

“for it is the right thing to do”

### you...faith...love of each one...all for one another is increasing (ULT)

“you sincerely love one another more and more”

### one another (ULT)

Here, **one another** means fellow Christians.

## 2 Thessalonians 1:4

### we ourselves (ULT)

Here, **ourselves** is used to emphasize Paul's boasting. (See: [Reflexive Pronouns](#))

#### ULT

<sup>4</sup> so that we ourselves boast in you among the churches of God about your endurance and faith in all your persecutions and afflictions that you endure,

## 2 Thessalonians 1:5

### for you to be considered worthy of the kingdom of God (ULT)

You can state this in active form. Alternate translation: “that God will consider you worthy to be part of his kingdom” (See: [Active or Passive](#))

#### ULT

<sup>5</sup> evidence of the righteous judgment of God, for you to be considered worthy of the kingdom of God, for which you also suffer;

## 2 Thessalonians 1:6

### Connecting Statement:

As Paul continues, he talks about God being just.

### if indeed {it is} righteous for God (ULT)

“for God is certainly right” or “because God is just”

#### ULT

<sup>6</sup> if indeed {it is} righteous for God to return affliction to those who are afflicting you,

### for God to return affliction to those who are afflicting you (ULT)

Here, **to return** is a metaphor that means to cause someone to experience the same thing they did to someone else. Alternate translation: “for God to afflict those who are afflicting you” (See: [Metaphor](#))

## 2 Thessalonians 1:7

### and...to you...relief (ULT)

These words continue the description of what God is right “to return” to people (verse 6). This is a metaphor that means to cause someone to experience the same thing they did to someone else. Alternate translation: “and to relieve you” (See: [Metaphor](#))

#### ULT

<sup>7</sup> and relief to you who are being afflicted with us at the revealing of the Lord Jesus from heaven with his mighty angels,

### to you...relief (ULT)

You can make it explicit that God is the one who provides relief. Alternate translation: “for God to provide relief to you” (See: [Ellipsis](#))

### his mighty angels (ULT)

“his powerful angels”

## 2 Thessalonians 1:8

### in flaming fire taking vengeance on those who have not known God (ULT)

“he will punish with blazing fire those who do not know God” or  
“then with blazing fire he will punish those who do not know God”

#### ULT

<sup>8</sup> in flaming fire taking vengeance on those who have not known God and on those who are not obeying the gospel of our Lord Jesus,



## 2 Thessalonians 1:9

### who will pay the penalty—eternal destruction (ULT)

Here, **who** refers to the people who do not obey the gospel. You can state this in active form. Alternate translation: “the Lord will punish them with eternal destruction” (See: [Active or Passive](#))

#### ULT

<sup>9</sup> who will pay the penalty—eternal destruction away from the face of the Lord and from the glory of his power,

## 2 Thessalonians 1:10

### when he comes...that day...by (ULT)

Here, **that day** is the day when Jesus will return to the world.

### to be glorified by his saints and to be marveled at by all those who have believed (ULT)

You can state this in active form. Alternate translation: “when his people will glorify him and all those who believed will stand in awe of him” (See: [Active or Passive](#))

#### ULT

**10** when he comes on that day to be glorified by his saints and to be marveled at by all those who have believed, for our testimony to you has been believed.

## 2 Thessalonians 1:11

### we also pray always for you (ULT)

Paul is using **always** as an exaggeration in order to emphasize how often he prays for them. Alternate translation: “we also pray regularly for you” or “we continue to pray for you” (See: [Hyperbole](#))

### of the calling (ULT)

Here, **calling** refers to God appointing or choosing people to be his children and servants, and to proclaim his message of salvation through Jesus.

### he may fulfill every desire of goodness (ULT)

“he would make you able to do good in every way that you desire”

#### ULT

**11** For this we also pray always for you, so that our God may consider you worthy of the calling and he may fulfill every desire of goodness and work of faith in power

## 2 Thessalonians 1:12

**so that the name of our Lord Jesus might be glorified in you (ULT)**

You can state this in active form. Alternate translation: “so that you would glorify the name of our Lord Jesus” (See: [Active or Passive](#))

**and you in him (ULT)**

You can state this in active form. Alternate translation: “and Jesus will glorify you” (See: [Active or Passive](#))

**of our Lord...according to the grace...of...God (ULT)**

“because of God’s grace”

### ULT

<sup>12</sup> so that the name of our Lord Jesus might be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

## 2 Thessalonians 2

### 2 Thessalonians 2 General Notes

#### Special concepts in this chapter

##### “Being gathered together to be with him”

This passage refers to a time when Jesus calls to himself those who have believed in him. Scholars differ on whether or not this refers to Christ’s final glorious return. (See: [believe](#), [believer](#), [belief](#), [unbeliever](#), [unbelief](#))

##### Man of lawlessness

This is the same as “son of destruction” and “lawless one” in this chapter. Paul associates him with Satan actively working in the world. (See: [antichrist](#))

##### Sits in the temple of God

Paul could be referring to the Jerusalem temple that the Romans destroyed several years after he wrote this letter. Or he could be referring to a future physical temple, or to the church as the spiritual temple of God. (See: [Assumed Knowledge and Implicit Information](#))

## 2 Thessalonians 2:1

### General Information:

Paul exhorts believers not to be deceived about the day Jesus will come back.

### Now (ULT)

The word **Now** marks a change of topic in Paul's instructions.

### brothers (ULT)

Here, **brothers** means fellow Christians, including both men and women. Alternate translation: "brothers and sisters" (See: [When Masculine Words Include Women](#))

### ULT

<sup>1</sup> Now about the coming of our Lord Jesus Christ and our gathering to him, we ask you, brothers,

## 2 Thessalonians 2:2

**for you not to be quickly shaken in {your} mind and not to be troubled (ULT)**

“so that you do not easily let yourselves be disturbed in your thinking”

**by a spirit, nor by a word, nor by a letter as if from us**

“by a spirit or a spoken word or by written letter that pretends to be coming from us”

**as if...that (ULT)**

“saying that”

**your...the day of...Lord (ULT)**

Here, **the day of the Lord** refers to the time when Jesus will come back to the earth for all believers.

### ULT

<sup>2</sup> for you not to be quickly shaken in {your} mind and not to be troubled either by a spirit or by a word or by a letter as if from us, as if that the day of the Lord has already come.

## 2 Thessalonians 2:3

### General Information:

Paul teaches about the man of lawlessness.

### it may not come (ULT)

“the day of the Lord will not come”

### the apostacy (ULT)

Here, **the apostacy** refers to a future time when many people will turn away from God.

### the man of lawlessness may be revealed (ULT)

You can state this in active form. Alternate translation: “God reveals the man of lawlessness” (See: [Active or Passive](#))

### the son of destruction (ULT)

Paul speaks of **destruction** as a person who bore a **son** whose goal is to totally destroy everything. Alternate translation: “the one who destroys everything he can” (See: [Metaphor](#))

#### ULT

<sup>3</sup> May no one deceive you in any way, for it may not come unless first the apostacy and the man of lawlessness may be revealed, the son of destruction, [\[1\]](#)



## 2 Thessalonians 2:4

### everything being called god or an object of worship (ULT)

You can state this in active form. Alternate translation: “everything that people consider to be God or everything that people worship” (See: [Active or Passive](#))

### showing that he himself is God (ULT)

“showing himself as God”

#### ULT

<sup>4</sup> the one who opposes and exalts himself against everything being called god or an object of worship. As a result, he sits in the temple of God, showing that he himself is God.

## 2 Thessalonians 2:5

### Do you not remember...these things (ULT)

Paul uses a rhetorical question to remind them of his teaching when he was with them previously. This can be expressed as a statement. Alternate translation: "I am sure you remember ... these things."  
(See: [Rhetorical Question](#))

#### ULT

<sup>5</sup> Do you not remember that, still being with you, I was telling you these things?

### these things (ULT)

Here, **these things** refers to the return of Jesus, the day of the Lord, and the man of lawlessness.

## 2 Thessalonians 2:6

### his revealing in his time (ULT)

You can state this in active form. Alternate translation: "God will reveal the man of lawlessness when the time is right" (See: [Active or Passive](#))

#### ULT

<sup>6</sup> And now you know what is restraining him, until his revealing in his time.

## 2 Thessalonians 2:7

### mystery...of lawlessness (ULT)

Here, **the mystery of lawlessness** refers to a sacred secret that only God knows.

### the one who restrains him (ULT)

To restrain someone is to hold them back or to keep them from doing what they want to do.

#### ULT

<sup>7</sup> For the mystery of lawlessness is already working, but the one who restrains him now will do so until he might be out of the way,

## 2 Thessalonians 2:8

### and then the lawless one will be revealed (ULT)

You can state this in active form. Alternate translation: “and then God will allow the lawless one to show himself” (See: [Active or Passive](#))

### with the breath of his mouth (ULT)

Here, **breath** represents the power of God. Alternate translation: “by the power of his spoken word” (See: [Metonymy](#))

### and...his...will bring to nothing by the appearance of...coming (ULT)

When Jesus returns to earth and shows himself, he will defeat the **lawless one**.

#### ULT

<sup>8</sup> and then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth, and will bring to nothing by the appearance of his coming,

## 2 Thessalonians 2:9

**with all power, and signs, and false wonders**

“with all kinds of power, and signs, and false wonders”

### ULT

<sup>9</sup> the arrival of whom is according to the work of Satan in all power and signs and false wonders

## 2 Thessalonians 2:10

### in all deceit of unrighteousness (ULT)

This person will use every sort of evil to deceive people to believe in him instead of God.

### to those who are perishing (ULT)

This man who is given power by Satan will deceive everyone who did not believe in Jesus.

### who are perishing (ULT)

Here, **perishing** has the concept of everlasting or eternal destruction.

#### ULT

**10** and in all deceit of unrighteousness to those who are perishing, because of which they did not receive the love of the truth for them to be saved.

## 2 Thessalonians 2:11

### because of this (ULT)

“because the people do not love the truth”

### God is sending to them a working of error for them to believe the lie (ULT)

Paul is speaking of **God** allowing something to happen to people as if he is **sending them** something. Alternate translation: “God is allowing the man of lawlessness to deceive them” (See: [Metaphor](#))

#### ULT

**11** And because of this, God is sending to them a working of error for them to believe the lie



## 2 Thessalonians 2:12

### they might all be judged (ULT)

You can state this in active form. Alternate translation: "God will judge all of them" (See: [Active or Passive](#))

### those who have not believed the truth, but have taken pleasure in unrighteousness

"those who took pleasure in unrighteousness because they did not believe the truth"

#### ULT

<sup>12</sup> so that they might all be judged, those who have not believed the truth, but have taken pleasure in unrighteousness.

## 2 Thessalonians 2:13

### General Information:

Paul gives thanks to God for the believers and encourages them.

### Connecting Statement:

Paul now changes topics.

### Now (ULT)

Paul here uses the word **Now** to mark a change in topic.

### we...ought...to give thanks...always (ULT)

The word **always** is a generalization. Alternate translation: “we should continually give thanks” (See: [Hyperbole](#))

### we...ought (ULT)

Here, **we** refers to Paul, Silvanus, and Timothy.

### brothers having been loved by the Lord (ULT)

You can state this in active form. Alternate translation: “for the Lord loves you, brothers” (See: [Active or Passive](#))

### brothers (ULT)

Here, **brothers** means fellow Christians, including both men and women. Alternate translation: “brothers and sisters” (See: [When Masculine Words Include Women](#))

### as firstfruits for salvation in sanctification of the Spirit and belief in the truth (ULT)

Being among the first people to be saved is spoken of as if the Thessalonian believers are **firstfruits**. (See: [Metaphor](#))

### as firstfruits for salvation in sanctification of the Spirit and belief in the truth (ULT)

You can change the abstract nouns **salvation**, **sanctification**, **belief**, and **truth** into verbal forms. Alternate translation: “to be among the first people who believe what is true, and whom God has saved and set apart for himself by his Spirit” (See: [Abstract Nouns](#))

#### ULT

**13** Now we ought always to give thanks to God for you, brothers having been loved by the Lord. For God chose you as firstfruits for salvation in sanctification of the Spirit and belief in the truth. <sup>[2]</sup>

## 2 Thessalonians 2:14

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

### ULT

<sup>14</sup> He called you to this through our gospel, to the acquiring of the glory of our Lord Jesus Christ.

## 2 Thessalonians 2:15

### So then, brothers, stand firm (ULT)

Paul exhorts the believers to hold fast to their faith in Jesus.

### hold tight to the traditions (ULT)

Here, **traditions** refers to the truths of Christ that Paul and the other apostles taught. Paul speaks of them as if his readers could hold on to them with their hands. Alternate translation: “remember the traditions” or “believe the truths” (See: [Metaphor](#))

### you were taught (ULT)

You can state this in active form. Alternate translation: “we have taught you” (See: [Active or Passive](#))

### whether by word or by our letter (ULT)

Here, **by word** is a synecdoche for “by instructions” or “by teachings.” (See: [Synecdoche](#))

### whether by word or by our letter (ULT)

You can make clear the implicit information that **by word** means to speak to them personally. Alternate translation: “whether by what we taught you in person or by what we wrote to you in a letter” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**15** So then, brothers, stand firm and hold tight to the traditions that you were taught, whether by word or by our letter.

## 2 Thessalonians 2:16

### Connecting Statement:

Paul ends with a blessing from God.

### Now (ULT)

Paul here uses the word **Now** to mark a change in topic.

### our Lord...who loved us and gave us (ULT)

The words **our** and **us** refer to all believers. (See: [Exclusive and Inclusive 'We'](#))

### himself...our...Lord...Jesus Christ (ULT)

Here, **himself** gives additional emphasis to the phrase **Lord Jesus Christ**. (See: [Reflexive Pronouns](#))

#### ULT

**16** Now our Lord Jesus Christ himself,  
and God our Father who loved us and  
gave us eternal comfort and good hope  
through grace,

## 2 Thessalonians 2:17

### may he comfort and strengthen your hearts (ULT)

Here, **hearts** represents the seat of emotions. Alternate translation: “may he comfort you and strengthen you” (See: [Metonymy](#))

### and...every good work...word (ULT)

“every good thing you do and say”

#### ULT

<sup>17</sup> may he comfort and strengthen your hearts in every good work and word.

## 2 Thessalonians 3

### 2 Thessalonians 3 General Notes

### Special concepts in this chapter

#### Idle and lazy persons

In Thessalonica, there apparently was a problem with people in the church who were able to work but refused to do so. (See: [Assumed Knowledge and Implicit Information](#))

#### What should you do if your brother sins?

In this chapter, Paul teaches that Christians need to live in a way that honors God. Christians should also encourage one another and hold each other accountable for what they do. The church is also responsible for encouraging believers to repent if they sin. (See: [repent, repentance](#) and [sin, sinful, sinner, sinning](#))

## 2 Thessalonians 3:1

### General Information:

Paul asks the believers to pray for him and his companions.

### Finally (ULT)

Paul uses the word **Finally** to mark a change in topic.

#### ULT

<sup>1</sup> Finally, brothers, pray for us so that the word of the Lord might run and might be glorified, just as also with you,

### brothers (ULT)

Here, **brothers** means fellow Christians, including both men and women. Alternate translation: “brothers and sisters” (See: [When Masculine Words Include Women](#))

### so that the word of the Lord might run and might be glorified, just as also with you (ULT)

Paul speaks of God’s **word** spreading as if it were running from place to place. (See: [Metaphor](#))

### so that the word of the Lord might run and might be glorified, just as also with you (ULT)

You can state this in active form. Alternate translation: “that more and more people will soon hear our message about our Lord Jesus and honor it, as happened with you” (See: [Active or Passive](#))



## 2 Thessalonians 3:2

### we might be rescued (ULT)

You can state this in active form. Alternate translation: “God may save us” or “God may rescue us” (See: [Active or Passive](#))

### for not everyone {has} faith (ULT)

“for many people do not believe in Jesus”

#### ULT

<sup>2</sup> and so that we might be rescued from the perverse and evil men, for not everyone {has} faith.

## 2 Thessalonians 3:3

### who will strengthen (ULT)

“who will strengthen”

### the evil one (ULT)

“Satan”

#### ULT

<sup>3</sup> But the Lord is faithful, who will strengthen and keep you from the evil one.

## 2 Thessalonians 3:4

### we are confident (ULT)

“we have faith” or “we trust”

#### ULT

<sup>4</sup> Now we are confident in the Lord about you that you are doing and will do the things we command.

## 2 Thessalonians 3:5

### the...may...Lord direct your hearts (ULT)

Here, **hearts** is a metonym for a person's thoughts or mind.  
Alternate translation: "may the Lord cause you to understand" (See: [Metonymy](#))

#### ULT

<sup>5</sup> Now may the Lord direct your hearts to the love of God and to the endurance of Christ.

### to the love of God and to the endurance of Christ (ULT)

Paul speaks of God's **love** and Christ's **endurance** as if they were destinations on a path. Alternate translation: "to know how much God loves you and how much Christ has endured for you" (See: [Metaphor](#))

## 2 Thessalonians 3:6

### General Information:

Paul gives the believers some final instructions about working and not being idle.

### Now (ULT)

Paul here uses the word **Now** to mark a change in topic.

### brothers (ULT)

Here, **brothers** means fellow Christians, including both men and women. Alternate translation: “brothers and sisters” (See: [When Masculine Words Include Women](#))

### in the name of our Lord Jesus Christ (ULT)

Here, **name** is a metonym for the person of Jesus Christ. Alternate translation: “as if our Lord Jesus Christ himself were speaking” (See: [Metonymy](#))

### of our Lord (ULT)

Here, **our** refers to all believers. (See: [Exclusive and Inclusive ‘We’](#))

### ULT

**6** Now we command you, brothers, in the name of our Lord Jesus Christ, for you to keep away from every brother who walks disorderly and not according to the traditions which you received from us.

## 2 Thessalonians 3:7

### to imitate us (ULT)

“to act the way that my fellow workers and I act”

### we did not behave disorderly among you (ULT)

#### ULT

<sup>7</sup> For you yourselves know in what manner it is necessary to imitate us, because we did not behave disorderly among you,

Paul uses a double negative to emphasize the positive. You can state this as a positive. Alternate translation: “we lived among you as those who had much discipline” (See: [Double Negatives](#))

## 2 Thessalonians 3:8

### working night and day (ULT)

Here, **night and day** are a merism and they mean “all the time.”  
Alternate translation: “working during the night and during the day”  
or “working all the time” (See: [Merism](#))

#### ULT

<sup>8</sup> nor did we eat bread from anyone for free, but, working night and day in toil and hardship not to burden any of you,

### in toil and hardship (ULT)

Paul emphasizes how hard his circumstances were. The word **toil** implies work that requires great effort. The word **hardship** implies they endured pain and suffering. Alternate translation: “in very difficult circumstances” (See: [Doublet](#))

## 2 Thessalonians 3:9

### not because we do not have authority, but (ULT)

Paul uses a double negative to emphasize the positive. You can state this as a positive. Alternate translation: “and we certainly have the right to receive food from you, but instead we worked for our food” (See: [Double Negatives](#))

#### ULT

<sup>9</sup> not because we do not have authority, but in order that we might offer ourselves {as} an example to you to imitate us.



## 2 Thessalonians 3:10

### **If anyone is not willing to work, do not even let him eat (ULT)**

You can state this in positive form. Alternate translation: "If a person wants to eat, he must work" (See: [Double Negatives](#))

#### **ULT**

<sup>10</sup> For even when we were with you, we were commanding you this, "If anyone is not willing to work, do not even let him eat."

## 2 Thessalonians 3:11

### some who are walking...idly (ULT)

Here, **walking** stands for behavior in life. Alternate translation: "some who are living idle lives" or "some who are being lazy" (See: [Metaphor](#))

### but meddling (ULT)

Meddlers are people who interfere in the affairs of others without being asked to help.

#### ULT

**11** For we hear about some who are walking idly among you, not working, but meddling.

## 2 Thessalonians 3:12

### with quietness (ULT)

Paul exhorts the meddlers to stop getting involved in other people's affairs. Alternate translation: "in a quiet, peaceful, and mild manner"

#### ULT

**12** But such ones we are commanding and exhorting in the Lord Jesus Christ, that working with quietness, they might eat their own bread.

## 2 Thessalonians 3:13

### But (ULT)

Paul here uses the word **But** to contrast the lazy believers with the hardworking believers.

#### ULT

**13** But you, brothers, do not become weary in doing what is right.

### you (ULT)

The word **you** refers to all the Thessalonian believers. (See: [Forms of You](#))

### brothers (ULT)

Here, **brothers** means fellow Christians, including both men and women. Alternate translation: “brothers and sisters” (See: [When Masculine Words Include Women](#))

## 2 Thessalonians 3:14

### if...anyone does not obey our word (ULT)

“if anyone does not obey our instructions”

### note this one (ULT)

Paul wants the Thessalonians to notice who this person is. Alternate translation: “publicly identify that person” (See: [Idiom](#))

### so that he may be put to shame (ULT)

Paul instructs believers to shun lazy believers as a disciplinary action.

#### ULT

**14** Now if anyone does not obey our word through the letter, note this one— not to associate with him, so that he may be put to shame.

## 2 Thessalonians 3:15

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

### ULT

<sup>15</sup> And do not consider him as an enemy, but warn him as a brother.

## 2 Thessalonians 3:16

### General Information:

Paul makes closing remarks to the believers at Thessalonica.

**himself...may the Lord of peace...give you (ULT)**

#### ULT

**16** Now may the Lord of peace himself give you peace through all in every way. The Lord be with you all.

You can make explicit that this is Paul's prayer for the Thessalonians. Alternate translation: "I pray that the Lord of peace himself gives you" (See: [Assumed Knowledge and Implicit Information](#))

**himself...the Lord of peace (ULT)**

Here, **himself** emphasizes that the Lord will personally give peace to believers. (See: [Reflexive Pronouns](#))

## 2 Thessalonians 3:17

**This greeting is in my own hand—Paul—which is a sign in every letter. In this manner I write (ULT)**

“I, Paul, write this greeting with my own hand, which I do in every letter, as a sign that this letter is truly from me”

**In this manner I write (ULT)**

Paul makes it clear that this letter is from him and is not a forgery.

### ULT

<sup>17</sup> This greeting is in my own hand—Paul—which is a sign in every letter. In this manner I write.



## 2 Thessalonians 3:18

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

**ULT**

**18** The grace of our Lord Jesus Christ  
{be} with you all.



# **unfoldingWord® Translation Academy**

**Version 25**

# Abstract Nouns

## Description

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

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

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

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

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

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

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

## Reason This Is a Translation Issue

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

## Examples From the Bible

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

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

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

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

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

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

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

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

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

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

## Translation Strategies

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

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

## Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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

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

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

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

(Go back to: [2 Thessalonians 2:13](#))

## Active or Passive

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

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

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

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

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

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

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

## Description

Some languages have both active and passive forms of sentences.

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

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

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

## Reasons This Is a Translation Issue

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

## Purposes for the Passive

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

## Translation Principles Regarding the Passive

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

## Examples From the Bible

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

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

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

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

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

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

## Translation Strategies

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

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

## Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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

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

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

Next we recommend you learn about:

[Abstract Nouns](#)

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

(Go back to: [2 Thessalonians 1:5](#); [1:9](#); [1:10](#); [1:12](#); [2:3](#); [2:4](#); [2:6](#); [2:8](#); [2:12](#); [2:13](#); [2:15](#); [3:1](#); [3:2](#))

## Assumed Knowledge and Implicit Information

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

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

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

### Description

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

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

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

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

### Reasons This Is a Translation Issue

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

### Examples From the Bible

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

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

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

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



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

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

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

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

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

## Translation Strategies

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

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

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

## Examples of Translation Strategies Applied

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

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

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

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

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

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

>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Next we recommend you learn about:

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

(Go back to: [2 Thessalonians 2 General Notes](#); [2:15](#); [Notes](#); [3:16](#))

# Double Negatives

A double negative occurs when a clause has two words that each express the meaning of “not.” Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

This page answers the question: *What are double negatives?*

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

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

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

## Description

Negative words are words that have in them the meaning “not.” Examples in English are “no,” “not,” “none,” “no one,” “nothing,” “nowhere,” “never,” “nor,” “neither,” and “without.” Also, some words have prefixes or suffixes that mean “not,” such as the bolded parts of these words: “**un**happy,” “**im**possible,” and “**useless**.” Some other kinds of words also have a negative meaning, such as “lack” or “reject,” or even “fight” or “evil.”

A double negative occurs when a clause has two words that each have a negative meaning.

We did this **not** because we have **no** authority ... (2 Thessalonians 3:9a ULT)

And this was **not** done **without** an oath! (Hebrews 7:20a ULT)

Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

## Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The Spanish sentence, “No vi a nadie,” literally says “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” The two negatives are seen as in agreement with each other, and the sentence means, “I did not see anyone.”
- In some languages, a second negative cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages the double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, such as the languages of the Bible, the double negative can create a positive sentence, and often strengthens the statement. So, “He is not unintelligent” can mean “He is intelligent” or “He is very intelligent.”

To translate sentences with double negatives accurately and clearly in your language, you need to know what a double negative means in the Bible and how to express the same idea in your language.

## Examples From the Bible

... in order **not** to be **un**fruitful. (Titus 3:14b ULT)

This means “so that they will be fruitful.”

All things were made through him and **without** him there was **not** one thing made that has been made. (John 1:3 ULT)

By using a double negative, John emphasized that the Son of God created absolutely everything. The double negative makes a stronger statement than the simple positive.

## Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

- (1) If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
- (2) If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely” or “absolutely.”

## Examples of Translation Strategies Applied

- (1) If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)

“For we have a high priest who can feel sympathy for our weaknesses.”

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

“... so that they may be fruitful.”

- (2) If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely” or “absolutely.”

Be sure of this—the wicked person will **not** go **unpunished**. (Proverbs 11:21a ULT)

“Be sure of this—wicked people will **certainly** be punished.”

All things were made through him and **without** him there was **not** one thing made that has been made. (John 1:3 ULT)

“All things were made through him. He made **absolutely** everything that has been made.”

Next we recommend you learn about:

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

(Go back to: [2 Thessalonians 3:7](#); [3:9](#); [3:10](#))

# Doublet

## Description

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

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

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

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

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

## Reason This Is a Translation Issue

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

## Examples From the Bible

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

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

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

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

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

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

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

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

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

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

## Translation Strategies

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

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

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

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

## Translation Strategies Applied

(1) Translate only one of the words.

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

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

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

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

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

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

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

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

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

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

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

(Go back to: [2 Thessalonians 3:8](#))

# Ellipsis

## Description

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

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

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

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

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

## Two Types of Ellipsis

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

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

## Reason This Is a Translation Issue

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

## Examples From the Bible

### Relative Ellipsis

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

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

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

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

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

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

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

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

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

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

## Absolute Ellipsis

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

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

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

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

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

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

## Translation Strategies

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

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

## Examples of Translation Strategies Applied

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

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

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

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

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

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



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

(Go back to: [2 Thessalonians 1:7](#))

# Exclusive and Inclusive 'We'

## Description

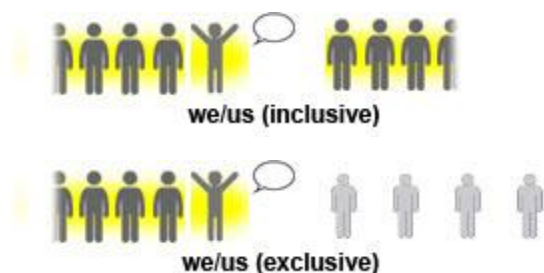
Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

This page answers the question: *What are the exclusive and inclusive forms of "we"?*

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

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

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.



## Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

## Examples From the Bible

### Exclusive

They said, "There are not more than five loaves of bread and two fish with **us**—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

**We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

## Inclusive

The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Next we recommend you learn about:

[When Masculine Words Include Women](#)

(Go back to: [2 Thessalonians 1:1](#); [2:16](#); [3:6](#))

# Forms of You

## Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

This page answers the question: *What are the different forms of you?*

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

[[rc://en/ta/man/translate/figs-yousingular]]  
[[rc://en/ta/man/translate/figs-youdual]]

You may also want to watch the video at [https://ufw.io/figs\\_younum](https://ufw.io/figs_younum).

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- Singular Pronouns that Refer to Groups

## Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at [https://ufw.io/figs\\_youform](https://ufw.io/figs_youform).

For help with translating these, we suggest you read:

- Forms of “You” — Formal or Informal

(Go back to: [2 Thessalonians 1:1](#); [3:13](#))

# How to Translate Names

## Description

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

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

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

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

## Meaning of names

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

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

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

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

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

## Reasons This Is a Translation Issue

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

## Examples From the Bible

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

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

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

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

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

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

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

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

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

## Translation Strategies

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

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

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

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.

(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

## Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The footnote would look like:

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

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

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

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

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

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

a young man named **Saul**

The footnote would look like:

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

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

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

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

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

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

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

The footnote would look like:

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

Next we recommend you learn about:

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

(Go back to: [Introduction to 2 Thessalonians](#))



# Hyperbole

## Description

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

It rains here every night.

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

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

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

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

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

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

## Hyperbole

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

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

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

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

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

## Generalization

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

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

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

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

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

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

## Reason This Is a Translation Issue

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

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

## Examples From the Bible

### Examples of Hyperbole

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

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

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

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

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

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

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

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

### Examples of Generalization

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

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

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

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

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

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

## Caution

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

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

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

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

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

## Translation Strategies

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

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

## Examples of Translation Strategies Applied

- (1) Express the meaning without the exaggeration.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Go back to: [2 Thessalonians 1:3](#); [1:11](#); [2:13](#))

## Idiom

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

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

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

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

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

## Description

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

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

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

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

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

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

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

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

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

## Reasons This Is a Translation Issue

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

## Examples From the Bible

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

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

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

This means, "The Israelites went out defiantly."

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

This means, "the one who helps me."

## Translation Strategies

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

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

## Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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

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

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

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

■ I am crying my **eyes out**

(Go back to: [2 Thessalonians 3:14](#))

# Merism

## Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

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

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

"I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)

I am **the alpha and the omega, the first and the last, the beginning and the end**. (Revelation 22:13, ULT)

**Alpha and omega** are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

... I praise you, Father, Lord of **heaven and earth** ..., (Matthew 11:25b ULT)

**Heaven and earth** is a merism that includes everything that exists.

## Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

## Examples From the Bible

**From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

## Translation Strategies

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

- (1) Identify what the merism refers to without mentioning the parts.
- (2) Identify what the merism refers to and include the parts.

## Examples of Translation Strategies Applied

- (1) Identify what the merism refers to without mentioning the parts.

I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

I praise you, Father, Lord of **everything**.

**From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

**In all places**, people should praise Yahweh's name.

(2) Identify what the merism refers to and include the parts.

I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)

He will bless **all those** who honor him, regardless of whether they are **young or old**.

(Go back to: [2 Thessalonians 3:8](#))



# Metaphor

## Description

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

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

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

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

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

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

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

## The Parts of a Metaphor

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

Every metaphor has three parts:

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

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

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

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

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

## Passive Metaphors

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

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

## Patterned Pairs of Concepts Acting as Metaphors

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

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

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

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

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

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

## Active Metaphors

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

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

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

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

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

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

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

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

## Purposes of Metaphor

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

## Reasons This Is a Translation Issue

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

## Translation Principles

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

## Examples From the Bible

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

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

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

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

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

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

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

## Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

- (1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
- (2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
- (3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See Simile.
- (4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.
- (5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
- (6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
- (7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.
- (8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

## Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)

Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart**." (Mark 10:5 ULT)

It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."

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

And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)

Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

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

"And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand."

"And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; may he be praised because he is the rock **under which I can hide from my enemies**. May the God of my salvation be exalted.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)

Saul, Saul, why do you persecute me? You **fight against me and hurt yourself like an ox that kicks against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

I will make you to become **fishers of men**. (Mark 1:17b ULT)

I will make you to become **people who gather men**.  
Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see Biblical Imagery — Common Patterns.

(Go back to: [2 Thessalonians 1:6](#); [1:7](#); [2:3](#); [2:11](#); [2:13](#); [2:15](#); [3:1](#); [3:5](#); [3:11](#))

# Metonymy

## Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

This page answers the question: *What is a metonymy?*

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

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

... and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

## Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

## Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

## Examples From the Bible

The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship," or "reign." This means that God would make him become a king who would follow King David.

Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people and, as a result, he would punish them.

## Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

- (1) Use the metonym along with the name of the thing it represents.
- (2) Use only the name of the thing the metonym represents.

## Examples of Translation Strategies Applied

- (1) Use the metonym along with the name of the thing it represents.

And he took the cup in the same way after the supper, saying, “**This cup** is the new covenant in my blood, which is poured out for you.” (Luke 22:20 ULT)

He took the cup in the same way after supper, saying, “**The wine in this cup** is the new covenant in my blood, which is poured out for you.”

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

- (2) Use the name of the thing the metonym represents.

The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)

“The Lord God will give him **the kingly authority** of his father, David.”

or:

“The Lord God will **make him king** like his ancestor, King David.”

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

“Who warned you to flee from God’s coming **punishment**?”

To learn about some common metonymies, see Biblical Imagery — Common Metonymies.

(Go back to: [2 Thessalonians 2:8](#); [2:17](#); [3:5](#); [3:6](#))



# Reflexive Pronouns

## Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: "myself," "yourself," "himself," "herself," "itself," "ourselves," "yourselves," and "themselves." Other languages may have other ways to show this.

This page answers the question: *What are reflexive pronouns?*

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

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

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

## Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

## Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

## Examples From the Bible

Reflexive pronouns are used to show the same person or thing fills two different roles in a sentence.

If **I** should testify about **myself**, my testimony would not be true. (John 5:31 ULT)

Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

Reflexive pronouns are used to emphasize a person or thing in the sentence.

**Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

Reflexive pronouns are used to show that someone did something alone.

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

Reflexive pronouns are used to show that someone or something was alone.

He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

## Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

- (1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
- (2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
- (3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
- (4) In some languages people show that someone did something alone by using a word like “alone.”
- (5) In some languages people show that something was alone by using a phrase that tells about where it was.

## Examples of Translation Strategies Applied

- (1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

If I should testify about **myself** alone, my testimony would not be true. (John 5:31)

“If I should **self-testify** alone, my testimony would not be true.”

Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)

“Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**.”

- (2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

**He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)

“**It was he who** took our sickness and bore our diseases.”

**Jesus himself** was not baptizing, but his disciples were. (John 4:2)

“**It was not Jesus who** was baptizing, but his disciples were.”

- (3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)

- (4) In some languages people show that someone did something alone by using a word like “alone.”

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)

“When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain.”

- (5) In some languages people show that something was alone by using a phrase that tells about where it was.

He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

“He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it’s own place.**”

(Go back to: [2 Thessalonians 1:4](#); [2:16](#); [3:16](#))

## Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

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

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

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

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

## Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

But those who stood by said, **“Are you insulting the high priest of God?”** (Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

## Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

## Examples From the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

**Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above to remind his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then rebuked his people for forgetting him who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above to show deep emotion. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

**What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden ... (Luke 13:18b-19a ULT)

Jesus used the question above to introduce what he was going to talk about. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

## Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

- (1) Add the answer after the question.
- (2) Change the rhetorical question to a statement or exclamation.
- (3) Change the rhetorical question to a statement, and then follow it with a short question.
- (4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

## Examples of Translation Strategies Applied

- (1) Add the answer after the question.

**Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

**What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)

**This is what the kingdom of God is like.** It is like a mustard seed ...

**Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)

**You should not insult God's high priest!**

**Why did I not die when I came out from the womb?** (Job 3:11a ULT)

**I wish I had died when I came out from the womb!**

**And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)

**How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

**Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)

You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

If your son asks you for a loaf of bread, **would you give him a stone?**

**Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

**What virgin would forget her jewelry, and what bride would forget her veils?** Yet my people have forgotten me for days without number

(Go back to: [2 Thessalonians 2:5](#))

# Synecdoche

## Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

■ **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was very happy about what the Lord was doing, so she said “my soul,” which means the inner, emotional part of herself, to refer to her whole self.

■ So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

## Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

## Example From the Bible

■ Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

“My hands” is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person’s accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

## Translation Strategies

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

(1) State specifically what the synecdoche refers to.

## Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

■ **“My soul** magnifies the Lord.” (Luke 1:46b ULT)

■ **“I** magnify the Lord.”

So **the Pharisees** said to him ... (Mark 2:24a ULT)

■ **A representative of the Pharisees** said to him ...

Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

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

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

I looked on all the deeds that I had accomplished

Next we recommend you learn about:

[Metonymy](#)

[[rc://en/ta/man/translate/bita-part2]]

(Go back to: [2 Thessalonians 2:15](#))



## Textual Variants

### Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*

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

[\[\[rc://en/ta/man/translate/translate-source-text\]\]](#)

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

### Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

<sup>10</sup> See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. <sup>11</sup> <sup>[1]</sup>

<sup>[1]</sup> Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

53 [Then everyone went to his own house ... 11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] <sup>[2]</sup>

<sup>[2]</sup> Some ancient manuscripts include John 7:53-8:11

### Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

- (1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.
- (2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

## Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

<sup>14</sup> He called the crowd again and said to them, "Listen to me, all of you, and understand. <sup>15</sup> There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." <sup>16</sup> <sup>[1]</sup>

<sup>[1]</sup> Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

<sup>14</sup> He called the crowd again and said to them, "Listen to me, all of you, and understand. <sup>15</sup> There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." <sup>16</sup> <sup>[1]</sup>

<sup>[1]</sup> Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

<sup>14</sup> He called the crowd again and said to them, "Listen to me, all of you, and understand. <sup>15</sup> There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. <sup>16</sup> If any man has ears to hear, let him hear." <sup>[1]</sup>

<sup>[1]</sup> Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-chapverse\]\]](#)  
[\[\[rc://en/ta/man/translate/translate-manuscripts\]\]](#)  
[\[\[rc://en/ta/man/translate/translate-terms\]\]](#)  
[\[\[rc://en/ta/man/translate/translate-original\]\]](#)

(Go back to: [Introduction to 2 Thessalonians](#))

## When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

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

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

### Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

A wise son makes **his** father rejoice  
 but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

### Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

### Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

### Examples From the Bible

Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

**Caution:** Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

## Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

- (1) Use a noun that can be used for both men and women.
- (2) Use a word that refers to men and a word that refers to women.
- (3) Use pronouns that can be used for both men and women.

## Examples of Translation Strategies Applied

- (1) Use nouns that can be used for both men and women.

The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)

“The wise **person** dies just like the fool dies.”  
 “Wise **people** die just like fools die.”

- (2) Use a word that refers to men and a word that refers to women.

For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.

“For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

- (3) Use pronouns that can be used for both men and women.

“If anyone wants to follow me, he must deny himself, take up his cross, and follow me.”  
 (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.

“If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

(Go back to: [2 Thessalonians 1:3](#); [2:1](#); [2:13](#); [3:1](#); [3:6](#); [3:13](#))



# **unfoldingWord® Translation Words**

**Version 28**

## antichrist

### Definition:

The term “antichrist” refers to a person or teaching that is against Jesus Christ and his work. There are many antichrists in the world.

- The apostle John tells us that a person is the antichrist if he deceives people by saying that Jesus is not the Messiah or if he denies that Jesus is both God and human.
- The Bible also teaches that there is a general spirit of antichrist in the world that opposes Jesus’ work.
- The beast in chapter 13 of the New Testament book of Revelation is often identified as the ultimate antichrist. This person or being will attempt to destroy God’s people, but he will be defeated by Jesus.
- The apostle Paul refers to this person as “the man of lawlessness” (2 Thess 2:3) and to the general spirit of antichrist in the world as “the secret power of lawlessness” (2 Thess 2:7).

### Translation Suggestions:

- Other ways to translate this term could include a word or phrase that means “Christ-opposer” or “enemy of Christ” or “person who is against Christ.”
- The phrase “spirit of the antichrist” could also be translated as “spirit that is against Christ” or “attitude of spreading lies about Christ” or “spirit that teaches lies about Christ.”
- Also consider how this term is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: Christ, tribulation)

### Bible References:

- 1 John 2:18
- 1 John 2:22
- 1 John 4:3
- 2 John 1:7

### Word Data:

- Strong’s: G05000

(Go back to: [2 Thessalonians 2 General Notes](#))

# believe, believer, belief, unbeliever, unbelief

## Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

### 1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

### 2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

### 3. believer

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

### 4. unbelief

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

## Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”
- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”

- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: [believe](#), apostle, Christian, disciple, faith, trust)

## Bible References:

- Genesis 15:6
- Genesis 45:26
- Job 9:16-18
- Habakkuk 1:5-7
- Mark 6:4-6
- Mark 1:14-15
- Luke 9:41
- John 1:12
- Acts 6:5
- Acts 9:42
- Acts 28:23-24
- Romans 3:3
- 1 Corinthians 6:1
- 1 Corinthians 9:5
- 2 Corinthians 6:15
- Hebrews 3:12
- 1 John 3:23

## Examples from the Bible stories:

- **3:4** Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- **4:8** Abram **believed** God’s promise. God declared that Abram was righteous because he **believed** God’s promise.
- **11:2** God provided a way to save the firstborn of anyone who **believed in** him.
- **11:6** But the Egyptians did not **believe** God or obey his commands.
- **37:5** Jesus replied, “I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?”
- **43:1** After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- **43:3** While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- **43:13** Every day, more people became **believers**.
- **46:6** That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- **46:1** Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- **46:9** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- **46:9** It was at Antioch that **believers** in Jesus were first called “Christians.”
- **47:14** They also wrote many letters to encourage and teach the **believers** in the churches.

## Word Data:

- Strong’s: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350



(**Go back to:** [2 Thessalonians 2 General Notes](#))

## repent, repentance

### Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

### Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: forgive, [sin](#), turn)

### Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

### Examples from the Bible stories:

- **16:2** After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- **17:13** David **repented** of his sin and God forgave him.
- **19:18** They (prophets) warned people that God would destroy them if they did not **repent**.
- **24:2** Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”
- **42:8** “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins.”
- **44:5** “So now, **repent** and turn to God so that your sins will be washed away.”

### Word Data:

- Strong’s: H5150, H5162, H5164, G02780, G33380, G33400, G33410

(**Go back to:** [2 Thessalonians 3 General Notes](#))

## sin, sinful, sinner, sinning

### Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who didn’t keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

### Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebellious against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, evil, flesh, tax collector)

### Bible References:

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31

- Romans 6:23
- Romans 8:4

## Examples from the Bible stories:

- **3:15** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:1** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- **38:5** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**."
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**."
- **48:8** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

## Word Data:

- Strong's: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

(Go back to: [2 Thessalonians 3 General Notes](#))

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