unfoldingWord® Translation Notes

2 Timothy

Version 76

[en]

Copyrights and Licensing

unfoldingWord® Translation Notes
Date: 2023-10-18
Version: 76
Published by: unfoldingWord

unfoldingWord® Literal Text
Date: 2023-10-18
Version: 76
Published by: unfoldingWord

unfoldingWord® Simplified Text
Date: 2023-10-18
Version: 76
Published by: unfoldingWord

unfoldingWord® Hebrew Bible
Date: 2022-10-11
Version: 2.1.30
Published by: unfoldingWord

unfoldingWord® Greek New Testament
Date: 2023-09-26
Version: 0.34
Published by: unfoldingWord

unfoldingWord® Translation Academy
Date: 2023-10-18
Version: 76
Published by: unfoldingWord®

unfoldingWord® Translation Words
Date: 2023-10-18
Version: 76
Published by: unfoldingWord

unfoldingWord® Translation Words Links
Date: 2023-10-18
Version: 76
Published by: unfoldingWord

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

If you would like to notify unfoldingWord regarding your translation of this work, please contact us at unfoldingword.org/contact/.

Table of Contents

unfoldingWord® Translation Notes

2 Timothy

Introduction to 2 Timothy

Part 1: General Introduction

Outline of the book of 2 Timothy

Paul greets Timothy and encourages him to endure hardship as he serves God (1:1-2:13).
Paul gives general instructions to Timothy (2:14-26).
Paul warns Timothy about future events and instructs him about how to carry out his service to God
(3:1-4:8).
Paul makes personal remarks (4:9-22).

Who wrote the book of 2 Timothy?

Paul wrote 2 Timothy. 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.

This book is the second letter Paul wrote to Timothy. Timothy was his disciple and close friend. Paul wrote this letter while in prison in Rome. Paul would die soon after writing this letter.

What is the book of 2 Timothy about?

Paul had left Timothy in the city of Ephesus to help the believers there. Paul wrote this letter to instruct Timothy about various matters. The topics he addressed include warnings about false teachers and advice about enduring difficult situations. This letter also shows how Paul was training Timothy to be a leader among the churches.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "2 Timothy" or "Second Timothy." Or they may choose a different title, such as "Paul's Second Letter to Timothy" or "The Second Letter to Timothy." (See: **How to Translate Names (p.132)**)

Part 2: Important Religious and Cultural Concepts

What is the soldier imagery in 2 Timothy?

As Paul waited in prison, knowing he would die soon, he spoke of being a soldier of Jesus Christ. Soldiers have to obey to their leaders. In the same way, Christians have to obey Jesus. As "soldiers" of Christ, believers are to obey his commands, even if they die as a result.

What does it mean that God inspired Scripture?

God is the true author of Scripture. He inspired the human authors who wrote the books. That means God in some way caused the people to write what they wrote. This is why the Bible is also referred to as God's word. This implies several things about it. First, everything that the Bible teaches is free from error and can be trusted. Second, God will always preserve his Scripture for every generation of people. Third, God's word should be translated into all the world's languages.

Part 3: Important Translation Issues

Singular and plural "you"

In this book, the word "I" refers to Paul. Here the word "you" is almost always singular and refers to Timothy. The exception to this is 4:22. (See: **Forms of You (p.126)**)

Inclusive and exclusive "we" and "us"

In this book, "we" and "us" include the writer, Paul, the recipient, Timothy, and all believers. (See: **Exclusive and Inclusive 'We' (p.124)**)

What did Paul mean by the expressions "in Christ," "in the Lord," etc.?

Paul meant to express the idea of a very close union between 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 textual issues in the text of the book of 2 Timothy?

For the following verses, the oldest Greek manuscripts differ from later Greek manuscripts. Modern translations may also differ depending on the Greek manuscript that they translate from. The ULT text translates the Greek from the oldest manuscripts, and puts the differences from later manuscripts in a footnote. If a translation of the Bible already exists in the general region, translators should consider following the decision in that translation. If not, translators are advised to follow the oldest Greek manuscripts as reflected in the ULT text. * "Because of this, I was appointed a preacher, an apostle, and a teacher" (1:11). Some later manuscripts read, "Because of this, I was appointed a preacher, an apostle, and a teacher to the Gentiles." * "Warn them before God" (2:14). Some later manuscripts read, "Warn them before the Lord."

(See: **Textual Variants (p.177)**)

2 Timothy 1

2 Timothy 1 General Notes

Structure and formatting

Paul formally introduces this letter in verses 1-2. Writers often began letters in this way in the ancient Near East.

Special concepts in this chapter

Spiritual children

Paul discipled Timothy as a Christian and a church leader. Paul may also have led him to believe in Christ. Therefore, Paul calls Timothy "beloved child." So even though Paul was not Timothy's father, Paul speaks of his relationship with Timothy as that of a father and son in a spiritual sense. (See: **Metaphor (p.147)**)

Other possible translation difficulties in this chapter

Persecution

Paul was in prison when he wrote this letter. Paul encourages Timothy to be willing to suffer for the gospel.

2 Timothy 1:1

Paul

This is the name of a man, the author of the letter. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

Paul

This letter follows the normal custom of the time by beginning with the name and identity of the author, then mentioning the recipient (in verse 2). Your language may have a particular way of introducing the author of a letter. If so, you could use it in your translation. Alternate translation: "I, Paul, am writing this letter"

through the will of God

Paul became an apostle because God wanted him to be an apostle. Alternate translation: "because of God's will" or "because God wanted it to be so"

according to

This could mean: (1) God appointed Paul to tell others about the promise of life in Jesus. Alternate translation: "for the purpose of announcing" (2) Paul became an apostle because he himself received the promise of life in Jesus. Alternate translation: "as a result of receiving"

of life that {is} in Christ Jesus

Paul speaks of **life** as if it were an object inside of Jesus. This refers to the life people receive as a result of belonging to Christ Jesus. Alternate translation: "of the life that we receive as a result of belonging to Christ Jesus" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 1:2

to Timothy

This is the name of a man, the person to whom this letter is written. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

to Timothy

Your language may have a particular way of introducing the person who receives a letter. If so, you could use it in your translation. Alternate translation: "This letter is for you, Timothy"

my beloved child

Paul was not Timothy's father, but he uses the term **child** to express his love and approval of Timothy. It is also likely that Paul introduced Timothy to Christ, and so Paul considered him his child in a spiritual sense. Alternate translation: "who is like a beloved son to me" or "you are like a dear child to me" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

Grace, mercy, {and} peace from

After stating the name of the author and the person who is receiving it (Timothy), Paul adds a blessing to Timothy. Use a form that people would recognize as a blessing in your language. Alternate translation: "may you experience kindness, mercy, and peace within you from" or "I pray that you will have grace, mercy, and peace from" (See: **Blessings (p.108)**) (See: **Blessings (p.108)**)

Grace, mercy, {and} peace

Paul's blessing to Timothy includes these three abstract nouns. Your language may have a particular way of expressing these concepts, such as with verbs. If so, you could use them in your translation. See the UST. (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

God the Father

This is an important title for God. Here, **Father** could refer to: (1) the Father of Christ. (2) the Father of believers. Alternate translation: "God, who is the Father" (See: **Translating Son and Father (p.182)**) (See: **Translating Son and Father (p.182)**)

our

In this book, unless otherwise noted, the words **we**, **us**, and **our** refer to Paul (the writer of this letter), Timothy (the one to whom this letter is written), and, by extension, all believers. (See: **Exclusive and Inclusive 'We' (p.124)**) (See: **Exclusive and Inclusive 'We' (p.124)**)

2 Timothy 1:3

I have gratitude to God

If it would be helpful in your language, you could express the idea behind the abstract noun **gratitude** with a verb or an adjective. Alternate translation: "I thank God" or "I am thankful to God" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

whom I serve from my ancestors

This is an idiom that means that Paul's family has been serving God for many generations. Alternate translation: "whom my ancestors served and I serve, as well" (See: **Idiom (p.143)**) (See: **Idiom (p.143)**)

with a clean conscience

Paul speaks of his conscience as if it could be physically clean. A person with a **clean conscience** does not feel guilty because he has always tried to do what was right. Alternate translation: "knowing I have tried my hardest to do what is right" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

as I have the constant remembrance concerning you

Paul speaks of the action of remembering by using the abstract noun **remembrance**. Your language may have a particular way of expressing this concept, such as with a verb. If so, you could use it in your translation. Alternate translation: "as I think about you constantly in my prayers" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p. 100)**)

you

The word **you** is singular here and throughout the book, since Paul is addressing Timothy. A note will discuss the one exception in 4:22. (See: **Forms of 'You' — Singular (p.127)**) (See: **Forms of 'You' — Singular (p.127)**)

night and day

Here, **night and day** are used together to refer to all the time included in the night and the day. This means that Paul prays to God often, no matter what time it is. It does not mean that he prays all night and all day without ever stopping. Alternate translation: "at all times" Alternate translation: "always" (See: **Merism (p.145)**) (See: **Merism (p. 145)**)

2 Timothy 1:4

remembering your tears

It is implied that Paul is referring here to the time when Paul was leaving Timothy. If this is unclear, you could include this information. Alternate translation: "remembering how you cried when I left you" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

your tears

Here, **your tears** refers to the act of Timothy's crying or being very sad. Alternate translation: "that you cried" or "your sadness" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

I may be filled with joy

Paul speaks of himself as if he were a container that someone could **fill**. Alternate translation: "I may be very joyful" or "I may rejoice a lot" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

I may be filled with joy

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "joy may fill me" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

2 Timothy 1:5

having received remembrance

This is an idiom that simply means, "remembering." (See: **Idiom (p.143)**) (See: **Idiom (p.143)**)

of the genuine faith in you

Paul refers to Timothy's **faith** with an abstract noun. Your language may have a particular way of expressing this concept, such as with a verb. If so, you could use it in your translation. Alternate translation: "that you genuinely believe" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

of the genuine faith in you

Paul speaks of **faith** as if it were an object inside of Timothy. Paul is referring to Timothy's faith in God here, not to anyone's faith in Timothy. Alternate translation: "your genuine faith" or "your faith that is genuine" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

of the & faith in you which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded that {it is} also in you

Paul is speaking figuratively of their **faith** as if it were something that was alive and lived **in** each of them. Alternate translation: "of … faith that you have. Lois, your grandmother, and then Eunice, your mother, had this genuine faith in God, and now I am confident that you have this same genuine faith as well" (See: **Personification (p.157)**) (See: **Personification (p.157)**)

Lois

This is the name of a woman, Timothy's grandmother, who is probably his mother's mother. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

Eunice

This is the name of a woman, Timothy's mother. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

2 Timothy 1:6

for which reason

Paul writes that the **reason** for asking Timothy to rekindle his gift is that he is confident of Timothy's faith in Jesus. Alternate translation: "for this reason" or "because of your faith in Jesus"

to rekindle the gift

Paul speaks about Timothy's need to start using his **gift** again as if he were restarting a fire. Alternate translation: "be eager once more to use the gift" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

the gift of God that is in you through the laying on of my hands

Paul placed his **hands** on Timothy and prayed that God would give him power from God's Spirit to enable him to do the work that God had called him to do. Then Timothy received the gift from the Holy Spirit. See how you translated this in 1 Tim 4:14. Alternate translation: "the gift of God that you received when I prayed for you" (See: **Symbolic Action (p.173)**) (See: **Symbolic Action (p.173)**)

the gift of God that is in you through the laying on of my hands

Paul speaks of **the gift** as an object inside of Timothy. If the words **that is in you** do not clearly communicate in your language that Timothy received the gift, you could translate it with a verb that expressing the idea of giving or receiving. Alternate translation: "the gift of God that you received when I laid my hands on you" (See: **Metaphor (p. 147)**) (See: **Metaphor (p.147)**)

the gift of God that is in you through the laying on of my hands

It is implied that this is a spiritual gift that enables Timothy to do the work of ministry that God has called him to do, and that Paul also prayed for Timothy as he laid his hands on him. If these things are not clear, you may want to include this information in your translation. (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

2 Timothy 1:7

For

Here, **For** indicates that this verse provides another reason for Paul's instruction in the previous verse that Timothy should use his spiritual gift. If it would be helpful in your language, you could replace **For** with this information here. Alternate translation: "Another reason why I want you to start using again the gift God that gave you is that" (See: **Connect — Reason-and-Result Relationship (p.112)**) (See: **Connect — Reason-and-Result Relationship (p. 112)**)

God did not give us a spirit of fear but of power and of love and of discipline

Here, **spirit** could refer to: (1) the Holy Spirit. Alternate translation: "God's Holy Spirit does not cause us to be afraid. He causes us to have power and love and discipline" (2) the character of a human being. Alternate translation: "God does not cause us to be afraid but to have power and love and discipline"

of power and of love and of discipline

Paul uses abstract nouns to refer to three things that Timothy should be able to do. Your language may have a particular way of expressing these concepts, such as with verbs. If so, you could use them in your translation. Alternate translation: "one that makes us able to obey, to love, and to control ourselves" (See: **Abstract Nouns (p. 100)**) (See: **Abstract Nouns (p.100)**)

of discipline

Here, **discipline** could refer to: (1) self-control. Alternate translation: "of the ability to control ourselves" (2) the power to correct or even to control others. Alternate translation: "of the ability to correct others"

2 Timothy 1:8

the testimony

Paul may be using the word **testimony** to refer to the activity of telling others about the Lord and not to the message itself. Alternate translation: "of testifying" or "of telling others" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

his prisoner

Paul is not being held **prisoner** by the Lord. He is a prisoner because he has testified about the Lord. Alternate translation: "a prisoner for his sake" or "a prisoner for the Lord"

suffer together for the gospel

The term **together** could mean: (1) Timothy should suffer together with Paul. (2) Timothy should suffer together with all Christians who suffer.

suffer together for the gospel

Here, **for the gospel** means "for the sake of telling other people the good news about Jesus." Alternate translation: "along with me, accept the suffering that results from telling other people the good news about Jesus"

for the gospel, according to the power of God

Paul is reminding Timothy that God provides people with **power** when they suffer so that they can endure the suffering. Alternate translation: "for the gospel, allowing God to make you strong"

2 Timothy 1:9

having called {us} with a holy calling

Here, **with a holy calling** could refer to: (1) what results from the calling. The call produces holy people or people set apart for God. Alternate translation: "called us with a calling that sets us apart as holy to God" (2) the source of the calling, which is God, who is holy. Alternate translation: "called us by means of his own holy calling" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

not according to our works

It may be helpful to start a new sentence here. If you do start a new sentence, for clarity you may wish to repeat some words from the previous clause. Alternate translation: "He did not save us and call us because of our works"

but according to his own purpose and grace

Here the words **purpose and grace** work together to mean "gracious purpose." Paul is saying that God's purpose or plan for us includes showing us grace or kindness through Jesus Christ. Alternate translation: "but because of his gracious purpose" or "but because he planned to show us kindness" (See: **Hendiadys (p.129)**) (See: **Hendiadys (p. 129)**)

and grace, the {grace} having been given to us in Christ Jesus

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "and grace, which God gave to us in Christ Jesus" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

in Christ Jesus

Paul speaks figuratively of God's **purpose and grace** or "gracious purpose" as if it were an object inside of **Christ Jesus**. This refers to God's plan to save people that Jesus fulfilled. So when people begin a relationship with Jesus, then God saves them. Alternate translation: "through our relationship to Christ Jesus" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

before eternal times

This is an idiom that indicates that God decided to save through faith in Christ before time and the creation of the world. Alternate translation: "before time began" (See: **Idiom (p.143)**) (See: **Idiom (p.143)**)

2 Timothy 1:10

and now having been revealed

Paul speaks of God's gracious plan to save us as if it were an object that could be uncovered and shown to people through the arrival of Jesus Christ. Alternate translation: "and which now people can know" or "and which now people can experience" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

and now having been revealed

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "which now God has revealed" or "which now God has allowed people to know" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

and brought to light life and immortality through the gospel

Paul refers to **life and immortality** as if they were objects that could be brought from darkness into light so that people could see them. He is figuratively speaking of revealing something or making it known to people. Alternate translation: "and revealed life and immortality through the gospel" or "and declared life and immortality through the gospel" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

life and immortality

Here, **life and immortality** are probably working together to mean "immortal life." Alternate translation: "eternal life" or "incorruptible life" (See: **Hendiadys (p.129)**) (See: **Hendiadys (p.129)**)

2 Timothy 1:11

I was appointed a herald

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "God chose me to be a herald" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

a herald

A **herald** is someone who is sent out to announce a message. If your language does not have a similar term and your readers would not know what a **herald** is, you can use a general expression. Alternate translation: "a messenger" (See: **Translate Unknowns (p.179)**) (See: **Translate Unknowns (p.179)**)

a herald

Paul compares himself to a **herald** because God has sent him out to announce the gospel message. Alternate translation: "a preacher" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 1:12

for which reason

Paul provides the **reason** for his suffering by referring back to his status as an apostle. Alternate translation: "because I am an apostle"

I also suffer these things

Paul does not mention the specific **things** that he is **suffering**, but from the context of the letter, the implication is that he is referring to suffering as a prisoner. Alternate translation: "I also suffer as a prisoner" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

I have been persuaded

Paul expresses that he is certain that God will make everything right in the end. Alternate translation: "I am sure"

to guard my deposit

Paul is using a metaphor of a person leaving something with another person who is supposed to protect it until he gives it back to the first person. The two people involved are Jesus and Paul, but it is not clear which one is holding the **deposit**. This could mean: (1) Paul is trusting Jesus to keep something safe that Paul has entrusted to Jesus. This could be Paul's own life, or, more specifically, that Paul would remain faithful to Jesus all of his life. Alternate translation: "to keep me faithful to him" (2) Paul is trusting Jesus to preserve the good news that Jesus has deposited with Paul for Paul to preach. Alternate translation: "to help me keep preaching his message" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

my deposit

The term **my** here conveys the idea that this **deposit** is associated with Paul in some way. The particular association depends on what we consider the deposit to be. This could mean: (1) the deposit is associated with Paul because it is Paul's own life or Paul's faith in Jesus. Alternate translation: "my faithfulness to him" (2) the deposit is associated with Paul because it is the gospel message that Paul preaches. Alternate translation: "the gospel message that he has entrusted to me to preach" (See: **Possession (p.162)**) (See: **Possession (p.162)**)

that day

This refers to the **day** when Jesus returns for judgment. Alternate translation: "the day of judgment" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

2 Timothy 1:13

of healthy words

Paul wants Timothy to teach the things that he taught and thereby to follow his example. The expression **the healthy words** figuratively means "the correct message" by association, since a healthy mind would recognize that the correct message was reasonable. Alternate translation: "the correct message" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

of & words

Paul uses the term **words** figuratively to describe the expression in words of what Christians believe. Alternate translation: "of … message" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

in faith and love {that are} in Christ Jesus

Paul uses two abstract nouns, **faith** and **love**, to refer to actions that Timothy should do. Your language may have a particular way of expressing these concepts, such as with verbs. If so, you could use them in your translation. Alternate translation: "trusting in Christ Jesus and loving others because you belong to him" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

in faith and love {that are} in Christ Jesus

Here, **love** could refer to: (1) the love that Timothy should show others. Alternate translation: "trusting in Christ Jesus and loving others because you belong to him" (2) the love that Timothy should show to God. Alternate translation: "trusting in Christ Jesus and loving him"

in Christ Jesus

Paul speaks figuratively of **faith and love** as if they were objects inside of **Christ Jesus**. This refers to the faith and love that Jesus enables us to have when we belong to him. See how you translated this phrase in 1:9. Alternate translation: "ours through our relationship to Christ Jesus" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 1:14

the good deposit

Here, **the good deposit** refers to the gospel message that God has entrusted to Timothy to share with his people. Alternate translation: "the good message entrusted to you for God's people" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

Guard the good deposit

Timothy needs to be alert to protect the gospel message because people will oppose him and try to distort what he says and teaches, turning it into a different message. Alternate translation: "Protect the good deposit against those who will try to distort it" or "Because people will try to distort the gospel message, guard it" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

through the Holy Spirit

Here, **through** means "by means of" or "by the power of." Alternate translation: "by means of the Holy Spirit" or "with the help of the Holy Spirit"

2 Timothy 1:15

all the ones in Asia

The word **all** could mean: (1) "many, but not all" in the strict sense, since Timothy and Onesiphorus did not turn away from him. So this would be an example of hyperbole. (2) the men who came to Rome with him from Asia Minor. Alternate translation: "all who came with me from Asia" (See: **Hyperbole (p.136)**) (See: **Hyperbole (p.136)**)

Asia

This is the name of a Roman province, Asia Minor, which had its capital at Ephesus, which is where Timothy was living at the time of this letter. It is now a region in modern-day Turkey. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

turned away from me

This is a metaphor that means they left Paul and stopped helping him. Alternate translation: "have deserted me" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

turned away from me

Paul assumes that Timothy would know that the reason that the believers from Asia had abandoned him was because the authorities had put him in prison. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "have deserted me because I am in prison" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

Phygelus

This is the name of a man. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

Hermogenes

This is the name of a man. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

2 Timothy 1:16

of Onesiphorus

This is the name of a man. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

May the Lord grant mercy to the household of Onesiphorus

Paul is asking God to bless the family of Onesiphorus. You can express this as either a blessing or a prayer, in whichever way is more natural in your language. Alternate translation: "I pray that the Lord will be kind to the family of Onesiphorus" or "May the Lord bless the family of Onesiphorus" (See: **Blessings (p.108)**) (See: **Blessings (p.108)**)

to the household of Onesiphorus

The word **household** refers to **Onesiphorus** and to all the people in his family, possibly even his servants. Alternate translation: "to Onesiphorus and everyone who lives with him" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

was not ashamed of my chain

The word **chain** refers to being in prison. Onesiphorus was not ashamed that Paul was in prison but came to visit him frequently. Alternate translation: "was not ashamed of my imprisonment" or "was not ashamed of my being in prison" or "was not ashamed of me, even though I was in prison" (See: **Metonymy (p.153)**) (See: **Metonymy (p. 153)**)

2 Timothy 1:17

but

Here, **but** indicates a contrast between the previous verse and this verse. Instead of being ashamed that Paul was in prison, Onesiphorus searched for Paul and found him there. Use whatever form is most natural in your language to show this contrast. (See: **Connect — Contrast Relationship (p.110)**) (See: **Connect — Contrast Relationship (p. 110)**)

Rome

This is the name of a city, the capital of the Roman Empire. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

2 Timothy 1:18

May the Lord grant to him to find mercy from the Lord

Paul is again asking for the Lord to **grant mercy** to Onesiphorus. You can express this as either a blessing or a prayer, in whichever way is more natural in your language. See how you translated this in 1:16. Alternate translation: "I pray that the Lord will be merciful to Onesiphorus" or "May the Lord have mercy on Onesiphorus" (See: **Blessings (p.108)**) (See: **Blessings (p.108)**)

May the Lord grant to him to find mercy from the Lord in that day. And how much he served in Ephesus, you know very well

If it would be helpful in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the action that the first sentence describes. See the UST. (See: **Connect — Reason-and-Result Relationship (p.112)**) (See: **Connect — Reason-and-Result Relationship (p.112)**)

May the Lord grant to him to find mercy from the Lord

If it would be helpful in your language, you could use the name "Onesiphorus" instead of the pronoun **him** to make it clear who is receiving mercy. Alternate translation: "May Onesiphorus receive mercy from the Lord" (See: **Pronouns — When to Use Them (p.165)**) (See: **Pronouns — When to Use Them (p.165)**)

to find mercy from the Lord

Paul speaks of **mercy** as if it were an object that could be found. Paul is expressing his desire that God show **mercy** to Onesiphorus on the day of judgment. Alternate translation: "to receive mercy from the Lord" (See: **Metaphor (p. 147)**) (See: **Metaphor (p.147)**)

in that day

The expression **that day** refers to the day when God will judge all people; at that time they will receive mercy from the Lord, as Paul mentions, or wrath. Alternate translation: "on the day of judgment" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

Ephesus

This is the name of a city, the place where Timothy, the recipient of the letter, is located. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

how much he served in Ephesus, you know very well

Paul is reminding Timothy that Onesiphorus helped him earlier, in Ephesus. So, Paul is asking the Lord to bless Onesiphorus because he helped Paul several times. Alternate translation: "you know well how much he also helped me earlier when I was in Ephesus" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

2 Timothy 2

2 Timothy 2 General Notes

Structure and formatting

In verses 11b-13, Paul may be quoting a poem or hymn. To show the reader that this may be a quotation, in your translation you may choose to set these verses farther to the right than the other verses in the chapter.

Special concepts in this chapter

We will reign with him

Faithful Christians will reign with Christ in the future. (See: **faithful, faithfulness, trustworthy (p.187)**)

Important figures of speech in this chapter

Analogies

In this chapter, Paul makes several analogies to teach about living as a Christian. He uses analogies of soldiers, athletes, and farmers. Later in the chapter, he uses the analogy of different kinds of containers in a house.

2 Timothy 2:1

my child

Here, **child** is a term of great love and approval. Timothy is not Paul's biological child. It is also likely that Paul introduced Timothy to Christ, and so this is why Paul considered him like his own child. Alternate translation: "who are like my child" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

be strengthened

you could express this with an active form, and you could state who would do the action. Alternate translation: "let God make you strong" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

in the grace {that is} in Christ Jesus

Paul wants Timothy to experience the strength that God provides through his **grace** or kindness. Believers experience God's grace through knowing Jesus Christ. If it would be helpful in your language, you could express the idea behind the abstract noun **grace** with an adjective. Alternate translation: "as you allow Christ Jesus to kindly empower you through your relationship to him" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

2 Timothy 2:2

along with many witnesses

Paul is referring to teaching in a public setting with others present. The implication is that those others could testify as to what he taught. Alternate translation: "in the presence of people who can testify to what I said" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

entrust these things to faithful men

Paul speaks of his instructions to Timothy as if they were objects that Timothy could give to other people and trust them to use correctly. Alternate translation: "commit them" or "teach them" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

to faithful men

Here the term **men** has a generic sense that may include women. Alternate translation: "to faithful people" (See: **When Masculine Words Include Women (p.184)**) (See: **When Masculine Words Include Women (p.184)**)

2 Timothy 2:3

Suffer together

Here, **together** could mean: (1) Timothy should suffer together with Paul. Alternate translation: "Suffer together with me" (2) Timothy should suffer together with all Christians who suffer. Alternate translation: "Suffer together with all believers" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

as a good soldier of Jesus Christ

Paul compares suffering for Christ Jesus to the suffering that a good soldier endures. Alternate translation: "as if you were a soldier and Jesus Christ were your commander" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 2:4

No one serving as a soldier gets entangled in the affairs of life

To help Timothy understand something important about following Jesus, Paul introduces the metaphor of a soldier who has to decide between pleasing his leader or pleasing those outside the army. If it would be helpful to your readers, you could indicate this. Alternate translation: "Consider that no dedicated soldier allows the affairs of life to distract him" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

gets entangled in the affairs of life

Paul speaks of being involved in other matters as if they were a net that trapped people and kept them from being able to move freely. Alternate translation: "allows the affairs of life to distract him" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

gets entangled in the affairs of life

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "allows the affairs of life to distract him" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p. 102)**)

of life

By **life**, Paul means, in the context of this metaphor, "civilian life." The implication is that Timothy and all believers should not allow competing concerns to keep them from serving Christ. Alternate translation: "of everyday life" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

the one having enlisted him

Alternate translation: "his leader" or "the one who commands him"

2 Timothy 2:5

if anyone competes, he is not crowned if he has not competed lawfully

To help Timothy understand something important about following Jesus, Paul introduces the metaphor of an athlete who has to decide between competing lawfully or not lawfully. The athlete will only receive the crown given to the winner if he competes lawfully. By making this comparison with an athlete competing in games, Paul is implicitly telling Timothy that Christ will not reward him unless he serves him **lawfully**, that is, unless he obeys him. If it would be helpful to your readers, you could indicate this directly. Alternate translation: "consider that the officials only crown an athlete as the winner if he competes according to the rules" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

if anyone competes, he is not crowned if he has not competed lawfully

Paul is also using a hypothetical situation to teach Timothy. Alternate translation: "suppose an athlete did not compete by the rules. Then he would not be crowned" (See: **Hypothetical Situations (p.140)**) (See: **Hypothetical Situations (p.140)**)

if anyone competes

Here, **competes** refers to competing in an athletic event. Alternate translation: "if an athlete competes in an event"

he is not crowned if he has not competed lawfully

If it would be helpful in your language, you could express this double negative by translating it as a positive statement. Alternate translation: "the officials will only crown him if he competes by the rules" (See: **Double Negatives (p.114)**) (See: **Double Negatives (p.114)**)

he is not crowned

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "the officials will not crown him" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

he is not crowned

Paul assumes that Timothy will know that in this culture crowning indicated the winner of a competition. Alternate translation: "the officials will not crown him as the winner" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

he is not crowned

In Paul's time, when athletes won competitions, they were crowned with wreaths made from the leaves of plants. You can express this idea in your translation by referring to the comparable custom in your own culture, or by using a general expression. Alternate translation: "the officials will not give him an award" or "the officials will not declare him to be the winner" (See: **Translate Unknowns (p.179)**) (See: **Translate Unknowns (p.179)**)

he has not competed lawfully

Paul is referring to the rules that governed a competition. The athletes had to obey the rules or they would be removed from the competition and not have an opportunity to win. If it would be helpful in your language, you

could mention these rules. Alternate translation: "he does not compete according to the rules" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

2 Timothy 2:6

The hardworking farmer ought to be first to receive of the crops

To help Timothy understand something important about following Jesus, Paul introduces the metaphor of a farmer who has to decide between working hard or not working hard. The farmer will receive a share of the harvest if he is working hard. By making this comparison, Paul is encouraging Timothy to work hard in his service to Christ so that God will reward him. If it would be helpful to your readers, you could indicate this directly. Alternate translation: "Consider that a farmer who works hard should receive a share of the crops before anyone else" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

first to receive of the crops

In this illustration, it seems that the hardworking farmer is working with other farmers who will all receive a part of the crop after the harvest. But since this farmer works harder than the others, he should receive before the others. It is implied that receiving first is best, possibly because the quality of the crop is better. Alternate translation: "receive the best share of the crops" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

2 Timothy 2:7

Think about what I am saying, for the Lord will give you understanding

Paul gave Timothy three metaphors in verses 3-6, but he did not completely explain their implications. He expected Timothy to figure out, with God's help, the lesson of these metaphors for Christ's servants. For that reason, if you want to include an explanation of the meaning of the metaphors, we recommend that you state the meaning in a footnote rather than in the Bible text. Alternate translation: "you will have to think carefully about what I have just told you to understand it completely, but you can depend on God to help you to do that" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

what I am saying

Paul refers to what he has just written in his letter with the verb **saying** to express the idea of communicating. Alternate translation: "what I have just told you" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

in everything

Here, **in everything** refers to everything related to the three metaphors that Paul has written just before this. Alternate translation: "about everything that I have just said" or "about all that I said" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

2 Timothy 2:8

from the seed of David

The phrase **from the seed of** refers figuratively to Jesus being descended from King David. Alternate translation: "who is a descendant of David" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

of David

This is the name of a man, a great king of Israel. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

raised from the dead

The expression **raised from the dead** is an idiom for causing someone who has died to become alive again. Alternate translation: "whom God caused to live again" (See: **Idiom (p.143)**) (See: **Idiom (p.143)**)

raised from the dead

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "whom God raised from the dead" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

according to my gospel

The term **my** conveys the idea that it is the gospel associated with Paul because he preaches it. Alternate translation: "according to the gospel message that I preach" (See: **Possession (p.162)**) (See: **Possession (p.162)**)

2 Timothy 2:9

unto chains

Paul uses the expression **unto chains** figuratively to express how far his suffering has gone: from being beaten, to being arrested, to being in chains in prison. Alternate translation: "to the point of being imprisoned" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

like a criminal

Paul compares his situation to the shameful one that a person would be in who had actually committed a crime. Alternate translation: "as if I were a criminal" (See: **Simile (p.170)**) (See: **Simile (p.170)**)

the word of God is not bound

Here, **bound** means being held in chains as a prisoner, referring to Paul's condition. Paul contrasts himself, an actual prisoner, with God's message, which can never be held prisoner. Alternate translation: "nothing is holding back the message from God" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

the word of God is not bound

If your language does not use passive verbal forms, you can use an active form to express this idea. Alternate translation: "nothing is holding back the message from God" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

the word of God

Paul uses the term **word** figuratively to describe the message from God that he and others are communicating with words. Alternate translation: "the message from God" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

2 Timothy 2:10

I endure all things

Here the term **all** is a generalization that likely refers to the sufferings that Paul describes in the previous verse. Alternate translation: "I endure all of these sufferings" (See: **Hyperbole (p.136)**) (See: **Hyperbole (p.136)**)

for the chosen

The term **chosen** is an adjective that functions as a noun here and refers to a group of people. If your language would not use an adjective in that way, you could translate this term with an equivalent phrase. Alternate translation: "for the people whom God has chosen" (See: **Nominal Adjectives (p.155)**) (See: **Nominal Adjectives (p.155)**)

they also may obtain salvation {that is} in Christ Jesus

The phrase **obtain the salvation** could also be expressed with Christ Jesus, who grants salvation, as the subject. Alternate translation: "Christ Jesus may grant them salvation"

they also may obtain salvation {that is} in Christ Jesus

If it would be helpful in your language, you could express the idea behind the abstract noun **salvation** with a verb. Alternate translation: "Christ Jesus may save them" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

with eternal glory

The abstract noun **glory** refers to the wonderful condition that people will experience when they are in the presence of God. It comes from God himself and he shares it with those who are saved by Jesus Christ, and this condition is **eternal**. If it would be helpful in your language, you could express the idea behind the abstract noun **glory** with an adjective. Alternate translation: "and know how glorious it is to be with God forever" or "and experience God's wonderful presence forever" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

2 Timothy 2:11

This word {is} trustworthy

In this context, the term **word** refers to the statement of doctrine that follows. See how you translated this phrase in 1 Timothy 1:15 Alternate translation: "This statement is dependable"

This word {is} trustworthy

You could represent the meaning of the adjective **trustworthy** with an active verb, if that would be helpful to your readers. Alternate translation: "you could trust this statement"

This word {is} trustworthy

Paul uses this phrase to introduce a direct quotation. The words that follow in the rest of this verse and in 2:12 and 2:13 are a poem or hymn that expresses the message that Paul says is trustworthy. It may be helpful to your readers if you indicate this by marking these words as a direct quotation or by setting them farther to the right, as the General Notes at the beginning of this chapter suggest. (See: **Quote Markings (p.167)**) (See: **Quote Markings (p.167)**)

For if we died with {him}, we will also live with {him

This is the beginning of a poem or hymn that Paul is probably quoting. If your language has a way of indicating that this is poetry, such as by setting individual phrases on separate lines, you could use it here and in 2:12 and 2:13. If not, you could translate this material as regular prose rather than as poetry. (See: **Poetry (p.159)**) (See: **Poetry (p.159)**)

if we died with {him

Paul is speaking figuratively since he and Timothy and other believers who should trust this statement have not actually died. This could refer to: (1) the way that believers accept Jesus' death for their sins when they trust him for salvation. This means that they have figuratively "died" to their old life of sin. Alternate translation: "if we have ended our old way of life by accepting Jesus' death for us" (2) the way that people who believe in Jesus may suffer for him, possibly to the point of dying for him. Alternate translation: "if we are prepared to die for Jesus" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

we will also live with {him

Although Paul is referring to dying with Christ in a figurative sense, **live** is probably not figurative, but could refer to: (1) life after physical death. This seems most likely given Paul's mention of "eternal glory" in the previous verse and "we will reign with him" in the next. Alternate translation: "then God will raise us from the dead to live with Jesus" (2) how believers will act in this life before physical death. Alternate translation: "we will not pursue our own desires, instead we will do what Jesus wants us to do"

2 Timothy 2:12

If we deny {him

Paul uses the term **deny** to refer to the action of believers saying that they do not know Jesus Christ during this present life. It is presented as the opposite of **endure**, so it refers to someone who gives in to persecution and denies being a follower of Jesus. Alternate translation: "if we say now that we do not know him"

he also will deny us

In this second usage of the word **deny**, Paul is referring to the action of Jesus Christ on the day of final judgment. On that day, Jesus will either receive a faithful believer or reject those who are not true followers. Those who deny that they are followers of Jesus while on earth are not true followers. Alternate translation: "he will reject us on the day of judgment"

2 Timothy 2:13

If we are unfaithful

Paul uses the word **unfaithful** to express the condition of believers who do not continue to obey Jesus, but rather disobey him. Alternate translation: "if we disobey Jesus" or "if we do not do what Jesus wants us to do"

he remains faithful

This could mean : (1) he remains faithful to them. (2) he remains true to himself. (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

he is not able to deny himself

Paul states that Jesus is not able to **deny himself**, meaning that Jesus is not able to go against his character and will remain true to what he said he would do. Paul may have one or both of the following ideas in mind. (1) Jesus' character includes being the Savior who can forgive our unfaithfulness when we repent of it, as Peter experienced (John 21:15-19). This favors the interpretation of the previous phrase as "he remains faithful to us." (2) Jesus' character also includes being the holy God who judges people for their sin when they do not repent. This favors the interpretation of the previous phrase as "he remains true to himself." Alternate translation: "he must always act according to his character"

2 Timothy 2:14

Remind {them} of

The word **them**, which is implicit in the Greek verb, probably refers to the people that Timothy has responsibility over. Alternate translation: "Remind the people there"

before God

Paul uses the expression **before God**, which means "in front of God," to mean "where God can see." Seeing, in turn, figuratively means attention and judgment. Alternate translation: "as God is watching" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

before God

The implication is that Paul is telling Timothy to tell the believers, when he gives them this command, that God will be watching what they do. Alternate translation: "with God as their witness" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

not to battle about words

Paul uses the term **battle** figuratively to describe arguments. This could mean: (1) the believers are not to argue about unimportant things such as the words that someone uses to present the gospel message. That only distracts people from talking about important things, such as the gospel message itself. Alternate translation: "not to fight about small things like words" (2) the believers are not to argue about what words mean. Again, this causes disunity among the believers for no good reason. Alternate translation: "not to fight about the meanings of words" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

it is} useful for nothing

Paul adds that battling about words has no benefit for those involved. Alternate translation: "it does not benefit anyone"

to the destruction of the ones hearing

If it would be helpful in your language, you could express the idea behind the abstract noun **destruction** with a verbal phrase. Alternate translation: "it destroys those who hear" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

to the destruction of the ones hearing

Here, **destruction** refers not to physical harm, but to the spiritual harm that is done to believers who hear their teachers foolishly arguing about unimportant things. This teaches the believers that being seen as right about small things is more important than love and unity, and can cause them to have wrong ideas about the faith or to stop following Jesus altogether. Alternate translation: "and can make those who hear it want to stop following Jesus" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

2 Timothy 2:15

Strive to present yourself approved to God

Alternate translation: "Do your best to please God"

a worker

Paul says figuratively that Timothy will be a skilled workman if he correctly teaches God's word. Alternate translation: "like a craftsman" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

cutting the word of truth straight

Paul refers figuratively to **the word of truth** as if it were a path that someone was cutting through difficult terrain. When such a path is **straight**, travelers can follow it directly to their destination. By contrast, the useless discussions that Paul describes in 2:14 and 2:16 would be needless detours in terms of this same metaphor. Alternate translation: "show people how to follow the Scriptures directly" or "teach the Scriptures correctly so that people can follow them" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

the word of truth

Paul uses the term **word** figuratively to refer to something that is expressed in words. This could refer to: (1) the message that Timothy is to teach. Alternate translation: "the true message" (2) the Scriptures. Alternate translation: "the true things that God has said in the Scriptures" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

the word of truth

If it would be helpful in your language, you could express the idea behind the abstract noun **truth** with an adjective. Alternate translation: "the true message" or "the true things that God has said in the Scriptures" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

2 Timothy 2:16

they will advance into greater ungodliness

Paul speaks of these discussions figuratively as if they could physically progress in a certain direction, and he speaks of godlessness as that direction. Paul is figuratively describing the effect that these discussions have on people. Alternate translation: "they cause people to become more and more ungodly" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 2:17

their word will have a spreading like gangrene

This is a simile. It means that something will spread from person to person and harm the faith of all those who hear it. The thing that will spread could refer to: (1) the habit of having useless and godless discussions. (2) the things that the people were saying in these empty discussions, or both. Alternate translation: "these empty discussions will spread quickly and cause destruction like an infectious disease" (See: **Simile (p.170)**) (See: **Simile (p.170)**)

their word

Paul uses the term **word** figuratively to refer to something that is expressed in words. Alternate translation: "these discussions" or "what people who take part in these discussions say" (See: **Metonymy (p.153)**) (See: **Metonymy (p. 153)**)

like gangrene

Gangrene is type of tissue death caused by infection or lack of blood circulation. It quickly spreads in a person's body and can lead to death. If your readers would not know what **gangrene** is, you could use a general expression. Alternate translation: "like an infectious disease" (See: **Translate Unknowns (p.179)**) (See: **Translate Unknowns (p. 179)**)

among whom are Hymenaeus and Philetus

Paul gives Timothy the names of two men who are examples of ungodliness and foolish talk. To make the relationship between these names and the preceding **their word** clear in your language, you may have to make this explicit. Alternate translation: "Hymeneus and Philetus are such people" (See: **Pronouns — When to Use Them (p.165)**) (See: **Pronouns — When to Use Them (p.165)**)

Hymenaeus and Philetus

These are names of men. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

2 Timothy 2:18

who have missed the mark regarding the truth

Paul uses this expression to speak figuratively of faith in Christ as if it were a target at which people should aim. Those who have **missed the mark** do not believe or teach what is true. Alternate translation: "who are teaching things that are not true" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

who have missed the mark regarding the truth

If it would be helpful in your language, you could express the idea behind the abstract noun **truth** with an adjective. Alternate translation: "who teach things that are not true" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

the resurrection has already happened

If it would be helpful in your language, you could express the idea behind the abstract noun **resurrection** with an equivalent expression. Alternate translation: "God has already raised the dead" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

who} are destroying the faith of some

Paul refers to **faith** as though it were an object that could be destroyed. Alternate translation: "they are causing some people to stop believing" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 2:19

the firm foundation of God stands

Paul uses the image of the foundation of a building to explain that even though a false and destructive message has been destroying the faith of some people, God has nevertheless given people who want to continue to follow him a true message, which figuratively provides for them a safe and secure "place to stand." Alternate translation: "God has provided a secure basis for people to continue to believe in him" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

having this seal

Paul speaks figuratively of the inscription on this foundation as if it were a **seal**, since seals on the outside of documents often bore inscriptions describing their contents. Alternate translation: "having this inscription" or "which can be described in this way" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

having this seal

Paul uses this phrase to introduce two direct quotations. The statements that follow in the rest of this verse describe two aspects of the basis that God has provided for people to continue to believe in him. It may be helpful to your readers if you indicate this by marking these statements as quotations. (See: **Quote Markings (p.167)**) (See: **Quote Markings (p.167)**)

Everyone naming the name of the Lord

The expression **names the name of the Lord** is an idiom that refers to saying the name of the Lord in order to declare that one belongs to him. Alternate translation: "who says he believes in the Lord" (See: **Idiom (p.143)**) (See: **Idiom (p.143)**)

must abstain from unrighteousness

If it would be helpful in your language, you could express the idea behind the abstract noun **unrighteousness** with an equivalent expression. Alternate translation: "must stop doing evil things" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

2 Timothy 2:20

Now in a great house, there are not only gold and silver containers, but also wood and clay

To help Timothy understand something important about following Jesus, Paul introduces the metaphor that compares the containers that are in the home of a wealthy person with people in the church. If it would be helpful to your readers, you could indicate that this is a metaphor or illustration. Alternate translation: "Consider this illustration: in the home of a wealthy person, there are containers made of gold and silver, and there are also containers made of wood and clay" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

but also wood and clay

Paul leaves out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: "and there are also containers made of wood and clay" (See: **Ellipsis (p.119)**) (See: **Ellipsis (p. 119)**)

containers

The word **container** is a general term for items used to hold other things, such as grain, food, drink, or refuse. If your language does not have a general word, you can use a specific word such as "bowl" or "pot."

both some for honor and some for dishonor

If it would be helpful in your language, you could express the abstract nouns **honor** and **dishonor** by stating the ideas behind them with equivalent phrases. Alternate translation: "he uses the former at events to honor people and he uses the latter to do things that no one wants to see" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

2 Timothy 2:21

has cleansed himself from these

Here Paul continues the metaphor that compares people in the church to containers in a great house that have different uses. Paul speaks figuratively of a person washing himself clean as though he had been a pot full of something bad. By this he means that the person has given up certain associations or activities. Here, **these** could refer to: (1) the false teachers who are destroying the faith of some people. Alternate translation: "has disassociated himself from these false teachers" (2) the activities of quarreling and false teaching that Paul has warned Timothy about. Alternate translation: "has stopped doing these ungodly actions" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

he will be a container for honor

Paul speaks figuratively of a person who has given up these associations or activities as if he were a particular kind of container. Alternate translation: "he will be like a dish for special occasions" or "he will be like a dish that is used to honor people" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

he will be a container for honor

The implication is that God will be able to give important assignments to a person who is free from wrong associations or activities. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he will be someone to whom God can give important assignments" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

he will be a container for honor, having been sanctified, useful to the Master, having been prepared for every good work

These four phrases could mean: (1) the ones beginning with **having been** give the reason for the phrase before them. Alternate translation: "he will be a container for honor because he has been sanctified, and he will be useful to the Master because he has been prepared for every good work" (2) all four phrases could simply be describing the person. Alternate translation: "he will be a container for honor, someone who is sanctified, useful to the Master, and ready for every good work"

having been sanctified

If your language does not use passive verbal forms, you can use an active form to express this same idea, and you can state who did the action. Alternate translation: "whom God has set apart for himself" or "whom God has set apart for a special purpose" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

having been sanctified

If this phrase is continuing the metaphor of objects in a house, then Paul is referring to a person who is free from wrong associations or activities as if he were a precious object whose owner keeps it in a special place. Whether this phrase is continuing the metaphor or not, it still expresses the idea of being "dedicated" for a special purpose. Alternate translation: "whom God has set apart for a special purpose" (See: **Metaphor (p.147)**) (See: **Metaphor (p. 147)**)

useful to the Master

In the context of the metaphor of the house, Paul speaks of God figuratively as the head of the household. Alternate translation: "useful to God" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

having been prepared for every good work

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "who has gotten himself ready to do any good work" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

2 Timothy 2:22

flee youthful lusts

Paul speaks about youthful desires as if they were a dangerous person or animal that Timothy should run away from. Alternate translation: "control your youthful desires" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

flee youthful lusts

Paul speaks figuratively of immoral activities by association with the desires that lead a person to engage in them. Alternate translation: "refuse to do the wrong things that young people want to do" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

and pursue righteousness, faith, love, {and} peace

Paul is using the verb **pursue** in contrast to **flee**. He speaks of these positive things as if Timothy should run towards them because they will do him good. Alternate translation: "be eager to do what is right, to believe in God, to love God and others, and to live in peace with people" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

righteousness, faith, love, {and} peace

If it would be helpful in your language, you could express the abstract nouns **righteousness**, **faith**, **love**, and **peace** by stating the ideas behind them with equivalent expressions. Alternate translation: "do what is right, believe in God, love other people, and live peacefully with other people" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

with the ones calling on the Lord from a clean heart

This likely means that Paul wants Timothy to pursue these positive things together with others who are sincere in their faith. If it would be helpful to your readers, you could put this phrase at the beginning of Paul's command to Timothy, as in the UST, before **pursue**. Alternate translation: "together with those who worship the Lord with sincere intentions"

the ones calling on the Lord

The expression **call on the Lord** is an idiom that means to trust and worship the Lord. Alternate translation: "those who worship the Lord" (See: **Idiom (p.143)**) (See: **Idiom (p.143)**)

from a clean heart

Paul uses a physical part of the body, the **heart**, figuratively to represent the intentions and desires of a person. Alternate translation: "with sincere intentions" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

from a clean heart

Paul uses the word **clean** to describe the intentions or thoughts of a person as though they were an object that could be made clean. Alternate translation: "with sincere intentions" (See: **Metaphor (p.147)**) (See: **Metaphor (p. 147)**)

2 Timothy 2:23

avoid foolish and ignorant questions

Paul refers to certain kinds of discussions figuratively by association with the kind of questions that people might ask that would lead to these discussions or by association with the kind of people that would ask these questions. Alternate translation: "do not become involved in foolish and ignorant discussions" or "do not allow people to involve you in discussions that they start because they are foolish and ignorant" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

foolish and ignorant questions

Paul may be using the words **foolish** and **ignorant** together to emphasize a single idea. Alternate translation: "very stupid questions" (See: **Doublet (p.117)**) (See: **Doublet (p.117)**)

they give birth to battles

Paul speaks of the **questions** figuratively as if they were women giving birth to children (the **battles**). Alternate translation: "they cause arguments" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

battles

Paul uses the term **battle** figuratively to describe arguments. Alternate translation: "they cause arguments" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 2:24

a slave of the Lord

Paul is using the expression **slave of the Lord** figuratively to refer to leaders in the church, including Timothy, who do what God tells them to do. This includes teaching the believers and interacting with the quarrelsome teachers who challenge their authority and the truth. Alternate translation: "a leader in the church" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

must not battle

Paul uses the term **battle** figuratively to describe arguments. Alternate translation: "must not argue" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 2:25

in meekness

If it would be helpful in your language, you could express the idea behind the abstract noun **meekness** in this expression with an adverb. Alternate translation: "meekly" or "gently" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

educating

Paul presents this as the godly response to quarrels. This term can mean "teach" or "correct." Alternate translation: "teaching" or "correcting"

God may perhaps give them repentance

Paul speaks of **repentance** as if it were an object that God could give people. Alternate translation: "God may cause them to repent" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

for knowledge of the truth

Paul speaks of the result of **repentance** as knowing the truth. Alternate translation: "so that they will know the truth"

2 Timothy 2:26

they may become sober again from the trap of the devil

As Paul moves from one metaphor into another, he leaves out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: "they may become sober again and escape from the trap of the devil" (See: **Ellipsis (p.119)**) (See: **Ellipsis (p.119)**)

they may become sober again

Paul speaks of sinners learning to think correctly about God as if they were drunk people becoming sober again. (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

from the trap of the devil

Paul refers to the deception of the devil as a physical trap that sinners are captured in. Alternate translation: "and escape from the devil's deception" or "and reject the devil's deception" (See: **Metaphor (p.147)**) (See: **Metaphor (p. 147)**)

having been captured by him for the will of that one

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "after the devil has captured them and made them do what he wanted" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

having been captured by him for the will of that one

Paul speaks of the devil's deception as if the devil had physically captured them and made them do what he wanted. Alternate translation: "after the devil has deceived them and made them do what he wanted" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 3

2 Timothy 3 General Notes

Special concepts in this chapter

Many scholars understand the **last days** to mean the entire time from when Jesus first came to when he will return, which includes Paul's time. If so, then what Paul teaches in this chapter about being persecuted applies to all believers. But some scholars understand the **last days** to mean a time in the future just before Jesus returns. If that is the meaning, then Paul is prophesying in verses 1-9 and 13 about those days. If possible, translators should be careful not to let how they understand this issue affect how they translate these verses. (See: [[rc:///*tw/dict/bible/kt/prophet]] and [[rc:///*tw/dict/bible/kt/lastday]])

2 Timothy 3:1

in the last days

Paul is using the term **days** figuratively to refer to a particular time. Alternate translation: "during the period of time before the end" (See: **Idiom (p.143)**) (See: **Idiom (p.143)**)

there will be difficult times

The implication from what Paul goes on to say about people becoming ungodly and violent is that it will be difficult for believers in this time period. Alternate translation: "believers will face difficult situations" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

2 Timothy 3:2

the men

Here Paul is using the term **men** in a generic sense that includes all people. Alternate translation: "people" (See: **When Masculine Words Include Women (p.184)**) (See: **When Masculine Words Include Women (p.184)**)

self-loving

Here, **self-loving** refers to loving oneself more than loving family or friends with a natural human love. This is not the kind of love that comes from God. Alternate translation: "self-centered"

2 Timothy 3:3

unloving

The term **unloving** means that they will not love other people whom they should love. Alternate translation: "they will not love their own families"

irreconcilable

The term **irreconcilable** means they will not agree to make peace with others and will insist on living in a state of conflict in order to have their own way. Alternate translation: "they will not agree with anyone" or "they will not live in peace with anyone"

not good-loving

The phrase **not good-loving** could be translated by removing the negative **not** and replacing **loving** with the opposite term "hating." Alternate translation: "They will hate what is good"

2 Timothy 3:4

reckless

The adjective **reckless** conveys the idea of doing things without thinking about the negative things that could happen as a result. Alternate translation: "heedless of consequences"

puffed up

The expression **puffed up** is a metaphor for being proud and considering oneself better than others. Alternate translation: "haughty" or "conceited" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

puffed up

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "haughty" or "conceited" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

2 Timothy 3:5

having a form of godliness

The expression **a form of** indicates that their **godliness** is not genuine or true. Alternate translation: "appearing to have godliness" or "appearing to honor God" (See: **Idiom (p.143)**) (See: **Idiom (p.143)**)

And

Paul uses this word to introduce the results of what the previous sentence described. Alternate translation: "So" (See: **Connect — Reason-and-Result Relationship (p.112)**) (See: **Connect — Reason-and-Result Relationship (p. 112)**)

turn away from these

The term **these** is a demonstrative adjective that refers to the people who show the ungodly qualities that Paul lists in the previous verses. Paul is using the term as a noun. If your language does not use adjectives in that way, you can add the word "people" in your translation. Alternate translation: "avoid these people" or "avoid such people" (See: **Nominal Adjectives (p.155)**) (See: **Nominal Adjectives (p.155)**)

turn away from these

The expression **turn away** is a metaphor for avoiding someone. Alternate translation: "avoid these people" or "avoid such people" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 3:6

captivating

Here Paul uses the term **captivating** figuratively to mean greatly influencing someone by the use of deception. Alternate translation: "manipulating" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

foolish women

The term **foolish women** refers to women who are spiritually weak and immature. They allow these men into their homes and listen to them because they are weak, idle, and have many sins. Alternate translation: "women who are spiritually weak"

loaded with sins

Paul speaks figuratively of these **sins** as if they were heaped up on the backs of these women. Paul is explaining why these men can easily influence these women. This could mean: (1) these women sin often or even continually. Alternate translation: "who sin often" (2) these women feel terrible guilt because they sin. Alternate translation: "who feel terrible guilt for their sins" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

loaded with sins

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "who sin often" or "who feel terrible guilt for their sins" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

led away by various desires

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "various desires lead them away" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

led away by various desires

Paul speaks figuratively about these **various desires** as if they could physically lead a person away. He means that the women decide to do evil things in order to satisfy their desires. Alternate translation: "they decide to sin in various ways" (See: **Personification (p.157)**) (See: **Personification (p.157)**)

2 Timothy 3:7

never able to come to knowledge of the truth

Paul speaks figuratively of the **knowledge of the truth** as if it were a destination at which people could arrive. Alternate translation: "never able to understand the truth" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 3:8

And what way

Alternate translation: "Just as"

Jannes and Jambres

These are names of men. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

Jannes and Jambres

Paul assumes that Timothy will know that he is referring here to the magicians in Pharaoh's court who tried to duplicate the miracles that Moses was doing. The Bible does not record their names, but according to Jewish tradition their names were Jannes and Jambres. These men wanted to show that Pharaoh did not have to listen to Moses or obey Yahweh. If it would be helpful to your readers, you could identify them more explicitly. Alternate translation: "Jannes and Jambres, Pharaoh's magicians," (See: **Assumed Knowledge and Implicit Information (p. 105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

these

As in 3:5, the term **these** is a demonstrative adjective that refers to the people who show the ungodly qualities that Paul has described. Paul is using the term as a noun. If your language does not use adjectives in that way, you can add the word "people" in your translation. Alternate translation: "these people" (See: **Nominal Adjectives (p.155)**) (See: **Nominal Adjectives (p.155)**)

the truth

If it would be helpful in your language, you could express the idea behind the abstract noun **truth** with an adjective. Alternate translation: "what is true" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

men {whose} mind is corrupted

Paul uses the word **mind** to refer to the way these evil men think. Alternate translation: "men who cannot think rightly" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

men {whose} mind is corrupted

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "men who cannot think rightly" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

unapproved regarding the faith

Paul uses the adjective **unapproved** to convey the idea that these men have been tested regarding how well they trust in Christ and obey him, and they have failed the test because their faith is not real. Alternate translation: "without sincere faith" or "whose faith is not genuine"

unapproved regarding the faith

If it would be helpful in your language, you could start a new sentence here and say who does not approve of these men. Alternate translation: "God does approve of these men because they do not have a genuine faith in Jesus" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

2 Timothy 3:9

But

This word makes a contrast between this verse and the previous idea from 3:06 that these men were able to sneak into homes and persuade people to believe wrong things. If you need to make this contrast clear, you could remind your readers of the previous idea here. Alternate translation: "But even though they have persuaded some people to believe wrong things" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

they will not advance unto more

Paul uses an expression about physical movement to mean that the false teachers will not continue to have much success among the believers. Alternate translation: "they will not be able to continue teaching falsely" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

their foolishness will be obvious to all

The word **all** is a generalization. Paul has just said that these men will have a little success in deceiving some people. But ultimately their foolishness will become widely apparent, as happened to Jannes and Jambres, who were publicly discredited when they were not able to equal the powerful miracles of Moses. Alternate translation: "their foolishness will become widely apparent" (See: **Hyperbole (p.136)**) (See: **Hyperbole (p.136)**)

of those

The term **those** is a demonstrative adjective that refers to Jannes and Jambres. Paul is using the term as a noun. If your language does not use adjectives in that way, you can supply the names of the two men. Alternate translation: "of Jannes and Jambres" (See: **Nominal Adjectives (p.155)**) (See: **Nominal Adjectives (p.155)**)

2 Timothy 3:10

you have followed

Paul speaks of giving close attention to the things he lists in this verse as if one were physically following them as they moved. The idea is that Timothy is giving close attention to these things and imitating them. Alternate translation: "you have observed" or "you have paid close attention to" (See: **Metaphor (p.147)**) (See: **Metaphor (p. 147)**)

my teaching

If it would be helpful in your language, you could express the idea behind the abstract noun **teaching** with a relative clause. Alternate translation: "what I have taught others to do" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

conduct

If it would be helpful in your language, you could express the idea behind the abstract noun **conduct** with a relative clause. Alternate translation: "how I live my life" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p. 100)**)

purpose

If it would be helpful in your language, you could express the idea behind the abstract noun **purpose** with a verbal clause. Alternate translation: "what I try to do with my life" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p. 100)**)

faith

If it would be helpful in your language, you could express the idea behind the abstract noun **faith** with a relative clause. Alternate translation: "what I believe" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

patience

If it would be helpful in your language, you could express the idea behind the abstract noun **patience** with a relative clause. Alternate translation: "how I am patient with others" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

love

If it would be helpful in your language, you could express the idea behind the abstract noun **love** with a relative clause. Alternate translation: "how I love others" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

endurance

If it would be helpful in your language, you could express the idea behind the abstract noun **endurance** with a relative clause. Alternate translation: "how I endure when I suffer" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

2 Timothy 3:11

in Antioch, in Iconium, in Lystra

These are the names of three cities. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p. 132)**)

what kind of persecutions I endured

Paul is reminding Timothy that he knows of the various ways in which Paul suffered and how he endured until God rescued him. Alternate translation: "how I endured various persecutions"

the Lord rescued me from {them} all

Paul speaks figuratively as if God had physically removed him from a situation of danger. Alternate translation: "the Lord preserved me through them all" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 3:12

to live piously

The term **piously** means in an obedient way that honors God. Alternate translation: "to live in a godly way"

will be persecuted

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "people will persecute" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

2 Timothy 3:13

men

Here Paul is using the term **men** in a generic sense that can include both men and women. Alternate translation: "people" (See: **When Masculine Words Include Women (p.184)**) (See: **When Masculine Words Include Women (p.184)**)

evil men and impostors

This is probably a hendiadys, and the **evil men and impostors** are not two groups of people, but one group of people. Alternate translation: "evil people who only pretend to follow Jesus" (See: **Hendiadys (p.129)**) (See: **Hendiadys (p.129)**)

impostors

The term **impostors** refers here to a person who wants other people to think he is a true Christian when he is not. Alternate translation: "people who are pretending to be believers"

will advance unto the worse

Paul speaks figuratively of evil people and their character as something that moves forward physically, making gradual progress in a direction. Alternate translation: "will become worse and worse" or "will become even more evil" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

unto the worse

This is an idiom. Alternate translation: "worse and worse" (See: **Idiom (p.143)**) (See: **Idiom (p.143)**)

leading astray and being led astray

The expression **leading astray** uses the image of physically taking a person to a place that he didn't think he was going to. This is a figurative reference to persuading someone to believe something that is not true. Alternate translation: "teaching lies and believing lies" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

leading astray and being led astray

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "teaching lies and believing lies" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

2 Timothy 3:14

remain in what you have learned

Paul speaks of biblical instruction as if it were a place that Timothy could stay in. Alternate translation: "continue doing what you have learned" or "continue believing what you have learned" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

become convinced of

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "are confident about" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

2 Timothy 3:15

which are able to make you wise

Paul speaks of the Scriptures as if they were a teacher who could instruct people and help them become wise. It may be convenient in your translation to begin a new sentence here. Alternate translation: "By studying them you can become wise" (See: **Personification (p.157)**) (See: **Personification (p.157)**)

for salvation through faith {that is} in Christ Jesus

If it would be helpful in your language, you could express the idea behind the abstract noun **salvation** with a verb such as "save." Alternate translation: "so that you will know enough to trust Christ Jesus to save you" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

2 Timothy 3:16

All Scripture {is} God-breathed and

The term **God-breathed** uses the image of breathing to indicate that the Scriptures come directly from God through his Spirit. Characteristically in the Bible, the breath of God represents the Spirit of God. Alternate translation: "God produced all Scripture as his Spirit directed people what to write, and it" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

All Scripture {is} God-breathed

By **All Scripture**, Paul is referring to every part of Scripture, which, at that time, was what we know as the Old Testament. If it is confusing to refer to all of the books of the Old Testament with the singular word **Scripture**, you could change it to a plural word as in the UST and make the verbs plural. Alternate translation: "All of the Holy Writings are God-breathed"

is} profitable

Paul refers to the Scripture as **profitable** to convey the idea that Timothy and all believers will benefit when they use the Scripture to teach, reprove, correct, and train. Alternate translation: "you will benefit from it as you use it" or "it benefits everyone when we use it"

for reproof

Paul instructs Timothy to use the Scriptures as the standard for knowing what is right and wrong and showing people that they are wrong. If it would be helpful in your language, you could express the idea behind the abstract noun **reproof** with an equivalent expression. Alternate translation: "for showing people that they are wrong" or "for helping us to know when we are wrong" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

for correction

Paul instructs Timothy to use the Scriptures as the standard for showing people how to make something right. If it would be helpful in your language, you could express the idea behind the abstract noun **correction** with an equivalent expression. Alternate translation: "for showing people how to make things right" or "for showing us how to fix errors" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

and} for training in righteousness

Paul instructs Timothy to use the Scriptures as the standard for training people how to live lives that are right with God. If it would be helpful in your language, you could express the idea behind the abstract noun **righteousness** with an equivalent expression. Alternate translation: "and for training people how to do what is right" or "and for training us to do what is right" (See: **Abstract Nouns (p.100)**) (See: **Abstract Nouns (p.100)**)

2 Timothy 3:17

the man of God

Paul is using the word **man** here in a generic sense that includes all believers in God, whether male or female. Of course, Paul also intends for Timothy to apply this to himself. Alternate translation: "the person who serves God" (See: **When Masculine Words Include Women (p.184)**) (See: **When Masculine Words Include Women (p.184)**)

proficient

Alternate translation: "fully capable"

equipped

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "and have everything he needs" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

2 Timothy 4

2 Timothy 4 General Notes

Structure and formatting

Paul gives a solemn charge to Timothy (4:1-8)
Paul tells Timothy how he is doing (4:9-18)
Paul sends personal greetings (4:19-22)

Special concepts in this chapter

"I adjure you"

With these words Paul challenges Timothy in the most serious way possible to do what he is telling him to do. It is a way of commanding Timothy, not by Paul's own authority, but by the authority that he then refers to, that of God and Jesus Christ. In other words, Paul is saying that God and Jesus Christ are commanding Timothy through Paul.

Crown

Scripture uses the image of a crown to represent different things. In this chapter, Paul describes Christ as awarding a crown to believers as a metaphor for the reward that Christ will give them for having lived rightly on this earth.

2 Timothy 4:1

I adjure you

The word translated **adjure** is used to place someone under a serious and binding obligation. Think about the words that you use to do this in your language. This could refer to: (1) placing someone under an oath to do something. Alternate translation: "I place you under an oath" or "I hereby obligate you" (2) solemnly commanding someone with great authority. Alternate translation: "I solemnly urge you"

before God and Christ Jesus

Here the word **before** means "in front of," that is, "in the presence of." The implication is that God and Christ Jesus will witness and approve this command or oath. Alternate translation: "in the presence of God and Christ Jesus" or "with God and Christ Jesus as the witnesses" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

the living and the dead

Paul refers to **the living** and **the dead** together to mean all people, whether they are alive at the time of judgment or have died. Alternate translation: "those who are still alive and those who have died" (See: **Merism (p.145)**) (See: **Merism (p.145)**)

the living and the dead

The terms **living** and **dead** are adjectives that Paul is using as nouns to refer to groups of people. If your language does not use adjectives in that way, you can translate these terms with equivalent phrases. Alternate translation: "those who are still alive and those who have died" (See: **Nominal Adjectives (p.155)**) (See: **Nominal Adjectives (p.155)**)

and by his appearing and his kingdom

Paul refers figuratively to Christ's return by association to the fact that he will appear once again to people on earth when he returns, and he refers figuratively to Christ's rule as king by association to the kingdom that he will rule. It may be helpful to begin a new sentence here. Alternate translation: "and on Christ's return and on his rule as king" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

and by his appearing and his kingdom

This can be understood in two different ways, depending on if Paul is placing Timothy under an oath or giving Timothy a command. (1) If Paul is placing Timothy under an oath, then he is saying that these are the things that Timothy would be denying if he fails to fulfill the oath. Alternate translation: "with an oath as strong as your desire for Christ's return and for his rule as king" (2) If Paul is introducing a command in this verse, then Paul is appealing to these things to strengthen his command. Alternate translation: "and as surely as Christ will return and rule as king"

2 Timothy 4:2

the word

Paul is using the term **word** to refer figuratively to the whole message about Jesus Christ. Alternate translation: "the Gospel message" or "the Good News" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

opportunely, inopportunely

Paul means that Timothy should be ready to preach about Jesus when it seems like a good time to do so and also when it does not seem like a good time. He is using the two types of occasions together figuratively to indicate all occasions. Alternate translation: "when it is convenient and when it is not convenient" or "at all times" (See: **Merism (p.145)**) (See: **Merism (p.145)**)

reprove

The command to **reprove** implies that the action is directed toward people who have done something wrong and are in need of correction. Alternate translation: "correct those who have sinned" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

rebuke

The word **rebuke** involves telling someone that they have done something wrong and warning them not to do it again. Alternate translation: "tell them not to sin"

with all patience and teaching

Here, **patience and teaching** is a hendiadys, with **patience** modifying **teaching**. Alternate translation: "do these things by teaching very patiently" or "always do these things by teaching patiently" (See: **Hendiadys (p.129)**) (See: **Hendiadys (p.129)**)

with all patience and teaching

The implication is that this is how Timothy should preach, reprove, rebuke, and exhort. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "do these things by teaching very patiently" or "always do these things by teaching patiently" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

with all patience and teaching

Here, **all** could mean: (1) Timothy should always be patient when he teaches. Alternate translation: "always teaching patiently" (2) a generalization for emphasis, meaning that Timothy should be very patient. Alternate translation: "by teaching very patiently" (See: **Hyperbole (p.136)**) (See: **Hyperbole (p.136)**)

2 Timothy 4:3

there will be a time when

Alternate translation: "the time will come when"

they will not endure

Alternate translation: "they will no longer listen patiently to"

they will not endure

The context indicates that **they** means people who are a part of the community of believers. Alternate translation: "some believers will no longer listen patiently to" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

the healthy teaching

The expression **healthy teaching** figuratively means "correct teaching" by association, since a healthy mind would recognize that correct teaching was reasonable. Alternate translation: "correct teaching" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

they will heap up for themselves teachers according to their own desires

Paul speaks of how people will obtain many teachers as if they were putting them into a heap or pile. They will want many teachers, but not value these teachers for how they live godly lives or how accurately they teach. Alternate translation: "they will gather many teachers for themselves who will teach what they want" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

their ear itching

Paul speaks of people badly wanting to hear something as if their ears itched and could only be relieved if they found many teachers who would tell them what they wanted to hear. Alternate translation: "because they want to hear it so badly" (See: **Idiom (p.143)**) (See: **Idiom (p.143)**)

their ear itching

Paul uses the **ear** figuratively to mean hearing. Alternate translation: "because they want to hear it so badly" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

2 Timothy 4:4

will both turn their ear away from the truth

Paul speaks about people no longer paying attention as if they were physically turning their ears away so that they could not hear. Alternate translation: "will no longer pay attention to the truth" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

will both turn their ear away from the truth

Paul uses the **ear** figuratively to mean listening. Listening, in turn, figuratively means paying attention. Alternate translation: "will no longer pay attention to the truth" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

be turned aside to myths

Paul speaks about people starting to pay attention to myths as if someone were getting them to wander off in the wrong direction. Alternate translation: "these teachers will get them to pay attention to stories that are not true" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

be turned aside to myths

If your language does not use this passive form, you can express this with an active form, and you can state who would do the action. Alternate translation: "these teachers will get them to pay attention to stories that are not true" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

2 Timothy 4:5

be sober

Paul wants his readers to think correctly about everything, and so he speaks as if he wanted them to be sober rather than drunk. Alternate translation: "think clearly" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

of an evangelist

Alternate translation: "of a person who proclaims the good news about Jesus"

2 Timothy 4:6

I am already being poured out

While Paul speaks of his death as **already** happening, he means that it is an event that will happen soon. Alternate translation: "I will soon be poured out"

I am already being poured out

Paul speaks of himself as if he were wine in a cup that was being poured out as a sacrifice to God. Alternate translation: "the sacrifice of my life to God will soon be complete" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

I am already being poured out

If your language does not use this passive form, you can express this with an active form. Alternate translation: "My life will soon end as a sacrifice to God" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

the time of my departure is here

Paul refers to his death as a **departure**. This is a polite way of referring to something unpleasant. Alternate translation: "soon I will die and leave this world" (See: **Euphemism (p.122)**) (See: **Euphemism (p.122)**)

2 Timothy 4:7

I have fought the good fight

Paul speaks of himself figuratively as if he has been competing in an athletic contest. Here, **good** could mean: (1) the kind of effort Paul has made. Alternate translation: "I have done my best" (2) Paul has pursued a worthwhile endeavor. Alternate translation: "I have worked hard for what really matters" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

I have finished the race

Paul speaks of his life of service to God as if he had been running a race on foot. Alternate translation: "I have completed what I needed to do" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

I have kept the faith

Paul speaks of **the faith**, by which he means his trust in Christ and his obedience to God, as if they were valuable objects that he has kept safe in his possession. This could mean: (1) Paul was faithful to do what God told him to do. Alternate translation: "I have remained faithful in doing my ministry" (2) Paul was faithful to teach the truth. Alternate translation: "I have preserved the teachings from any error" (See: **Metaphor (p.147)**) (See: **Metaphor (p. 147)**)

2 Timothy 4:8

the crown of righteousness has been reserved for me

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "God has reserved the crown of righteousness for me" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

crown of righteousness

Here, the **crown** could: (1) figuratively represent the reward that God gives to people who have lived the right way. Alternate translation: "the reward for the righteous" (2) represent righteousness itself. Just as the judge of a race gives a crown to the winner, when Paul finishes his life, God will declare that Paul is righteous. Alternate translation: "the reward that is righteousness" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

crown

See how you translated **crown** in 2:5. The **crown** that Paul is using as an illustration of the future award from God was a wreath made of laurel tree leaves that was given to winners of athletic contests. You can use a word in your language that would refer to a prize for winning a contest. (See: **Translate Unknowns (p.179)**) (See: **Translate Unknowns (p.179)**)

on that day

As in 1:12, this refers to the **day** when Jesus returns to judge people. Alternate translation: "on the day of judgment" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

to & the ones having loved his appearing

Alternate translation: "those who are looking forward to his return"

his appearing

See how you translated **his appearing** in 4:1. Paul is referring figuratively to Christ's return by association with the fact that he will appear once again to people on earth when he returns. Alternate translation: "his return" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

2 Timothy 4:9

Hasten to come & quickly

Alternate translation: "come … as soon as possible"

2 Timothy 4:10

Demas & Crescens & Titus

These are names of men. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

the present age

The expression **the present age** refers to worldly things as opposed to the things of God. Paul refers to these worldly things figuratively by association with the present time when people generally desire them, as opposed to the future time when the things of God will be established throughout the earth. Alternate translation: "the temporary comforts of this world" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

Crescens to Galatia, Titus to Dalmatia

Here Paul leaves out some of the words that a sentence would need in many languages in order to be complete. He means that like Demas, Crescens and Titus have left him. However, he is probably not saying that they did this because they also "loved this present age" like Demas. It is more likely that they are traveling to help the churches. Alternate translation: "Crescens has left me and gone to Galatia, and Titus has left me and gone to Dalmatia" (See: **Ellipsis (p.119)**) (See: **Ellipsis (p.119)**)

Galatia, & Dalmatia

This are the names of parts of the Roman empire. **Galatia** is an official Roman province and **Dalmatia** is an area in the southern part of the province of Illyricum. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

2 Timothy 4:11

Luke & Mark

These are the names of men. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

useful to me for service

This could mean: (1) Mark is **useful** in helping Paul to take care of his personal needs. Alternate translation: "he can help take care of my needs" (2) Mark is **useful** in helping Paul minister to others, especially by preaching and teaching. Alternate translation: "he is helpful to me in my ministry"

2 Timothy 4:12

Tychicus

This is the name of a man. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

I sent

Timothy is at Ephesus when he receives this letter. It may be that Tychicus is the one who carried this letter to Timothy at Ephesus. If so, then Paul is writing from Timothy's perspective, who would view Paul's sending of Tychicus as a past event. If this is confusing in your language and you want to include this possibility, you may need to change the tense of the verb to future. Alternate translation: "soon I will be sending"

Ephesus

This is the name of a city. This is the city where Timothy is as he receives this letter. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

2 Timothy 4:13

cloak

The term **cloak** refers to a heavy garment worn over clothes. Alternate translation: "coat" (See: **Translate Unknowns (p.179)**) (See: **Translate Unknowns (p.179)**)

Troas

This is the name of a city. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

Carpus

This is the name of a man. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

the books

The term **books** refers to scrolls. A scroll was a type of book made of a long sheet of papyrus or leather. After writing on a scroll or reading it, people would roll it up using rods on the ends. Alternate translation: "the scrolls" (See: **Translate Unknowns (p.179)**) (See: **Translate Unknowns (p.179)**)

especially the parchments

The term **parchments** may refer to a specific type of scroll. Alternate translation: "especially those made from animal skins" (See: **Translate Unknowns (p.179)**) (See: **Translate Unknowns (p.179)**)

2 Timothy 4:14

Alexander the coppersmith

The term **coppersmith** refers to a person who worked with things made of copper and other metals. Alternate translation: "Alexander, who works with metal" (See: **Translate Unknowns (p.179)**) (See: **Translate Unknowns (p. 179)**)

Alexander

This is the name of a man. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

The Lord will repay him according to his deeds

Paul speaks figuratively of punishment as if it were repayment. Alternate translation: "the Lord will give him the right punishment for what he has done" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

2 Timothy 4:15

he & opposed our words

The term **words** refers to the message that Paul and Timothy and their co-workers teach. Alternate translation: "he … opposed the message that we teach" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

2 Timothy 4:16

At my first defense

Paul is referring to the opening session of his trial. By writing **first**, he is likely indicating that he will have to appear in court again. Alternate translation: "At the opening session of my trial" or "When I first appeared in court and explained my actions"

no one appeared with me

Paul explains to Timothy that he had to go to court alone, without any supporters. Alternate translation: "no one testified on my behalf"

May it not be counted against them

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "May God not hold it against them" or "I pray that God does not punish those believers for deserting me" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

2 Timothy 4:17

the Lord stood with me

Paul is speaking as if the Lord had physically stood with him. Alternate translation: "the Lord helped me" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

so that through me the proclamation might be fully carried out

If your language does not use passive verbal forms, you can use an active form to express this same idea. This could mean: (1) at his trial, Paul was able to explain the entire message God had given him to proclaim. Alternate translation: "so that I was able to proclaim all of the Lord's message" (2) Paul was able to continue proclaiming God's message right through to this time when he expected to lose his life. Alternate translation: "so that I was able to continue proclaiming the Lord's message right to the end" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

and all the Gentiles might hear

Here, **all** could be: (1) a figurative generalization. Alternate translation: "so that as many Gentiles as possible could hear it" (2) a reference to all the Gentiles in the court. Alternate translation: "so that all the Gentiles who were there might hear" (See: **Hyperbole (p.136)**) (See: **Hyperbole (p.136)**)

I was rescued out of the mouth of the lion

Paul speaks figuratively as if he had been in danger of being killed by a lion at his court appearance. He could mean the physical danger of being sentenced to execution, or the spiritual danger of being tempted not to speak boldly for Jesus, or both. It would probably be best to leave both possibilities open in your translation. Alternate translation: "I was rescued from great danger" (See: **Metaphor (p.147)**) (See: **Metaphor (p.147)**)

I was rescued out of the mouth of the lion

If your language does not use passive verbal forms, you can use an active form to express this same idea. Alternate translation: "God rescued me from great danger" (See: **Active or Passive (p.102)**) (See: **Active or Passive (p.102)**)

2 Timothy 4:18

to eternity forever

This is an idiom. Alternate translation: "forever and ever" (See: **Idiom (p.143)**) (See: **Idiom (p.143)**)

2 Timothy 4:19

Priscilla

This is the name of a woman. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

Aquila

This is the name of a man. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

the household of Onesiphorus

See how you translated this phrase in 1:16. The word **household** refers to **Onesiphorus** and all the people in his family, possibly even his servants. Alternate translation: "Onesiphorus and everyone who lives with him" (See: **Metonymy (p.153)**) (See: **Metonymy (p.153)**)

of Onesiphorus

Onesiphorus is the name of a man. See how you translated this name in 1:16. (See: **How to Translate Names (p. 132)**) (See: **How to Translate Names (p.132)**)

2 Timothy 4:20

Corinth

This is the name of a city. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

Erastus & Trophimus

These are the names of men. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

Miletus

This is the name of a city to the south of Ephesus. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

2 Timothy 4:21

Hasten to come

Alternate translation: "Do your best to come" or "Try as hard as you can to come"

before winter

The implication is that Timothy should try to come to Paul before the cold weather arrives and makes travel difficult or even impossible. If winter is the warm season in your area and summer is the cold season, or if your area does not have a cold season but a rainy season, you could use a more general expression. Alternate translation: "before the cold weather makes travel difficult" or "before the weather changes and makes travel difficult" (See: **Assumed Knowledge and Implicit Information (p.105)**) (See: **Assumed Knowledge and Implicit Information (p.105)**)

Eubulus greets you, and Pudens and Linus and Claudia and the brothers

Here Paul leaves out some of the words that a sentence would need in many languages in order to be complete. To make sure that the meaning is clear, you could supply these words. The people listed after Eubulus are also greeting Timothy. Eubulus is not greeting them. Alternate translation: "Eubulus greets you, and so do Pudens, Linus, Claudia, and all the believers here" (See: **Ellipsis (p.119)**) (See: **Ellipsis (p.119)**)

Eubulus & Pudens & Linus

These are the names of three men. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

Claudia

This is the name of a woman. (See: **How to Translate Names (p.132)**) (See: **How to Translate Names (p.132)**)

the brothers

The word **brothers** means all believers, whether male or female. Alternate translation: "all the believers here" (See: **When Masculine Words Include Women (p.184)**) (See: **When Masculine Words Include Women (p.184)**)

2 Timothy 4:22

The Lord {be} with your spirit

Paul ends his letter with a blessing for Timothy. Here, **you** is singular and refers to Timothy. Alternate translation: "I pray that the Lord makes your spirit strong" (See: **Forms of You (p.126)**) (See: **Forms of You (p.126)**)

The Lord {be} with your spirit

Paul figuratively describes Timothy as a whole person by reference to his **spirit**, perhaps because he is wishing particularly for Timothy to receive spiritual strengthening. Alternate translation: "I pray that the Lord makes you strong" or "I pray that the Lord will strengthen you spiritually" (See: **Synecdoche (p.175)**) (See: **Synecdoche (p.175)**)

Grace {be} with you

Paul ends his letter with a second blessing. The **you** here is plural and refers to all of the believers who are with Timothy. Alternate translation: "May grace be with all of you there" (See: **Forms of You (p.126)**) (See: **Forms of You (p.126)**)

Grace {be} with you

If it would be helpful in your language, you could state explicitly who Paul wishes will make this happen. Alternate translation: "May God give grace to all of you"

unfoldingWord® Translation Academy

Version 76

Abstract Nouns

Description

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

> This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*
>
> In order to understand this topic, it would be good to read:
>
> *Parts of Speech* *(UTA PDF)*
> *Sentence Structure* *(UTA PDF)*

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

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin." But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

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

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

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

> … from **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)
>
>> Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
>> But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)
>
>> Today the people in this house **have been saved** … Today God **has saved** the people in this house …
>
> The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)
>
>> The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.
>
> He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)
>
>> He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

"

Referenced in: 2 Timothy 1:2; 2 Timothy 1:3; 2 Timothy 1:5; 2 Timothy 1:7; 2 Timothy 1:13; 2 Timothy 2:1; 2 Timothy 2:10; 2 Timothy 2:14; 2 Timothy 2:15; 2 Timothy 2:18; 2 Timothy 2:19; 2 Timothy 2:20; 2 Timothy 2:22; 2 Timothy 2:25; 2 Timothy 3:8; 2 Timothy 3:10; 2 Timothy 3:15; 2 Timothy 3:16

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:

> This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*
>
> In order to understand this topic, it would be good to read:
>
> *Sentence Structure (UTA PDF)*
>
> *Verbs (UTA PDF)*

- 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.

Description

Some languages have both active and passive forms of sentences.

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

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

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

Reasons This Is a Translation Issue

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

Purposes for the Passive

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

Translation Principles Regarding the Passive

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

Examples From the Bible

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

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

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)
>
> > **The king's servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

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

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

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

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

> Next we recommend you learn about:
>
> *Abstract Nouns* *(UTA PDF)*
> *Word Order* *(UTA PDF)*

Referenced in: 2 Timothy 1:4; 2 Timothy 1:9; 2 Timothy 1:10; 2 Timothy 1:11; 2 Timothy 2:1; 2 Timothy 2:4; 2 Timothy 2:5; 2 Timothy 2:8; 2 Timothy 2:9; 2 Timothy 2:21; 2 Timothy 2:26; 2 Timothy 3:4; 2 Timothy 3:6; 2 Timothy 3:8; 2 Timothy 3:12; 2 Timothy 3:13; 2 Timothy 3:14; 2 Timothy 3:17; 2 Timothy 4:4; 2 Timothy 4:6; 2 Timothy 4:8; 2 Timothy 4:16; 2 Timothy 4:17

Assumed Knowledge and Implicit Information

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

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

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

Description

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

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

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

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

Reasons This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

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

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

> Next we recommend you learn about:
>
> *Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)*

Referenced in: 2 Timothy 1:4; 2 Timothy 1:6; 2 Timothy 1:12; 2 Timothy 1:14; 2 Timothy 1:15; 2 Timothy 1:18; 2 Timothy 2:2; 2 Timothy 2:3; 2 Timothy 2:4; 2 Timothy 2:5; 2 Timothy 2:6; 2 Timothy 2:7; 2 Timothy 2:13; 2 Timothy 2:14; 2 Timothy 2:21; 2 Timothy 3:1; 2 Timothy 3:8; 2 Timothy 3:9; 2 Timothy 4:1; 2 Timothy 4:2; 2 Timothy 4:3; 2 Timothy 4:8; 2 Timothy 4:21

Blessings

Description

Blessings are short sayings that people use to ask God to do something good for another person. In the Bible, the person saying the blessing speaks or writes directly to the person who will receive the blessing. The person who says the blessing does not directly speak to God, but it is understood that God is the one who will do the good thing mentioned. It is also understood that God hears the blessing, whether he is mentioned by name or not.

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

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

Writing Styles *(UTA PDF)*
Poetry *(UTA PDF)*

Reason This Is a Translation Issue

Each language has its own ways of saying blessings. There are many blessings in the Bible. They need to be translated in the way that people say blessings in your language, so that people recognize them as blessings and understand what one person wants God to do for another.

Examples From the Bible

In the Bible, people often said a blessing when they met someone or when they were leaving someone or sending someone off.

In the book of Ruth, when Boaz meets his workers in the fields, he greets them with a blessing:

> Then behold, Boaz coming from Bethlehem! And he said to the reapers, "Yahweh be with you." And they said to him, "May Yahweh bless you." (Ruth 2:4 ULT)

Similarly, when Rebekah leaves her family, they say farewell with a blessing:

> They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

In a similar way, the writers of letters in the New Testament often wrote a blessing at the beginning of their letters as well as at the end. Here are examples from the beginning and end of Paul's second letter to Timothy:

> Grace, mercy, and peace from God the Father and Christ Jesus our Lord. (2 Tim 1:2 ULT) The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

Translation Strategies

Find out how people say blessings in your language. Collect a list of common blessings, noting the form of the verb, the use of certain words, and the words that are not used in a blessing but would normally be in a sentence. Also find out what differences there might be between blessings that people use when they are speaking to each other and when they are writing to each other.

If translating a blessing literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

Add a verb if that is natural in your language.
Mention God as the subject of a blessing if that is natural in your language.
Translate the blessing in a form that is natural and clear in your language.

Examples of Translation Strategies Applied

(1) Add a verb if that is natural in your language.

> The Lord with your spirit. The grace with you. (2 Tim 4:22, literal from the Greek)

In the Greek of this verse, there is no verb 'be.' However, in blessings in English, it is natural to use a verb. The idea that the 'grace' from God will be or remain with the person is implied in Greek.

The Lord **be** with your spirit. Grace **be** with you. (2 Tim 4:22 ULT)

(2) Mention God as the subject of a blessing if that is natural in your language.

If people expect a blessing to refer to God in your language, you might have to provide 'God' as the subject or as the source of the blessing. In Greek and Hebrew, usually God is not explicitly mentioned in the blessing, but it is implied that God is the one acting to show his kindness to the person being addressed.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

The Lord be with your spirit. **May God give** grace to you.

> They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

They blessed Rebekah, and said to her, "Our sister, may **God grant that** you be the mother of thousands of ten thousands, and may **God empower** your descendants **to** possess the gate of those who hate them."

(3) Translate the blessing in a form that is natural and clear in your language.

Here are some ideas for ways that people might say a blessing in their language.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

May the Lord be with your spirit. May God cause his grace to be with you.

May you have God's presence with you. May you experience grace from God.

> "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

"Our sister, we pray to God that you may be the mother of thousands of ten thousands, and appeal to him that your descendants may possess the gate of those who hate them."

"Our sister, by God's power you will be the mother of thousands of ten thousands, and your descendants will possess the gate of those who hate them."

"

Referenced in: 2 Timothy 1:2; 2 Timothy 1:16; 2 Timothy 1:18

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

> This page answers the question: *How can I translate a contrast relationship?*

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words "but," "although," "even though," "though," "yet," or "however."

Examples From OBS and the Bible

> You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph's brothers' evil plan to sell Joseph is contrasted with God's good plan to save many people. The word "but" marks the contrast.

> For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word "yet."

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.
(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.
(3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

>> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

>> The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

> {David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)

>> [David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a house**, the Most High does not live in houses made with hands.

"

Referenced in: 2 Timothy 1:17

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, of chunks of text.

> This page answers the question: *How can I translate the reason-result relationship?*

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — "I did Y because I wanted X to happen." But usually it is looking backward — "X happened, and so I did Y." Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are "because," "so," "therefore," and "for." Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge.

Examples From OBS and the Bible

> The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus! (Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. "Because" connects the two ideas and indicates that what follows it is a reason.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by "so that." Notice that the term "so that" often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

> "Blessed are the poor, **for** yours is the kingdom of God." (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

> But he raised up in their place their sons that Joshua circumcised, being uncircumcised,
> **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

(1) If the order of the clauses is confusing for the reader, then change the order.
(2) If the relationship between the clauses is not clear, then use a more clear connecting word.
(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which
> he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

> Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

(1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.

(2) Blessed are the poor, **because** yours is the kingdom of God.

(3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves.
> (Matthew 8:24a ULT)

(1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.

(2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.

(3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

> **Since** he was not able to find out anything for certain because of the noise, he ordered that he
> be brought into the fortress. (Acts 21:34b ULT)

(1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.

(2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.

(3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

"

Referenced in: 2 Timothy 1:7; 2 Timothy 1:18; 2 Timothy 3:5

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:
>
> *Parts of Speech* *(UTA PDF)*
> *Sentence Structure* *(UTA PDF)*

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 "use**less**." 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 English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. 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 double negative creates a stronger negative statement.
- In some languages, a 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, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, "He is not unintelligent" can mean "He is very intelligent." In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.
or:
Without me, you **cannot** do anything.

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

This means "in order to be fruitful."

> A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is 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 negative statement, and if it would not do that in your language, remove one of the two negatives.
(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

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

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
> Without me **not** you can do **nothing** (John 15:5)
>
> > Without me, you can do **nothing**.
> > or:
> > Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> …ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
> …iota one or one serif **not not** may pass away from the law
>
> > …**not even** one iota or one serif may pass away from the law
> > or:
> > …**certainly no** iota or serif may pass away from the law

> Next we recommend you learn about:
>
> *Verbs (UTA PDF)*

"

Referenced in: 2 Timothy 2:5

Doublet

Description

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

> This page answers the question: *What are doublets and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech* *(UTA PDF)*

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

Reason This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

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

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

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

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

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

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

Translation Strategies

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

(1) Translate only one of the words or phrases.
(2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as "very" or "great" or "many."
(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

Translation Strategies Applied

(1) Translate only one of the words.

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

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

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

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

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

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

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

>> • English can emphasize this with "any" and "at all."

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

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

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

"

Referenced in:

Ellipsis

Description

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

> This page answers the question: *What is ellipsis ?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*
> *Sentence Structure (UTA PDF)*

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

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

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

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.
An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

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

Examples From the Bible

Relative Ellipsis

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

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

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

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

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

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

Absolute Ellipsis

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

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

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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

"

Referenced in: 2 Timothy 2:20; 2 Timothy 2:26; 2 Timothy 4:10; 2 Timothy 4:21

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> This page answers the question: *What is a euphemism?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

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

(1) Use a euphemism from your own culture.
(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "… where there was a cave. Saul went into the cave to **dig a hole**"
> > "… where there was a cave. Saul went into the cave to **have some time alone**"
>
> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

> > "They found Saul and his sons **dead** on Mount Gilboa."

"

Referenced in: 2 Timothy 4:6
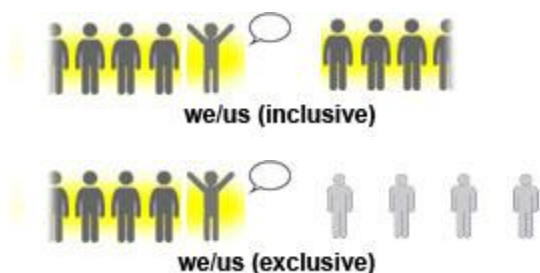
Exclusive and Inclusive 'We'

Description

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive

> This page answers the question: *What are the exclusive and inclusive forms of "we"?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns (UTA PDF)*

forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

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

we/us (inclusive)

we/us (exclusive)

Reason This Is a Translation Issue

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

Examples From the Bible

Exclusive

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

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

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

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

Inclusive

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

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

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

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

Next we recommend you learn about:
When Masculine Words Include Women *(UTA PDF)*

"

Referenced in: Introduction to 2 Timothy; 2 Timothy 1:2

Forms of You

Singular, Dual, and Plural

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

> This page answers the question: *What are the different forms of you?*
>
> In order to understand this topic, it would be good to read:
>
> *Forms of 'You' — Singular (UTA PDF)*
> *Forms of 'You' — Dual/Plural (UTA PDF)*

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd. For help with translating these, we suggest you read:

- Singular Pronouns that Refer to Groups

Formal and Informal

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

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of "You" — Formal or Informal

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for "you." People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of "you" if your language does make any of these distinctions.

"

Referenced in: Introduction to 2 Timothy; 2 Timothy 4:22

Forms of 'You' — Singular

Description

Some languages have a **singular** form of "you" for when the word "you" refers to just one person, and a **plural** form for when the word "you" refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

> This page answers the question: *How do I know if the word 'you' is singular?*
>
> In order to understand this topic, it would be good to read:
>
> *Parts of Speech (UTA PDF)*
>
> *Forms of You (UTA PDF)*
>
> *Pronouns (UTA PDF)*

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns and verb forms show us whether the word "you" refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of "you" even though they were speaking to a group of people. (See Forms of 'You' — Singular to a Crowd.)

Examples From the Bible

> But he said, "All these things **I** have kept from my youth." But when he heard this, Jesus said to him, "One thing is still lacking to **you**. All things, as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word "you" and the commands "search" and "report" are plural.

Strategies for finding out how many people "you" refers to

(1) Look at the notes to see if they tell whether "you" refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural (UTA PDF)

Referenced in: 2 Timothy 1:3

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with "and." These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> This page answers the question: *What is hendiadys and how can I translate phrases that have it?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*
> *Parts of Speech (UTA PDF)*

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

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

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

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

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

Reasons This Is a Translation Issue

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

Examples From the Bible

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

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

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

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

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

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the

other.

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

Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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

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

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

The adjective "obedient" can be substituted with the verb "obey."

> > if you **obey willingly** ...

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

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

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

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

> Next we recommend you learn about:
>
> *Doublet* *(UTA PDF)*

"

Referenced in: 2 Timothy 1:9; 2 Timothy 1:10; 2 Timothy 3:13; 2 Timothy 4:2

How to Translate Names

Description

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

> This page answers the question: *How can I translate names that are new to my culture?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns (UTA PDF)*

Meaning of names

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

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

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

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

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

Reasons This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

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

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

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

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

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

Translation Strategies

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

Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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

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

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

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

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

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

>> ... a young man named **Paul** 1

The footnote would look like:

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

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

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

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

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

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

>> a young man named **Saul**

The footnote would look like:

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

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

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

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

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

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

>> It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

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

"

Next we recommend you learn about:
Copy or Borrow Words (UTA PDF)

Referenced in: Introduction to 2 Timothy; 2 Timothy 1:1; 2 Timothy 1:2; 2 Timothy 1:5; 2 Timothy 1:15; 2 Timothy 1:16; 2 Timothy 1:17; 2 Timothy 1:18; 2 Timothy 2:8; 2 Timothy 2:17; 2 Timothy 3:8; 2 Timothy 3:11; 2 Timothy 4:10; 2 Timothy 4:11; 2 Timothy 4:12; 2 Timothy 4:13; 2 Timothy 4:14; 2 Timothy 4:19; 2 Timothy 4:20; 2 Timothy 4:21

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.

Hyperbole

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

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

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

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

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

Generalization

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

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

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

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

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

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

Reason This Is a Translation Issue

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

Examples From the Bible

Examples of Hyperbole

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

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

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

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

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

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

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

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

Examples of Generalization

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

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

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

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

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

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

Caution

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

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

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

> • Do not assume that the word "all" is always a generalization that means "most."

> > Yahweh is righteous in **all** his ways and gracious in **all** he does. (Psalms 145:17 ULT)

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

(1) Express the meaning without the exaggeration.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"

Referenced in: 2 Timothy 1:15; 2 Timothy 2:10; 2 Timothy 3:9; 2 Timothy 4:2; 2 Timothy 4:17

Hypothetical Situations

Consider these phrases: "If the sun stopped shining …" "What if the sun stopped shining …" "Suppose the sun stopped shining …" and "If only the sun had not stopped shining." We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

> This page answers the question: *What is a hypothetical situation?*
>
> In order to understand this topic, it would be good to read:
>
> *Writing Styles* *(UTA PDF)*

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with "if.")

- If he had lived to be 100 years old, he would have seen his grandson's grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson's grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason This Is a Translation Issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
- Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples From the Bible

Hypothetical Situations in the Past

> "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." (Matthew 11:21 ULT)

Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

> Martha then said to Jesus, "Lord, **if you had been here, my brother would not have died**." (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

> And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed**. (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

> Jesus said to them, "What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out**?" (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

Hypothetical Situation in the Future

> **Unless those days are shortened, no flesh would be saved**. But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be—so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

> The Israelites said to them, "**If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger." (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

> I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out how people speaking your language show:

> • that something could have happened, but did not.
> • that something could be true now, but is not.
> • that something could happen in the future, but will not unless something changes.
> • that they wish for something, but it does not happen.
> • that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at https://ufw.io/figs_hypo.

"

Referenced in: 2 Timothy 2:5

Idiom

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

> This page answers the question: *What are idioms and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

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

Description

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

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

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

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

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

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

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

This idiom means "Listen carefully and remember what I say."

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

Reasons This Is a Translation Issue

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

Examples From the Bible

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

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

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

This means, "The Israelites went out defiantly."

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

This means, "the one who helps me."

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
> > He started to travel to Jerusalem, **determined to reach it**.

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

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

> Put these words **into your ears.** (Luke 9:44a ULT)
>
> > **Be all ears** when I say these words to you.

> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
> > I am crying my **eyes out**

"

Referenced in: 2 Timothy 1:3; 2 Timothy 1:5; 2 Timothy 1:9; 2 Timothy 2:8; 2 Timothy 2:19; 2 Timothy 2:22; 2 Timothy 3:1; 2 Timothy 3:5; 2 Timothy 3:13; 2 Timothy 4:3; 2 Timothy 4:18

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:
>
> *Figures of Speech (UTA PDF)*

> "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**.

"

Referenced in:

Metaphor

Description

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

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

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

> This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech* (UTA PDF)
> *Simile* (UTA PDF)

The Parts of a Metaphor

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

Every metaphor has three parts:

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

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

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

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

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

Passive Metaphors

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

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

Patterned Pairs of Concepts Acting as Metaphors

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

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

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

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

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

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

Active Metaphors

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

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

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

> And he said to them, "Go and tell that fox …" (Luke 13:32a ULT)

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

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

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

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

Purposes of Metaphor

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

Reasons This Is a Translation Issue

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

Translation Principles

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

Examples From the Bible

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

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

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

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

The example above has two related metaphors. The Topic(s) are "we" and "you," and the Image(s) are "clay" and "potter." The similarity between a potter and God is the fact that both make what they wish out of their material.

The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter's clay and "us" is that **neither the clay nor God's people have a right to complain about what they are becoming**.

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

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

Translation Strategies

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

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

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

Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"

Referenced in: 2 Timothy 1 General Notes; 2 Timothy 1:1; 2 Timothy 1:2; 2 Timothy 1:3; 2 Timothy 1:4; 2 Timothy 1:5; 2 Timothy 1:6; 2 Timothy 1:9; 2 Timothy 1:10; 2 Timothy 1:11; 2 Timothy 1:12; 2 Timothy 1:13; 2 Timothy 1:15; 2 Timothy 1:18; 2 Timothy 2:1; 2 Timothy 2:2; 2 Timothy 2:3; 2 Timothy 2:4; 2 Timothy 2:5; 2 Timothy 2:6; 2 Timothy 2:8; 2 Timothy 2:9; 2 Timothy 2:11; 2 Timothy 2:14; 2 Timothy 2:15; 2 Timothy 2:16; 2 Timothy 2:18; 2 Timothy 2:19; 2 Timothy 2:20; 2 Timothy 2:21; 2 Timothy 2:22; 2 Timothy 2:23; 2 Timothy 2:24; 2 Timothy 2:25; 2 Timothy 2:26; 2 Timothy 3:4; 2 Timothy 3:5; 2 Timothy 3:6; 2 Timothy 3:7; 2 Timothy 3:9; 2 Timothy 3:10; 2 Timothy 3:11; 2 Timothy 3:13; 2 Timothy 3:14; 2 Timothy 3:16; 2 Timothy 4:3; 2 Timothy 4:4; 2 Timothy 4:5; 2 Timothy 4:6; 2 Timothy 4:7; 2 Timothy 4:8; 2 Timothy 4:14; 2 Timothy 4:17

Metonymy

Description

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

> This page answers the question: *What is a metonymy?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech* *(UTA PDF)*

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

The blood represents Christ's death.

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

The cup represents the wine that is in the cup.

Metonymy can be used

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

Reason This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

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

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

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

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

>> "The Lord God will give him **the kingly authority** of his father, David." or:
>> "The Lord God will **make him king** like his ancestor, King David."

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

>> "Who warned you to flee from God's coming **punishment**?"

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

"

Referenced in: 2 Timothy 1:4; 2 Timothy 1:8; 2 Timothy 1:9; 2 Timothy 1:13; 2 Timothy 1:16; 2 Timothy 2:7; 2 Timothy 2:9; 2 Timothy 2:14; 2 Timothy 2:15; 2 Timothy 2:17; 2 Timothy 2:19; 2 Timothy 2:22; 2 Timothy 2:23; 2 Timothy 3:8; 2 Timothy 4:1; 2 Timothy 4:2; 2 Timothy 4:3; 2 Timothy 4:4; 2 Timothy 4:8; 2 Timothy 4:10; 2 Timothy 4:15; 2 Timothy 4:19

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word "rich" is an adjective. Here are two sentences that show that "rich" is an adjective.

> This page answers the question: *How do I translate adjectives that act like nouns?*
>
> In order to understand this topic, it would be good to read:
>
> *Parts of Speech (UTA PDF)*

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective "rich" comes before the word "man" and describes "man."

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective "rich" comes after the verb "be" and describes "He."

Here is a sentence that shows that "rich" can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word "rich" acts as a noun in the phrase "the rich," and it refers to rich people. The word "poor" also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)
>
>> The scepter of wickedness must not rule in the land of **righteous people**.
>
> Blessed are **the meek**. (Matthew 5:5a ULT)
>
>> Blessed are **people who are meek**.

"

Referenced in:

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

> This page answers the question: *What is personification?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.
>
>> **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word "as."
>
>> Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the "wind and the sea" as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
>> He even **controls the winds and the sea**.

NOTE: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

> Next we recommend you learn about:
>
> *Apostrophe (UTA PDF)*
> *Biblical Imagery — Common Patterns (UTA PDF)*

"

Referenced in: 2 Timothy 1:5; 2 Timothy 3:6; 2 Timothy 3:15

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

> This page answers the question: *What is poetry and how do I translate it into my language?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*
> *Writing Styles (UTA PDF)*

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
    - parallel lines (See Parallelism)
    - acrostics (beginning lines with successive letters of the alphabet)
    - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the pigs.
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

- the same sound used at the end or at the beginning of two or more lines:

> "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

- the same sound repeated many times:

> "Peter, Peter, pumpkin eater" (from an English rhyme)

- The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)
>
> Yahweh,...**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

- old words and expressions
- dramatic imagery
- different use of grammar — including:
    - incomplete sentences
    - lack of connective words

Some places to look for poetry in your language

Songs, particularly old songs or songs used in children's games
Religious ceremony or chants of priests or witch doctors
Prayers, blessings, and curses
Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> … for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the God of gods,

> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the Lord of lords,
>
> for his covenant faithfulness endures forever.
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases "give thanks" and "his covenant faithfulness endures forever."

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> "Happy is the person not encouraged **to sin**, Disrespect for God he will not **begin**, To those who laugh at God he is **no kin.** God is his constant **delight**, He does what God says **is right**, He thinks of it all day **and night**."

(2) Translate the poetry using your style of elegant speech.

> This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh's law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh's law, and they think about it all the time.

"

Next we recommend you learn about:

Symbolic Language (UTA PDF)

Referenced in: 2 Timothy 2:11

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

> This page answers the question: *What is possession and how can I translate phrases that show it?*
>
> In order to understand this topic, it would be good to read:
>
> *Parts of Speech (UTA PDF)*
>
> *Sentence Structure (UTA PDF)*

- the house **of** my grandfather
- my grandfather **'s** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.
  - The clothes of me - my clothes — The clothes that I own

- Social Relationship — Someone has some kind of social relationship with another.
  - The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
  - A teacher of Israel - Israel's teacher — a person who teaches Israel

- Association — A particular thing is associated with a particular person, place, or thing.
  - The sickness of David - David's sickness — the sickness that David is experiencing
  - the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord

- Contents — Something has something in it.
  - a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes

- Part and whole: One thing is part of another.
  - my head — the head that is part of my body
  - the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son … wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > "On their heads were **gold crowns**"

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink … will not lose his reward.

> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**. or: Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, "punishment of Yahweh" and "your God.")

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.

> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.

> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

"

Referenced in:

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> This page answers the question: *How do I decide whether or not to use a pronoun?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns (UTA PDF)*
> *Sentence Structure (UTA PDF)*

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** … (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase "this man." Then he is referred to with the pronoun "him."

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

> Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom "he" in the second sentence refers to.

> Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

> Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)

> > Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

> > At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, "See, your disciples do what is unlawful to do on the Sabbath." But **he** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **he** left from there and went into their synagogue.

"

Referenced in: 2 Timothy 1:18; 2 Timothy 2:17

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark " immediately before a quote and " immediately after it.

> • John said, "I do not know when I will arrive."

Quotation marks are not used with indirect quotes.

> • John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

> • Mary said, "John said, 'I do not know when I will arrive.' "
> • Bob said, "Mary told me, 'John said, "I do not know when I will arrive." ' "

Some languages use other kinds of quotation marks: Here are some examples: , ' ' „ " " ‹ › « » 7 — .

> This page answers the question: *How can quotes be marked, especially when there are quotes within quotes?*
>
> In order to understand this topic, it would be good to read:
>
> *Direct and Indirect Quotations* *(UTA PDF)*

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, "That is Elijah the Tishbite." (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, "Who is the man who said to you, **'Pick it up and walk'**?" (John 5:12 ULT)

> He sent two of the disciples, saying, "Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **'Why are you untying it?'** you will say thus, **'The Lord has need of it.'**" (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father's

> house and travel from place to place, I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "**He is my brother**."'" (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'** " ' " (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
(2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See Direct and Indirect Quotations.)
(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

> > They told him **that** a man came to meet them who said to them, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die."'"

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

They said to him,

> A man came to meet us who said to us, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die."'"

"

> Next we recommend you learn about:
>
> *Quotes within Quotes* *(UTA PDF)*

Referenced in: 2 Timothy 2:11; 2 Timothy 2:19

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words "like," "as," or "than."

> This page answers the question: *What is a simile?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience. (2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote. (3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** ... (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

> > How often I wanted to **protect you**, but you refused!

"

> Next we recommend you learn about:
>
> *Metaphor (UTA PDF)*
> *Biblical Imagery — Common Patterns (UTA PDF)*

Referenced in: 2 Timothy 2:9; 2 Timothy 2:17

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean "yes" or turn their heads from side to side to mean "no." Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

> This page answers the question: *What is a symbolic action and how do I translate it?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns (UTA PDF)*

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means "I am surprised" or "What did you say?" In other cultures it means "yes."

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
>> Jairus fell down at Jesus' feet in order to show that he greatly respected him.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
>> Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
>> Jairus showed Jesus great respect.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
>> Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.
>
>> Look, I stand at the door and clear my throat.

"

Referenced in: 2 Timothy 1:6

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

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

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>> "**I** magnify the Lord."

> So **the Pharisees** said to him ... (Mark 2:24a ULT)
>> **A representative of the Pharisees** said to him ...

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>> I looked on all the deeds that **I** had accomplished

> *Metonymy (UTA PDF)*
>
> *Biblical Imagery — Common Metonymies (UTA PDF)*

> Next we recommend you learn about: "
>
> *Metonymy (UTA PDF)*
>
> *Biblical Imagery — Common Metonymies (UTA PDF)*

Referenced in: 2 Timothy 4:22

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

> 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:
>
> *Choosing a Source Text (UTA PDF)*
> *Original Manuscripts (UTA PDF)*

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.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> [10] 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. [11] [1]
>
> [1] 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."] [2]
>
> [2] 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.

> 14 He called the crowd again and said to them, "Listen to me, all of you, and understand. 15 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." 16 [1]
>
> [1] 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.

> 14 He called the crowd again and said to them, "Listen to me, all of you, and understand. 15 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." 16 [1]
>
> > [1] 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.

> 14 He called the crowd again and said to them, "Listen to me, all of you, and understand. 15There 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. 16 If any man has ears to hear, let him hear." [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

"

Next we recommend you learn about:

Chapter and Verse Numbers (UTA PDF)
Original Manuscripts (UTA PDF)
Terms to Know (UTA PDF)
The Original and Source Languages (UTA PDF)

Referenced in: Introduction to 2 Timothy

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: "How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?"

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

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

Sentence Structure (UTA PDF)

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> They said to him, "We have nothing here except five loaves of **bread** and two fish." (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> … to him who made **great lights** … (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> Your sins ... will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
(4) Use a word that is more general in meaning.
(5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
>> Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
>> We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins ... will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
>> Your sins ... will be white like **milk**.
>
>> Your sins ... will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."
>
>> Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
>
> > We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)
>
> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> … to him who made **great lights** … (Psalm 136:7a ULT)
>
> > to him who made **the sun and the moon**

"

Next we recommend you learn about:

Copy or Borrow Words (UTA PDF)
How to Translate Names (UTA PDF)

Referenced in: 2 Timothy 1:11; 2 Timothy 2:5; 2 Timothy 2:17; 2 Timothy 4:8; 2 Timothy 4:13; 2 Timothy 4:14

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

"Father" and "Son" are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son:

> After he was baptized, Jesus came up immediately from the water, and … a voice came out of the heavens saying, "**This is my beloved Son**. I am very pleased with him." (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

> Jesus … said, "I praise you **Father**, Lord of heaven and earth … no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**." (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that "Father" and "Son" are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

> Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit**. (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

> I **love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)

> **No one knows who the Son is except the Father, and who the Father is except the Son**. (Luke 10:22b ULT)

The terms "Father" and "Son" also communicate that the Father and the Son are of the same essence; they are both eternal God.

> Jesus said, "Father, … glorify your Son so that the Son will glorify you … I glorified you on the earth … Now Father, glorify me … with the glory that **I had with you before the world was made**." (John 17:1, 4a, 5 ULT)

> But in these last days, {God the Father} has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God's glory and **the very exact representation of his being**. He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)

> Jesus said to him, "I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father**. How can you say, 'Show us the Father'?" (John 14:9 ULT)

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The Scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human "father" and "son." In this way you will communicate that God the Father and God the Son are of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

Translation Strategies

(1) Think through all the possibilities within your language to translate the words "son" and "father." Determine which words in your language best represent the divine "Son" and "Father."
(2) If your language has more than one word for "son," use the word that has the closest meaning to "only son" (or "first son" if necessary).
(3) If your language has more than one word for "father," use the word that has the closest meaning to "birth father," rather than "adoptive father."

(See *God the Father* and *Son of God* pages in unfoldingWord® Translation Words for help translating "Father" and "Son.")

"

Referenced in: 2 Timothy 1:2

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:
>
> *Pronouns (UTA PDF)*
>
> *Generic Noun Phrases (UTA PDF)*

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."

"

Referenced in: 2 Timothy 2:2; 2 Timothy 3:2; 2 Timothy 3:13; 2 Timothy 3:17; 2 Timothy 4:21

unfoldingWord® Translation Words

Version 76

faithful, faithfulness, trustworthy

Definition:

To be "faithful" to God means to consistently live according to God's teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is "faithfulness."

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, "faithful" can be translated as "loyal" or "dedicated" or "dependable."
- In other contexts, "faithful" can be translated by a word or phrase that means "continuing to believe" or "persevering in believing and obeying God."
- Ways that "faithfulness" could be translated could include "persevering in believing" or "loyalty" or "trustworthiness" or "believing and obeying God."

(See also: believe, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46
- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- **8:5** Even in prison, Joseph remained **faithful** to God, and God blessed him.
- **14:12** Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- **15:13** The people promised to remain **faithful** to God and follow his laws.
- **17:9** David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **35:12** "The older son said to his father, 'All these years I have worked **faithfully** for you!'"
- **49:17** But God is **faithful** and says that if you confess your sins, he will forgive you.
- **50:4** "If you remain **faithful** to me to the end, then God will save you."

Word Data:

- Strong's: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

"

Referenced in: 2 Timothy 2 General Notes

Contributors

unfoldingWord® Translation Notes Contributors

Door43 World Missions Community
Aaron Fenlason
Abner Bauman
Adam Van Goor
Alan Bird
Alan Borkenhagen
Alfred Van Dellen
Alice Wright
Allen Bair
Allyson Presswood Nance
Amanda Adams
Andrew Belcher
Andrew Johnson
Andrew Rice
Angelo Palo
Anita Moreau
April Linton
Aurora Lee
Barbara Summers
Barbara White
Becky Hancock
Beryl Carpenter
Bethany Fenlason
Betty Forbes
Bianca Elliott
Bill Cleveland
Bill Pruett
Bob Britting
Bram van den Heuvel
Brian Metzger
Bruce Bridges
Bruce Collier
Bruce Smith
Caleb Worgess
Carlyle Kilmore
Carol Pace
Carol Heim
Caroline Crawford
Caroline Fleming
Caroline S Wong
Carol Lee
Carol Moyer
Carolyn Lafferty
Catherine C Newton
Charese Jackson
Charlotte Gibson
Charlotte Hobbs

Cheryl A Chojnacki
Cheryl Stieben
Cheryl Warren
Christian Berry
Christine Harrison
Clairmene Pascal
Connie Bryan
Connie Goss
Craig Balden
Craig Lins
Craig Scott
Cynthia J Puckett
Dale Hahs
Dale Masser
Daniel Lauk
Daniel Summers
Darlene M Hopkins
Darlene Silas
David Boerschlein
David F Withee
David Glover
David J Forbes
David Mullen
David N Hanley
David Sandlin
David Shortess
David Smith
David Whisler
Debbie Nispel
Debbie Piper
Deborah Bartow
Deborah Bush
Deborah Miniard
Dennis Jackson
Dianne Forrest
Donna Borkenhagen
Donna Mullis
Douglas Hayes
Drew Curley
Ed Davis
Edgar Navera
Edward Kosky
Edward Quigley
Elaine VanRegenmorter
Elizabeth Nataly Silvestre Herbas
Ellen Lee
Emeline Thermidor
Emily Lee
Esther Roman
Esther Trew
Esther Zirk
Ethel Lynn Baker
Evangeline Puen
Evelyn Wildgust
Fletcher Coleman

Freda Dibble
Gail Spell
Gary Greer
Gary Shogren
Gay Ellen Stulp
Gene Gossman
George Arlyn Briggs
Gerald L. Naughton
Glen Tallent
Grace Balwit
Grace Bird
Greg Stoffregen
Gretchen Stencil
Hallie Miller
Harry Harriss
Heather Hicks
Helen Morse
Hendrik deVries
Henry Bult
Henry Whitney
Hilary O'Sullivan
Ibrahim Audu
Ines Gipson
Irene J Dodson
Jackie Jones
Jacqueline Bartley
James Giddens
James Pedersen
James Pohlig
James Roe
Janet O'Herron
Janice Connor
Jaqueline Rotruck
Jeanette Friesen
Jeff Graf
Jeff Kennedy
Jeff Martin
Jennifer Cunneen
Jenny Thomas
Jerry Lund
Jessica Lauk
Jim Frederick
Jim Lee
Jimmy Warren
Jim Rotruck
Jim Swartzentruber
Jody Garcia
Joe Chater
Joel Bryan
Joey Howell
John Anderson
John Geddis
John D Rogers
John Hutchins
John Luton

John Pace
John P Tornifolio
Jolene Valeu
Jon Haahr
Joseph Fithian
Joseph Greene
Joseph Wharton
Joshua Berkowitz
Joshua Calhoun
Joshua Rister
Josh Wondra
Joy Anderson
Joyce Jacobs
Joyce Pedersen
JT Crowder
Judi Brodeen
Judith Cline
Judith C Yon
Julia N Bult
Patty Li
Julie Susanto
Kahar Barat
Kannahi Sellers
Kara Anderson
Karen Davie
Karen Dreesen
Karen Fabean
Karen Riecks
Karen Smith
Karen Turner
Kathleen Glover
Kathryn Hendrix
Kathy Mentink
Katrina Geurink
Kay Myers
Kelly Strong
Ken Haugh
Kim Puterbaugh
Kristin Butts Page
Kristin Rinne
Kwesi Opoku-debrah
Langston Spell
Larry Sallee
Lawrence Lipe
Lee Sipe
Leonard Smith
Lester Harper
Lia Hadley
Linda Buckman
Linda Dale Barton
Linda Havemeier
Linda Homer
Linda Lee Sebastien
Linn Peterson
Liz Dakota

Lloyd Box
Luis Keelin
Madeline Kilmore
Maggie D Paul
Marc Nelson
Mardi Welo
Margo Hoffman
Marilyn Cook
Marjean Swann
Marjorie Francis
Mark Albertini
Mark Chapman
Mark Thomas
Marselene Norton
Mary Jane Davis
Mary Jean Stout
Mary Landon
Mary Scarborough
Megan Kidwell
Melissa Roe
Merton Dibble
Meseret Abraham-Zemede
Michael Bush
Michael Connor
Michael Francis
Michael Geurink
Mike Tisdell
Mickey White
Miel Horrilleno
Monique Greer
Morgan Mellette
Morris Anderson
Nancy C. Naughton
Nancy Neu
Nancy VanCott
Neal Snook
Nicholas Scovil
Nick Dettman
Nils Friberg
Noah Crabtree
Pamela B Johnston
Pamela Nungesser
Pamela Roberts
Pam Gullifer
Pat Ankney
Pat Giddens
Patricia Brougher
Patricia Carson
Patricia Cleveland
Patricia Foster
Patricia Middlebrooks
Paul Mellema
Paula Carlson
Paula Oestreich
Paul Holloway

Paul Nungesser
Peggy Anderson
Peggyrose Swartzentruber
Peter Polloni
Phillip Harms
Phyllis Mortensen
Priscilla Enggren
Rachel Agheyisi
Rachel Ropp
Raif Turner
Ray Puen
Reina Y Mora
Rene Bahrenfuss
Renee Triplett
Rhonda Bartels
Richard Beatty
Richard Moreau
Richard Rutter
Richard Stevens
Rick Keaton
Robby Little
Robert W Johnson
Rochelle Hook
Rodney White
Rolaine Franz
Ronald D Hook
Rosario Baria
Roxann Carey
Roxanne Pittard
Ruben Michael Garay
Russell Isham
Russ Perry
Ruth Calo
Ruth E Withee
Ruth Montgomery
Ryan Blizek
Sam Todd
Samuel Njuguna
Sandy Anderson
Sandy Blanes
Sara Giesmann
Sara Van Cott (Barnes)
Sharon Johnson
Sharon Peterson
Sharon Shortess
Shelly Harms
Sherie Nelson
Sherman Sebastien
Sherry Mosher
Stacey Swanson
Steve Gibbs
Steve Mercier
Susan Langohr
Susan Quigley
Susan Snook

Suzanne Richards
Sylvia Thomas
Sze Suze Lau
Tabitha Price
Tammy L Enns
Tammy White
Teresa Everett-Leone
Teresa Linn
Terri Collins
Theresa Baker
Thomas Jopling
Thomas Nickell
Thomas Warren
Tim Coleman
Tim Ingram
Tim Linn
Tim Lovestrand
Tim Mentink
Tom Penry
Tom William Warren
Toni Shuma
Tracie Pogue
Tricia Coffman
Vicki Ivester
Victoria G DeKraker
Victor M Prieto
Vivian Kamph
Vivian Richardson
Ward Pyles
Warren Blaisdell
Wayne Homer
Wendy Coleman
Wendy Colon
Wilbur Zirk
Wil Gipson
William Carson
William Cline
William Dickerson
William Smitherman
William Wilder
Yvonne Tallent

unfoldingWord® Literal Text Contributors

Nicholas Alsop
Scott Bayer
Larry T Brooks, M.Div., Assemblies of God Theological Seminary
Matt Carlton
George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages
Dan Dennison
Jamie Duguid
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D.Min. Pittsburgh Theological Seminary
Michael Francis
Laura Glassel, MA in Bible Translation
Jesse Griffin, BA Biblical Studies, MA Biblical Languages

Jesse Harris
C. Harry Harriss, M.Div.
Alrick G. Headley, M.Div., Th.M.
Bram van den Heuvel, M.A.
John Huffman
D. Allen Hutchison, MA in Old Testament, MA in New Testament
Jack Messarra
Gene Mullen
Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University
Timothy Neu, Ph.D. Biblical Studies
Kristy Nickell
Tom Nickell
Elizabeth Oakes, BA in Religious Studies, Linguistics
Perry Oakes, PhD in Old Testament, MA in Linguistics
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
Ward Pyles, M.Div., Western Baptist Theological Seminary
Susan Quigley, MA in Linguistics
Dean Ropp
Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
Peter Smircich, BA Philosophy
Doug Smith, M.T.S., M.Div., Th.M., Midwestern Baptist Theological Seminary
Leonard Smith
Suzanna Smith
Tim Span
Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary
Maria Tijerina
David Trombold, M. Div.
Aaron Valdizan, M.Div., Th.M. in Old Testament, The Masters Seminary
James Vigen
Hendrik "Henry" de Vries
Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary
Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)
Henry Whitney, BA Linguistics
Benjamin Wright, MA Applied Linguistics, Dallas International University
Grant Ailie, BA Biblical Studies, M.Div.
Door43 World Missions Community

unfoldingWord® Simplified Text Contributors

Nicholas Alsop
Larry T Brooks, M.Div., Assemblies of God Theological Seminary
Matt Carlton
George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D. Min. Pittsburgh Theological Seminary
Michael Francis
Laura Glassel, MA in Bible Translation
Kailey Gregory
Jesse Griffin, BA Biblical Studies, MA Biblical Languages
C. Harry Harriss, M.Div.
Alrick G. Headley, M.Div., Th.M.
Bram van den Heuvel, M.A.
John Huffman
D. Allen Hutchison, MA in Old Testament, MA in New Testament
Robert Hunt

Demsin Lachin
Jack Messarra
Gene Mullen
Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University
Timothy Neu, Ph.D. Biblical Studies
Kristy Nickell
Tom Nickell
Elizabeth Oakes, BA in Religious Studies, Linguistics
Perry Oakes, PhD in Old Testament, MA in Linguistics
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
Ward Pyles, M.Div., Western Baptist Theological Seminary
Susan Quigley, MA in Linguistics
Dean Ropp
Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
Peter Smircich, BA Philosophy
Christopher Smith, M.A.T.S. Gordon-Conwell Theological Seminary, Ph.D. Boston College
Leonard Smith
Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary
David Trombold, M. Div.
James Vigen
Hendrik � Henry� de Vries
Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary
Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)
Henry Whitney, BA Linguistics
Benjamin Wright, MA Applied Linguistics, Dallas International University
Door43 World Missions Community

unfoldingWord® Translation Academy Contributors

Jesse Griffin, BA in Biblical Studies, MA in Biblical Languages
Perry Oakes, PhD in Old Testament, MA in Linguistics, MA in Theology, BA in Biblical Studies
Susan Quigley, MA in Linguistics
Henry Whitney, BA in Linguistics
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
Ben Jore, BA Biblical Studies, M.Div.
Joel D. Ruark, PhD in Old Testament, MA in Theology
Todd L. Price, PhD in New Testament/Linguistics
Bev Staley
Carol Brinneman
Jody Garcia
Kara Anderson
Kim Puterbaugh
Lizz Carlton
Door43 World Missions Community

unfoldingWord® Translation Words Contributors

Andrew Belcher
David Book
Jesse Griffin, BA Biblical Studies, MA Biblical Languages
Henry Whitney, Bible translator, Papua New Guinea, 1982-2000
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
Lizz Carlton

Jan Zanutto
Matthew Latham
Perry Oakes, PhD in Old Testament, MA in Linguistics
Richard Joki
Door43 World Missions Community

unfoldingWord® Translation Words Links Contributors

Door43 World Missions Community
Jesse Griffin (BA Biblical Studies, Liberty University; MA Biblical Languages, Gordon-Conwell Theological Seminary)
Perry Oakes (BA Biblical Studies, Taylor University; MA Theology, Fuller Seminary; MA Linguistics, University of Texas at Arlington; PhD Old Testament, Southwestern Baptist Theological Seminary)
Larry Sallee (Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary)
Joel D. Ruark (M.A.Th. Gordon-Conwell Theological Seminary; Th.M. Stellenbosch University; Ph.D. Candidate in Old Testament Studies, Stellenbosch University)