unfoldingWord® Translation Notes

1 Timothy

Version 80

[en]

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Introduction to 1 Timothy

Part 1: General Introduction

Outline of the book of 1 Timothy

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Who wrote the book of 1 Timothy?

The author identifies himself as Paul the apostle. Paul was originally from the city of Tarsus but lived in Jerusalem. He had been known as Saul in his early life. Before becoming a Christian, Paul was a Pharisee, and he persecuted Christians. After he became a Christian, he traveled several times throughout the Roman Empire, telling people about Jesus. Eventually, he was arrested and taken to Rome, the capital of the empire. After several years in jail, he was released. Paul wrote this letter sometime after his release and before he was arrested again and executed.

Paul wrote this letter to Timothy, who was Paul's disciple and his close friend. Timothy was in Ephesus during this time. Paul may have written other letters to Timothy, but this is the earliest one that we still have. That is why it is known as 1 Timothy or First Timothy.

What is the book of 1 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 included church worship, qualifications for church leaders, and how to deal with false teachers. This letter shows how Paul was training Timothy to be a leader among the churches while Timothy himself trained other leaders.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "1 Timothy" or "First Timothy." Or they may choose a different title, such as "Paul's First Letter to Timothy" or "A First Letter from Paul to Timothy." (See: **How to Translate Names (p.211)**)

Part 2: Important Religious and Cultural Concepts

Who were the false teachers?

The only information we have about who these false teachers were and what they taught comes from this letter and from the letters called 2 Timothy and Titus. These false teachers were Christians, or at least claimed to be

Christians. They taught by using texts and stories that Paul considered unreliable, and they spoke about and debated things that Paul considered unimportant. According to this letter, they told people not to marry and to avoid eating certain kinds of food. Paul critiques them for causing divisions and for desiring to gain money. Since the only information about the false teachers and what they taught come from this letter and 2 Timothy and Titus, it is best not to specify precisely what false teaching this was. You should preserve what Paul said about the false teaching without making it fit into a type of false teaching that might be familiar in your area.

What kind of church structure was Paul describing?

Some Christian churches are organized with strictly defined roles and hierarchies for leaders and relationships between individual churches. Other Christian churches are organized with fewer defined roles and loose relationships between individual churches. What Paul says in this letter relates to these differing church structures, since Paul speaks about several types of leaders and what their qualifications are. He specifically mentions "overseers," "elders," and "deacons." Christians debate whether "overseers" and "elders" are different words for the same type of leader, whether Paul was referring to strictly defined roles with these words, and whether all churches had all these kinds of leaders. Consider how you might translate these titles, especially if your language already has words for specific types of church leaders. If possible, do not use titles that favor one specific group of churches over others. (See: [[rc:///*tw/dict/bible/other/overseer]], [[rc:///*tw/dict/bible/other/elder]], and **deacon (p. 288)**)

What was Paul's attitude towards women in the church?

This letter is significant when Christians debate the roles women should have within the church. Some Christians believe that Paul prohibited women from serving as leaders and teachers over the church. Other Christians believe that Paul was condemning a specific situation in Ephesus, where women were spreading false teaching, and they argue that Paul usually wanted women to teach and lead in the church. Other Christians believe that Paul wanted women to serve as leaders in some ways but not in other ways. What is clear is that Paul worked closely with women who were serving and leading in certain ways (for example, see what Paul says about Phoebe in Romans 16:1–2). So, Paul did not think that women were inferior or not worthy of serving. However, he does include certain restrictions related to women (and men!) serving as leaders and teachers. While translators cannot ignore their own views, it is important to represent what Paul wrote as carefully as possible. If possible, then, a translation should allow for multiple interpretations, just as what Paul wrote allows for multiple interpretations.

Part 3: Important Translation Issues

What did Paul mean by the expression "in Christ"?

Paul uses the spatial metaphor "in Christ" several times in this letter. This metaphor emphasizes that believers are as closely united to Christ as if they were inside him. Paul believes that this is true for all believers, and sometimes he uses "in Christ" simply to identify that what he is speaking about is true for those who believe in Jesus. At other times he emphasizes union with Christ as the means or the basis for some statement or exhortation. See the notes on specific verses for help in understanding the contextual meaning of "in Christ." (See: **Metaphor (p.232)**)

What does Paul mean when he uses the word "faith"?

Paul uses the abstract noun "faith" 19 times in this letter. The word "faith" could refer to the act of having "faith" or to the content of the "faith," that is, what it is that Christians believe. In many places in 1 Timothy, Christians debate which meaning Paul intended. In each of these places, a translation note provides examples of how to express the two possible meanings, and the UST models how to express the idea when the word "faith" refers to the act of believing. (See: **faith (p.289)**)

Who receives the "love" that Paul mentions in the letter?

Paul uses the abstract noun "love" five times in this letter. He could mean that believers should love each other or that they should love God or that they should love both God and each other. If possible, though, you should express the idea so that it could include all of these possibilities. If you must express whom people are to love, it is recommended that you indicate that it is fellow believers. The UST models how to express the idea in that way. (See: **love, beloved (p.291)**)

To whom does Paul refer with the words "we," "us," and "our"?

Paul always uses the first-person plural to refer to both himself and Timothy, and often he includes other believers as well. So, you should always use the inclusive form of the first-person plural in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.198)**)

When is "you" singular, and when is "you" plural?

Since this letter is addressed to an individual, Timothy, every form of "you" throughout the letter is singular except for "you" in the final blessing in 6:21. A note will point out this occurrence of a plural form of "you." (See: **Forms of 'You' — Singular (p.202)**)

What are the major textual issues in the text of the book of 1 Timothy?

In the following verses, ancient manuscripts do not all have the same words. The ULT uses the words that are found in most of the earliest manuscripts. When you translate these verses, you should compare the ULT with any translations with which your readers may be familiar to see what your readers may expect. Unless there is a good reason to use the alternate words, you should follow the ULT. See the footnotes and notes at each of these verses for more information. (See: **Textual Variants (p.275)**)

- "the only God" (1:17). Some ancient manuscripts have this: "the only wise God."
- "I am speaking the truth in Christ" (2:7). Some ancient manuscripts have this: "I am speaking the truth."
- "not a brawler" (3:3). Some ancient manuscripts have this: "not a brawler, not greedy."
- "Who" (3:16). Some ancient manuscripts have this: "God."
- "struggle" (4:10). Some ancient manuscripts have this: "are reproached."
- "in love" (4:12). Some ancient manuscripts have this: "in love, in spirit."
- "believing woman" (5:16). Some ancient manuscripts have this: "believing man or woman."
- "a means of gain" (6:5). Some ancient manuscripts have this: "a means of gain. Withdraw from such."
- "that" (6:7). Some ancient manuscripts have this: "it is clear that."
- "God" (6:17). Some ancient manuscripts have this: "the living God."
- "the real life" (6:19). Some ancient manuscripts have this: "eternal life."
- "you" (6:21). Some ancient manuscripts have this: "you. Amen."

1 Timothy 1

1 Timothy 1 General Notes

Structure and Formatting

Letter opening (1:1–2)
Paul urges Timothy to condemn false teachers (1:3–11)

- Paul commands Timothy to silence the false teachers (1:3–7)
- The purpose of the law (1:8–11)

Paul thanks Jesus and praises God (1:12–17)
Paul warns and encourages Timothy (1:18–20)

Special Concepts in This Chapter

The prophecies about Timothy

In 1:18, Paul indicates that there were prophecies about Timothy. Paul implies that the prophecies are related to how Timothy will faithfully serve God by proclaiming the gospel. It is not clear when these prophecies were given. They may have been given before Timothy was born, when he was a child, when he became a believer, or when he was commissioned to serve with Paul. It is also not clear who gave these prophecies. When you translate this verse, it is best to refer to these prophecies with as few details as Paul gives.

Important Figures of Speech in This Chapter

Spiritual children

In 1:2, Paul calls Timothy a "genuine child in the faith." He means that Timothy is like a legitimate son to him in the context of their faith in Jesus. The phrase implies that Paul is a mentor to Timothy and that Timothy is a good student. When Paul again calls Timothy "child" in 1:18, he means something very similar: Paul is Timothy's mentor in the context of their faith in Jesus. Since the use of family language for fellow believers is an important metaphor in the New Testament, if possible preserve the metaphor or express the idea in simile form. See the notes on these verses for translation options. (See: **Metaphor (p.232)**)

Fighting the good fight

In 1:18, Paul exhorts Timothy to "fight the good fight." He compares how Timothy must serve God by proclaiming the gospel to how soldiers fight in a war. He implies that Timothy will experience conflict, danger, and hardship and that he must obey God and Paul as a soldier obeys his commanders. Since Paul uses warfare language to refer to the Christian life in many verses, if possible preserve the metaphor or express the idea in simile form. See the notes on this verse for translation options. (See: **Metaphor (p.232)**)

Shipwrecked regarding the faith

In 1:19, Paul refers to people who "have shipwrecked regarding the faith." As a ship breaks apart and sinks, the faith of these people has ceased to function properly. They do not believe in Jesus any longer. If your readers would not be familiar with shipwrecks, you could consider using a comparable metaphor or stating the meaning plainly. See the notes on this verse for translation options. (See: **Metaphor (p.232)**)

Other Possible Translation Difficulties in This Chapter

The list in 1:9–10

In these verses, Paul provides a list of some of the kinds of people for whom the law was given. Paul gives four pairs of words connected with "and," six individual words, and then a concluding phrase. You may need to break this long list into multiple different sentences, as the UST does. If you do, you could still preserve the general structure of Paul's list, as the UST does in most places. Consider how you would include a list of this kind in your language.

1 Timothy 1:1

Paul, an apostle

In this culture, letter writers would give their own names first, referring to themselves in the third person. If it would be helpful in your language, you could use the first person here. Or if your language has a particular way of introducing the author of a letter, and if it would be helpful to your readers, you could use it here. Alternate translation: "From Paul. I am an apostle" (See: **First, Second or Third Person (p.200)**\t]])

according to the command of God our Savior and of the Lord Jesus Christ

If your language does not use an abstract noun for the idea of **command**, you could express the same idea in another way. Alternate translation: "as it was commanded by God our Savior and by the Lord Jesus Christ" (See: **Abstract Nouns (p.153)**)

our Savior

Here, Paul is using the possessive form to describe a **Savior** who saves us. If this is not clear in your language, you could express the idea in another way. Alternate translation: "who saves us" (See: **Possession (p.251)**)

our & our

In this letter, Paul uses the words **our**, "we," and "us" to refer either to Timothy and himself or else to all believers, which would also include the two of them. So, use the inclusive forms of those words throughout your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.198)**)

of the Lord Jesus Christ our hope

Here, **our hope** refers to the person in whom we have hope. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translations: "of the Lord Jesus Christ, the one in whom we have hope" (See: **Metonymy (p.238)**)

Christ our hope

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: "Christ, in whom we hope" (See: **Abstract Nouns (p.153)**)

1 Timothy 1:2

to Timothy

In this culture, after giving their own names, letter writers would name those to whom they sent the letter, referring to them in the third person. If that is confusing in your language, you could use the second person here. Or if your language has a particular way of introducing the recipient of a letter, and if it would be helpful to your readers, you could use it here, starting a new sentence. Alternate translation: "This letter is for you, Timothy" (See: **First, Second or Third Person (p.200)**)

a genuine child

Paul speaks of his close relationship to Timothy as though Timothy were his **genuine child**. Paul means that he is Timothy's spiritual father, and Paul loves Timothy in the way a father loves his **child**. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "who is like a genuine child to me" or "truly my spiritual son" (See: **Metaphor (p.232)**)

genuine

Here, the word **genuine** indicates that the **child** is considered to be someone's child in the full legal sense. For example, a chlid born to an unmarried woman would not be considered **genuine**. In the context of the metaphor, the word indicates that Timothy has acted as a son should act toward Paul. If your readers would not be familiar with the concept of a **genuine child**, you could use the name of a similar concept in your culture or you could use a more general phrase. Alternate translation: "legitimate" or "true" (See: **Translate Unknowns (p.278)**)

in the faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "since we both believe" or "as we together believe" (See: **Abstract Nouns (p.153)**)

Grace, mercy, peace from God the Father and Christ Jesus our Lord

After stating his name and the name of the person to whom he is writing, Paul adds a blessing for Timothy. Use a form that people would recognize as a blessing in your language. Alternate translation: "May you experience grace, mercy, and peace from God the Father and Christ Jesus our Lord" or "I pray that grace, mercy, and peace from God the Father and Christ Jesus our Lord will always be with you" (See: **Blessings (p.165)**)

Grace, mercy, peace from God the Father and Christ Jesus our Lord

If your language does not use abstract nouns for the ideas of **Grace**, **mercy**, and **peace**, you could express the same ideas in another way. Alternate translation: "May you be treated graciously, mercifully, and peacefully by God the Father and by Christ Jesus our Lord" (See: **Abstract Nouns (p.153)**)

God the Father

Father is an important title for **God the Father** that describes his relationship with **Jesus**, his Son. (See: **Translating Son and Father (p.281)**)

1 Timothy 1:3

Just as I, going into Macedonia, urged you to remain in Ephesus so that you can command certain ones not to teach differently & and not to pay attention to myths and endless genealogies, which promote arguments rather than the stewardship of God, {which is} by faith

Here Paul begins a comparison using the phrase **Just as**, but he does not complete the comparison. However, he implies that **Just as** he **urged** Timothy to do these things at an earlier time, now he urges Timothy to continue to do these things. If it would be helpful in your language, you could make the implied part of the comparison explicit. You could include it at the beginning of the sentence, at the end of the sentence, or somewhere else. Alternate translation: "I urge you now, just as I, going into Macedonia, urged you earlier, to remain in Ephesus so that you can command certain ones not to teach differently and not to pay attention to myths and endless genealogies, which promote arguments rather than the stewardship of God, which is by faith." or "Just as I, going into Macedonia, urged you to remain in Ephesus so that you can command certain ones not to teach differently, and not to pay attention to myths and endless genealogies, which promote arguments rather than the stewardship of God, which is by faith, so now I urge you again to do those things." (See: **Assumed Knowledge and Implicit Information (p.158)**)

going into Macedonia

Here Paul could be implying that, when he previously **urged** Timothy to remain in Ephesus, he was: (1) in Ephesus with Timothy and was about to leave for **Macedonia**. Alternate translation: "being about to leave Ephesus for Macedonia" (2) already on his way to Macedonia. In this case, Paul would be referring to a letter he had previously written to Timothy. Alternate translation: "being on my way to Macedonia" (See: **Assumed Knowledge and Implicit Information (p.158)**)

going

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: "coming" (See: **Go and Come (p.206)**)

you

In this letter, with one exception, the words **you**, "your," and "yourself" refer to Timothy and so are singular. A note will discuss the one exception in 6:21. (See: **Forms of 'You' — Singular (p.202)**)

to teach differently

The implication is that these people were teaching different things than what Paul and Timothy taught, not that they were teaching in a different way. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to teach what is different from what we teach" or "to teach a different doctrine" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 1:4

myths

The word **myths** refers to a certain kind of story that is generally considered to be untrustworthy. This kind of story is often about what important people did a long time ago. Often, many people in a culture know these stories but do not consider them to be reliable historical narratives. If your readers would not be familiar with this type of story, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "fictional narratives" or "traditional tales" (See: **Translate Unknowns (p.278)**)

endless genealogies

Paul says **endless** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "genealogies that seem as if they will never end" or "extremely lengthy genealogies" (See: **Hyperbole (p.215)**)

genealogies

The word **genealogies** refers to lists of someone's ancestors. If your readers would not be familiar with this type of list, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "collections of the names of forefathers" or "lists of important people from long ago" (See: **Translate Unknowns (p.278)**)

arguments

Here, the word translated **arguments** could refer to: (1) debates or heated discussions. Alternate translation: "debates" (2) questions or enquiries. Alternate translation: "questions" or "speculations" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the stewardship of God

Here, Paul is using the possessive form to describe a **stewardship** that could: (1) be something that God has and works out. Alternate translation: "the stewardship that God carries out" (2) be given by God to his people. Alternate translation: "the stewardship from God" or "the stewardship given by God" (See: **Possession (p.251)**)

the stewardship of God

If your language does not use an abstract noun for the idea of **stewardship**, you could express the same idea in another way. Make sure your translation fits with the interpretation you chose in the previous note. Alternate translation: "how God is stewarding everything" or "what God is working out" (See: **Abstract Nouns (p.153)**)

which is} by faith

Here Paul could be implying that **the stewardship of God**: (1) is promoted or accomplished when people have **faith**. Alternate translation: "which is promoted by faith" or "which is brought about by faith" (2) is known or experienced when people have **faith**. Alternate translation: "which is known by faith" or "which people learn by faith" (See: **Assumed Knowledge and Implicit Information (p.158)**)

which is} by faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Make sure that your translation fits with the interpretation you chose in the previous note. Alternate translations: "which we promote when we believe" or "which is promoted by believing in Jesus" (See: **Abstract Nouns (p.153)**)

1 Timothy 1:5

Now

Here Paul uses the word **Now** to introduce background information that will help Timothy understand the purpose of what he is commanding him to do. If it would be helpful in your language, you could use a word or phrase that introduces background information, or you could leave **Now** untranslated. Alternate translation: "To further explain what I am saying," (See: **Background Information (p.162)**)

of the command

Here, the phrase **the command** refers to what Paul has instructed Timothy to tell the "certain ones" in Ephesus (see 1:3–4). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of that command" or "of what I have instructed you to command them" (See: **Assumed Knowledge and Implicit Information (p.158)**)

is love

If your language does not use an abstract noun for the idea of **love**, you could express the same idea in another way. Alternate translation: "is that people care for each other" (See: **Abstract Nouns (p.153)**)

from a pure heart

In Paul's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "from a pure mind" or "from pure thoughts" (See: **Metonymy (p.238)**)

a good conscience

A **conscience** that is **good** is one that does not convict a person of doing anything wrong. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "a clean conscience" or "a conscience that is not guilty" (See: **Idiom (p.222)**)

a sincere faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "from sincerely believing" (See: **Abstract Nouns (p.153)**)

1 Timothy 1:6

from which

The pronoun **which** refers to the pure heart, good conscience, and sincere faith in 1:5. If this is not clear for your readers, you could refer to those things more directly. Alternate translation: "from which things" or "from which heart, conscience, and faith" (See: **Pronouns — When to Use Them (p.255)**)

having missed the mark

Paul speaks as if a pure heart, good conscience, and sincere faith were a **mark** or target that some people have **missed**. Paul means that these people have failed to attain those things. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "not having gained those things" (See: **Metaphor (p.232)**)

have turned away to

Here Paul speaks of abandoning what is good to focus on **foolish talk** as if it were turning away from those good things **to foolish talk**. He means that these people have stopped pursuing the good things that Paul mentioned in the previous verse and instead are focusing on things of little consequence. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "have deviated and focused on" or "have been distracted by" (See: **Metaphor (p.232)**)

1 Timothy 1:7

teachers of the law

Here, the word **law** refers specifically to the laws that God gave the Israelites through Moses. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "teachers of the law of Moses" (See: **Assumed Knowledge and Implicit Information (p.158)**)

not understanding neither & nor

The words **not**, **neither**, and **nor** are three negative words. In this construction, the second and third negatives do not cancel the first to create a positive meaning. Instead, they give greater emphasis to the negative. If your language can use three negatives that do not cancel one another to create a positive meaning, you could use a triple negative here. If your language does not use three negatives in that way, you could translate with one or two negatives. Alternate translation: "understanding neither … nor" (See: **Double Negatives (p.190)**)

neither what they are saying nor what they insist on

Here, the clauses **what they are saying** and **what they insist on** mean similar things. Paul is using the two clauses together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: "anything that they are saying" or "any of the things that they insist on" (See: **Parallelism (p.246)**)

1 Timothy 1:8

But

Here, the word **But** introduces the next thing that Paul wishes to write about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: "Now" (See: **Connecting Words and Phrases (p.183)**)

the law

Here, the word **law** refers specifically to the laws that God gave the Israelites through Moses. If it would be helpful to your readers, you could make that idea more explicit. See how you referred to this **law** in 1:7. Alternate translation: "the law of Moses" (See: **Assumed Knowledge and Implicit Information (p.158)**)

if one uses it lawfully

Here Paul indicates that **the law {is} good** when people use it as God intended it to be used, that is, **lawfully**. If it would be helpful in your language, you could make that idea more explicit. Alternate translations: "if one uses it as it was intended to be used" or "if one uses it in the way that God intended" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 1:9

knowing this, that the law

Here, the word **this** refers directly ahead to **that the law is not made for the righteous**. Paul expresses the idea in this way to emphasize what he is about to say. If using **this** to introduce an idea would be a redundancy in your language, you could omit the redundant information. Alternate translation: "knowing that" (See: **Making Assumed Knowledge and Implicit Information Explicit (p.230)**)

knowing this

Here, the phrase **knowing this** introduces a reason why Paul and other believers know that "the law if good" (see 1:8). If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "which we know because we also know this" (See: **Connect — Reason-and-Result Relationship (p. 181)**)

the law is not laid down

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God did not lay down the law" (See: **Active or Passive (p.155)**)

the law

Here, the phrase **the law** could refer to: (1) the laws that God gave the Israelites through Moses. Alternate translation: "the law of Moses" (2) laws in general. Alternate translation: "every law" or "law" (See: **Assumed Knowledge and Implicit Information (p.158)**)

for the righteous but for the lawless and the rebellious, the ungodly and the sinful, the unholy and the profane

Paul here uses adjectives as nouns to refer to groups of people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "for righteous people, but for lawless and rebellious people, ungodly and sinful people, unholy and profane people" (See: **Nominal Adjectives (p.240)**)

father-killers and mother-killers, man-slayers

In this list Paul uses several compound words to express his meaning concisely and vividly. In each case the first term in the compound, a noun, is the object of the second term in the compound, a verb. Three of these compound words are in this verse, and two more are in the next verse. If it would be helpful in your language, you could express these terms by translating them either with single terms or with phrases. Alternate translations: "those who commit patricides and matricides and murders" or "people who kill other people, even their own fathers and mothers" (See: **Assumed Knowledge and Implicit Information (p.158)**)

man-slayers

Although the term **man** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "human-slayers" (See: **When Masculine Words Include Women (p.283)**)

1 Timothy 1:10

the sexually immoral

Paul is using the adjective phrase **sexually immoral** as a noun to mean sexually immoral people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who are sexually immoral" (See: **Nominal Adjectives (p.240)**)

homosexuals

Here, the word **homosexuals** refers to men who lie with or have sex with other men. If it would be helpful in your language, you could use a different word or phrase that refers to people who engage in homosexual behavior. Alternate translation: "men who have sex with men" or "men who practice homosexuality" (See: **Translate Unknowns (p.278)**)

kidnappers

Here, the word **kidnappers** refers to people who kidnap others and sell them as slaves. If it would be helpful in your language, you could use a different word or phrase that refers to people who kidnap and sell others. Alternate translation: "people who kidnap and sell others" (See: **Assumed Knowledge and Implicit Information (p.158)**)

and if anything else is contrary to the healthy teaching

Here Paul leaves out some of the words that, in many languages, a sentence would need to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "and people who do anything else that is contrary to the healthy teaching" (See: **Ellipsis (p.195)**)

the healthy teaching

Here Paul speaks as if **teaching** could be **healthy**. He means that this kind of **teaching** is good and reliable in every way and has no defect or corruption. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "teaching that is like healthy food" or "the correct teaching" (See: **Metaphor (p.232)**)

1 Timothy 1:11

the gospel of the glory of the blessed God

Here Paul could be using the possessive form to: (1) refer to **the gospel** that is about **the glory** that **the blessed God** has. Alternate translations: "the gospel about the glory that belongs to the blessed God" (2) refer to **the gospel** that has **glory** and that came from **the blessed God**. Alternate translation: "the glorious gospel from the blessed God" (3) refer to **the gospel** that has **glory** and that is about **the blessed God**. Alternate translation: "the glorious gospel about the blessed God" (See: **Possession (p.251)**)

the gospel of the glory of the blessed God

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "the glorious gospel of the blessed God" or "the gospel of the glorious and blessed God" (See: **Abstract Nouns (p.153)**)

of the blessed God

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "of the God whom we bless" (See: **Active or Passive (p.155)**)

with which I have been entrusted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "with which God entrusted me" (See: **Active or Passive (p.155)**)

1 Timothy 1:12

I have gratitude

If your language does not use an abstract noun for the idea of **gratitude**, you could express the same idea in another way. Alternate translation: "I am grateful" or "I am thankful" (See: **Abstract Nouns (p.153)**)

he considered me trustworthy

Alternate translation: "he believed that he could rely on me"

placing {me} into service

Here, the phrase **placing me into service** could be: (1) a result from how Jesus considered him to be trustworthy. Alternate translation: "with the result that he placed me into service" (2) a reason why Paul knows that Jesus considered him to be trustworthy. Alternate translation: "which I know because he placed me into service" (3) a second thing that Jesus did for Paul. Alternate translation: "and he placed me into service" (See: **Assumed Knowledge and Implicit Information (p.158)**)

placing {me} into service

If your language does not use an abstract noun for the idea of **service**, you could express the same idea in another way. Alternate translations: "assigning me to serve him" or "appointing me as a servant" (See: **Abstract Nouns (p. 153)**)

1 Timothy 1:13

formerly being

Here, the phrase **formerly being** introduces something that is unexpected given what Paul said in the previous verse about how Jesus considered him to be trustworthy. If it would be helpful in your language, you could use a word or phrase that introduces something unexpected and contrasting. Alternate translation: "although formerly being" or "and yet formerly I was" (See: **Connect — Contrast Relationship (p.170)**)

formerly

Here Paul is referring specifically to his life before he believed in Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "before I believed" or "in my life before I had faith in Jesus" (See: **Assumed Knowledge and Implicit Information (p.158)**)

a blasphemer

Here Paul could be implying that he blasphemed: (1) Jesus. Alternate translation: "a blasphemer of Jesus" (2) God. Alternate translation: "a blasphemer of God" (See: **Assumed Knowledge and Implicit Information (p.158)**)

I was shown mercy because, not knowing, I acted in unfaithfulness

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "not knowing, I acted in unfaithfulness, so I was shown mercy" (See: **Connect — Reason-and-Result Relationship (p.181)**)

I was shown mercy

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that it was: (1) Jesus. Alternate translation: "the Messiah showed me mercy" (2) God. Alternate translation: "God showed me mercy" (See: **Active or Passive (p.155)**)

I was shown mercy

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: "I was treated mercifully" (See: **Abstract Nouns (p.153)**)

not knowing, I acted in unfaithfulness

Here Paul could be implying that: (1) he **acted** in an ignorant way while he did not have faith. Alternate translation: "I acted ignorantly while I did not have faith" (2) he **acted** in an ignorant way because he did not have faith. Alternate translation: "I acted ignorantly since I did not have faith" (3) he **acted** ignorantly and without faith. Alternate translation: "I acted ignorantly and without faith" (See: **Assumed Knowledge and Implicit Information (p.158)**)

not knowing

Here Paul implies that he did not fully know or understand the things that he did before he believed. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "not knowing what my

actions really were" or "not realizing what I was really doing" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in unfaithfulness

If your language does not use an abstract noun for the idea of **unfaithfulness**, you could express the same idea in another way. Alternate translation: "while I did not believe" or "without having trusted him" (See: **Abstract Nouns (p.153)**)

1 Timothy 1:14

But

Paul here uses the word **But** to introduce an expanded description of the way Jesus treated him mercifully even though he persecuted the followers of Jesus. If it would be helpful in your language, you could use a word or phrase that introduces this kind of explanation, or you could leave **But** untranslated. Alternate translation: "Indeed," or "In fact," (See: **Connecting Words and Phrases (p.183)**)

the grace of our Lord overflowed

Paul speaks of the **grace** of the Lord as if it were a liquid that filled a container until **overflowed**. He means that he received an extraordinary amount of **grace**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "I received from the Lord so much grace" or "the Lord gave me very much grace" (See: **Metaphor (p.232)**)

the grace of our Lord

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "our Lord acted so graciously that what he did" (See: **Abstract Nouns (p.153)**)

of our Lord

Here, the phrase **our Lord** could refer to: (1) Jesus. Alternate translation: "of Jesus our Lord" (2) God the Father. Alternate translation: "of our Lord God" (See: **Assumed Knowledge and Implicit Information (p.158)**)

with faith and love {that are} in Christ Jesus

If your language does not use abstract nouns for the ideas of **faith** and **love**, you could express the same ideas in another way. Alternate translation: "so that, in Christ, I believe and love" (See: **Abstract Nouns (p.153)**)

that are} in Christ Jesus

Here, the phrase **in Christ Jesus** could describe: (1) both **faith** and **love**. Alternate translation: "that are both in Christ Jesus" (2) just **love**. Alternate translation: "that is in Christ Jesus" (See: **Assumed Knowledge and Implicit Information (p.158)**)

that are} in Christ Jesus

Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with Christ. In this case, being **in Christ Jesus**, or united to **Christ Jesus**, explains how Paul has **faith** and **love**. If it would be helpful in your language, you could use a phrase that indicates that Paul has **faith** and **love** as one who has been united to **Christ Jesus**. Alternate translation: "that exist in union with Christ Jesus" or "that come from being united to Christ Jesus" (See: **Metaphor (p.232)**)

1 Timothy 1:15

This word {is} trustworthy

Here, **word** represents what Paul is about to write using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "What I am about to write is trustworthy" or "The following words are trustworthy" (See: **Metonymy (p.238)**)

is} trustworthy and worthy of all acceptance

The terms **trustworthy** and **worthy of all acceptance** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "is completely trustworthy" or "worthy of complete acceptance" (See: **Doublet (p.193)**)

worthy of all acceptance

Here, Paul is using the possessive form to describe a **word** that deserves to be accepted. If this is not clear in your language, you could express the idea in another. Alternate translation: "should receive all acceptance" or "deserves to receive all acceptance" (See: **Possession (p.251)**)

of all acceptance

If your language does not use an abstract noun for the idea of **acceptance**, you could express the same idea in another way. Alternate translations: "of being completely accepted" (See: **Abstract Nouns (p.153)**)

Christ Jesus came into the world to save sinners

These words are the **word** that Paul shares with Timothy. To indicate this, the ULT and UST put quotation marks around these words. The ULT also uses a dash to indicate that the words **of whom I am the first** are not part of the **word** that Paul shares with Timothy. If it would be helpful in your language, you could use quotation marks or another form to indicate which words are the ones that Paul introduces as the **word**. (See: **Quote Markings (p. 259)**)

of whom I am first

Here Paul speaks of the most sinful person, himself, as if he were **first** in a sequence. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "of whom I am the worst" or "of whom I have the most sin" (See: **Metaphor (p.232)**)

first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "number one" (See: **Ordinal Numbers (p.244)**)

1 Timothy 1:16

because of this

The pronoun **this** could refer to: (1) what Paul said in the previous verse about being the "first" sinner. Alternate translation: "because of that" or "because I am the first of sinners," (2) what Paul is about to say in the rest of this verse. Alternate translation: "because of what I am about to tell you," (See: **Pronouns — When to Use Them (p. 255)**)

I was shown mercy

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that it was: (1) Jesus. Alternate translation: "the Messiah showed me mercy" (2) God. Alternate translation: "God showed me mercy" (See: **Active or Passive (p.155)**)

I was shown mercy

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: "I was treated mercifully" (See: **Abstract Nouns (p.153)**)

in me, the first

Here Paul could be: (1) again speaking of the most sinful person, himself, as if he were **first** in a sequence. See how you expressed the idea in 1:15. Alternate translation: "in me, the worst" or "in me, the one with the most sin" (2) indicating that he was shown mercy **first**, before **the ones about to believe in him**. Alternate translation: "in me first" (See: **Metaphor (p.232)**)

the first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "number one" (See: **Ordinal Numbers (p.244)**)

all patience

If your language does not use an abstract noun for the idea of **patience**, you could express the same idea in another way. Alternate translation: "how patiently he always acts" (See: **Abstract Nouns (p.153)**)

for eternal life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "to live eternally" (See: **Abstract Nouns (p.153)**)

1 Timothy 1:17

Now

Here, the word **Now** introduces the next thing that Paul wants to write about. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **Now** untranslated. Alternate translation: "Next," (See: **Connecting Words and Phrases (p.183)**)

to the King of the ages, immortal, invisible, the only God,be} honor and glory

If your language does not use abstract nouns for the ideas of **honor** and **glory**, you could express the same ideas in another way. Alternate translation: "may people honor and glorify the King of the ages, immortal, invisible, the only God," (See: **Abstract Nouns (p.153)**)

to the King of the ages

Here, Paul is using the possessive form to describe a **King** who rules during **the ages**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "to the King who rules during the ages" (See: **Possession (p.251)**)

the only God

Many ancient manuscripts read **the only God**. The ULT follows that reading. Other ancient manuscripts read "the only wise God." It is likely that the people who copied these manuscripts accidentally or intentionally included the word "wise" here because of the similar phrase "the only wise God" in Romans 16:27. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.275)**)

be} honor and glory

The terms **honor** and **glory** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "be great honor" or "be much glory" (See: **Doublet (p.193)**)

forever {and} ever

Here, the phrase **forever {and} ever** identifies an action that will never end, and it strongly emphasizes that it will never end. If it would be helpful in your language, you could use a comparable phrase that emphasizes that an action will never end. Alternate translation: "without ever ceasing" or "from now on and always" (See: **Idiom (p. 222)**)

1 Timothy 1:18

This command

Here, the phrase **This command** could refer to: (1) the command that Paul gave to Timothy in 1:3–5 about staying in Ephesus and what to do there. Alternate translation: "The command that I have already told you about" (2) the instructions later in this verse about fighting the good fight. Alternate translation: "The following command" (See: **Assumed Knowledge and Implicit Information (p.158)**)

I am placing before you

Paul speaks of his **command** as if it were an object that he could physically put in front of Timothy. He means that he has given this **command** to Timothy. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translations: "I am giving you" or "I am ordering you to follow" (See: **Metaphor (p.232)**)

my child

Paul speaks of his close relationship to Timothy as though Timothy were his **child**. Paul means that he is Timothy's spiritual father, and Paul loves Timothy in the way a father loves his child. See how you expressed the similar idea in 1:2. Alternate translation: "who are like a child to me" or "my spiritual son" (See: **Metaphor (p.232)**)

the earlier prophecies about you

Here Paul implies that some people had given prophecies about Timothy sometime **earlier**. These prophecies may have been spoken before Timothy was born, before Timothy became a believer, or when Timothy officially joined Paul to proclaim the gospel. If it would be helpful in your language, you could make that idea more explicit. If possible, leave the exact timing of the prophecies unstated, as Paul does. Alternate translation: "the prophecies about you that people gave before" or "what some people prophesied about you some time ago" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in them

Here, the phrase **in them** could indicate that Timothy should **fight the good fight**: (1) as the prophecies indicated that he would. Alternate translation: "in line with them" or "just as they indicated," (2) by means of the prophecies, which function like weapons in the **fight**. Alternate translation: "by means of them" or "with them as weapons" (3) with the prophecies as his motivation. Alternate translation: "by remembering them" or "encouraged by them" (See: **Assumed Knowledge and Implicit Information (p.158)**)

you might fight the good fight

Paul speaks about Timothy serving God by preaching the gospel and by confronting false teachers as if he were fighting a **good fight**. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "as a soldier fights the good fight, you might preach and defend the gospel" or "you might preach and defend the gospel well" (See: **Metaphor (p.232)**)

the good fight

Here, the phrase **the good fight** could indicate: (1) that someone is fighting well. Alternate translation: "the fight well" (2) that the **fight** is right or just. Alternate translation: "the just fight" or "the correct fight" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 1:19

having faith and

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "believing and having" (See: **Abstract Nouns (p.153)**)

a good conscience

A **conscience** that is **good** is one that does not convict a person of doing anything wrong. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you translated this phrase in 1:5. Alternate translation: "a clean conscience" or "a conscience that is not guilty" (See: **Idiom (p.222)**)

which

Here, the pronoun **which** could refer: (1) just to **good conscience**. Alternate translation: "which conscience" (2) to both **good conscience** and **faith**. Alternate translation: "both of which" (See: **Pronouns — When to Use Them (p. 255)**)

some

Paul is using the adjective **some** as a noun to mean some people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "some men and women" (See: **Nominal Adjectives (p.240)**)

have shipwrecked regarding the faith

Here Paul refers to how ships that sailed on the ocean could break apart or sink. When this happened, people had to try to survive in the water or swim to shore. If it would be helpful in your language, you could use a word or phrase that refers to this kind of event. Alternate translation: "have had their ship sink regarding the faith" or "have had their ship regarding the faith break apart" (See: **Translate Unknowns (p.278)**)

have shipwrecked regarding the faith

Paul speaks of these people and their **faith** as if they were on a ship that had sunk. He means that these people have lost their **faith**, just as people in a shipwreck lose the ship and everything on it. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "have wrecked regarding their faith" or "have destroyed their faith" (See: **Metaphor (p.232)**)

regarding the faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "how they once believed" (See: **Abstract Nouns (p.153)**)

1 Timothy 1:20

Hymenaeus & Alexander

The words **Hymenaeus** and **Alexander** are the names of two men. (See: **How to Translate Names (p.211)**)

I have given over to Satan

To give someone over to someone else refers to transferring a person from one authority to another. Here, then, Paul says that he has transferred these two men from under the authority of the church to under the authority of **Satan**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "I have turned over to Satan" or "I have put under Satan's authority" (See: **Metaphor (p.232)**)

they may be taught not to blaspheme

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that it was their punishment. Alternate translation: "they might realize that they should not blaspheme" or "this punishment may teach them not to blaspheme" (See: **Active or Passive (p.155)**)

1 Timothy 2

1 Timothy 2 General Notes

Structure and Formatting

Paul gives instructions about prayer and behavior in public worship (2:1–15)

- Command to pray for all people (2:1–7)
- How men should pray (2:8)
- How women should behave (2:9–15)

Special Concepts in This Chapter

"Quiet" and "quietness"

Paul uses the adjective "quiet" in 2:2, and he uses the noun "quietness" in 2:11 and 2:12. The word "quiet" describes something that is peaceful or calm. However, Christians debate what the word "quietness" describes. First, some argue that it means something similar to what the word "quiet" means: a situation in which things are peaceful and calm. In this case, Paul is commanding the women in the church to behave in peaceful and calm ways. Second, some argue that it means something stronger than what the word "quiet" means: not speaking in a public setting. In this case, Paul is forbidding the women in the church from contributing to public conversations. If possible, use a word or phrase that could have either of these meanings. See the notes on these verses for translation options.

God desires to save "all men," and Jesus is a ransom for "all"

In 2:4, Paul writes that God desires that "all men" be saved, and in 2:6, he writes that Jesus is a ransom "for all." Christians debate whether Jesus died to save certain people specifically (either those whom God has chosen or those who will believe) or whether he died to save all people (although some may not accept this salvation). So, Paul could be using the word "all" to refer to all different kinds or groups of people, or he could be using the word "all" to refer to every human. Since Paul uses general terms in these verses, it is recommended that you also use a general term that refers to all people. If this is a significant issue in your area, you could include some of this information in a footnote.

Women in the church

Christians do not agree about what women should and should not do as the church worships and functions. Some Christians believe that women are prohibited from leading and teaching publicly in these settings. Other Christians believe that women can do whatever men do in these settings. Because of that, there are many different interpretations of 2:8–15. While translators cannot ignore their own beliefs, it is important to represent what Paul wrote extremely carefully. If possible, then, a translation should allow for multiple interpretations, just as what Paul wrote allows for multiple interpretations.

Women's clothing, jewelry, and hairstyles

As in many cultures, in Paul's culture what women wore and how they did their hair and makeup indicated certain things about them. Wearing fancy hairstyles and expensive jewelry and clothes would indicate that a woman was showing off her or her husband's wealth. Further, she was drawing attention to herself. People would often criticize women for showing off more than was appropriate for their social status. When Paul prohibits certain types of clothing, hairstyles, and jewelry, he likely has this context in mind. He may be concerned that some women in the

church are showing off, or he may want to prevent women in the church from being criticized by others. Either way, your translation should make it clear that Paul refers to clothing, jewelry, and hairstyles to prohibit showing off and drawing attention to oneself. See the notes on 2:9 for translation options.

Adam and Eve

In 2:13–14, Paul refers to two stories about Adam and Eve, the first humans that God created. The first story is about how God made them. He made Adam first, and then he made Eve using one of Adam's ribs. You can read this story in Genesis 2:5–25. The second story is about how Adam and Eve first sinned. A talking serpent came to Eve and convinced her to eat fruit from a specific tree, even though God had commanded them not to eat fruit from that tree. Once Eve ate the fruit, she gave some fruit to Adam, and he too ate some of it. After that, God came to them and judged them. You can read this story in Genesis 3:1–7. If your readers would not be familiar with these stories, you could include some of this information in footnotes. (See: [[rc://*tw/dict/bible/names/eve]] and [[rc://*tw/ dict/bible/names/adam]])

"She will be saved through childbearing"

In 2:15, Paul writes that "she will be saved through childbearing." Christians debate what Paul was claiming, and there are many interpretations of the clause. The most common interpretations are the following:

"She" could refer to Eve or to women in general, and "childbearing" refers to how many women gave birth until eventually Mary gave birth to Jesus. In this case, God saves Eve, or women in general, by using the process of childbearing to send the Messiah, who saves everyone who believes.
"She" refers to women in general, and "childbearing" refers to how women give birth to children and raise them. In this case, God saves women as they are acting as wives and mothers.
"She" could refer to Eve or to women in general, and "childbearing" refers to the birth of a specific child, Jesus. In this case, God saves Eve, or women in general, by sending Jesus, who saves everyone who believes.
"She" refers to women in general, and "childbearing" refers to the process of giving birth. In this case, God preserves and protects women as they give birth.

It is recommended that you follow one of the first two options, and only those two options will appear in the translation note on this issue. If possible, your translation should allow for several options.

Other Possible Translation Difficulties in This Chapter

Men and women, or husbands and wives

In 2:8–10 Paul refers to "men" and "women" using plural nouns that can refer generally to male and female humans and that can also refer more specifically to husbands and wives. In 2:11–12, Paul switches to the singular form: "woman." Again, this noun can refer generally to a female human and can also refer more specifically to a wife. Some Christians believe that Paul switches to the singular form and later refers to the stories about Adam and Eve because he is giving instructions specifically to wives in 2:11–12. Other Christians believe that Paul is still referring to women in general when he switches to the singular form, which he does to apply the stories about Adam and Eve to the instructions he gives to women in 2:11–12. If your language has a word that could refer to women in general and more specifically to wives, you could use it here. Otherwise, you may need to choose which option to follow. In this case, you could put the other option in a footnote. See the notes on these verses for translation options.

1 Timothy 2:1

I urge, therefore

Here, the word **therefore** introduces an exhortation that is based on what Paul has said in chapter 1. If it would be helpful in your language, you could use a different word or phrase that introduces an exhortation based on a previous section. Alternate translation: "Because of all that, I urge" or "Given what I have written, I urge" (See: **Connect — Reason-and-Result Relationship (p.181)**)

first of all

Here Paul could be using the word **first**: (1) to indicate that what he is about to **urge** is the most important thing he will urge. Alternate translation: "most importantly" (2) to indicate that what he is about to **urge** is the first of several commands he will give. Alternate translation: "as the first of the following commands" (See: **Metaphor (p.232)**)

first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "number one" (See: **Ordinal Numbers (p.244)**)

for requests, prayers, intercessions, thanksgivings to be made

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who should do the action, it is clear from the context that it should be Christians. Alternate translation: "that Christians make requests, prayers, intercessions, thanksgivings" (See: **Active or Passive (p.155)**)

for requests, prayers, intercessions, thanksgivings to be made

If your language does not use an abstract noun for the ideas in this list, you could express the same ideas in another way. Alternate translation: "for believers to request things, pray, intercede, and thank God" (See: **Abstract Nouns (p.153)**)

requests, prayers, intercessions, thanksgivings

Here Paul uses four words that refer to four types of prayer. The word **prayers** is the most general, and the word **thanksgivings** refers to thanking God for something rather than asking for something. The words **requests** and **intercessions** both refer to asking God to do something, and they mean very similar things. Paul uses these four words to indicate that believers should be praying **for all men** in many different ways. If it would be clearer for your readers, you could express the idea by referring to two or three types of prayer. Alternate translation: "prayers and thanksgivings" or "for prayers, requests, and thanksgivings" (See: **Doublet (p.193)**)

men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women" (See: **When Masculine Words Include Women (p.283)**)

1 Timothy 2:2

all the ones being in authority

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "all the ones being authorized to govern" (See: **Abstract Nouns (p.153)**)

so that

Here, the phrase **so that** introduces the purpose for which believers should pray **for kings and all the ones being in authority**. If it would be helpful in your language, you could use a different word or phrase that introduces a purpose. Alternate translation: "in order that" (See: **Connect — Goal (Purpose) Relationship (p.176)**)

we may live a peaceful and quiet life in all godliness and dignity

If your language does not use abstract nouns for the ideas of **life**, **godliness**, and **dignity**, you could express the same ideas in another way. Alternate translation: "we may live peacefully and quietly, in a godly and dignified way" (See: **Abstract Nouns (p.153)**)

a peaceful and quiet life

The terms **peaceful** and **quiet** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "a very peaceful life" or "a completely quiet life" (See: **Doublet (p.193)**)

1 Timothy 2:3

This

The pronoun **This** refers to praying as Paul has urged in 2:1–2. If this is not clear for your readers, you could refer to this idea more directly. Alternate translation: "That kind of prayer" or "Praying for those things" (See: **Pronouns — When to Use Them (p.255)**)

is} good and acceptable before God our Savior

Here, the phrase **before God our Savior** could go with: (1) just **acceptable**. Alternate translation: "is good, and it is acceptable before God our Savior" (2) both **good** and **acceptable**. Alternate translation: "is good before God our Savior and acceptable to him" (See: **Assumed Knowledge and Implicit Information (p.158)**)

is} good and acceptable

The terms **good** and **acceptable** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "very good" or "extremely acceptable" (See: **Doublet (p.193)**)

before God our Savior

Here, the phrase **before God** refers to God's evaluation or view about something. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "in the eyes of God our Savior" or "to God our Savior" (See: **Idiom (p.222)**)

our Savior

Here, Paul is using the possessive form to describe a **Savior** who saves us. If this is not clear in your language, you could express the idea in another way. Alternate translation: "who saves us" (See: **Possession (p.251)**)

1 Timothy 2:4

who

Here, the word **who** could primarily introduce: (1) a further description of God, who is "our Savior" (see 2:3). Alternate translation: "he who" (2) a reason why praying for all people is "good and acceptable" to God (see 2:3). Alternate translation: "since he" (See: **Connect — Reason-and-Result Relationship (p.181)**)

all men to be saved and to come

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be God. Alternate translation: "that he might save all men and that they might come" (See: **Active or Passive (p.155)**)

all men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "everyone" or "all men and women" (See: **When Masculine Words Include Women (p.283)**)

to come to knowledge

Paul speaks of **knowledge of the truth** as if it were a place where people could **come**. He means that God desires that all people gain **knowledge of the truth**. If it would be helpful in your language, you could use a comparable metaphor or state the meaning plainly. Alternate translation: "to acquire knowledge" or "to gain knowledge" (See: **Metaphor (p.232)**)

to knowledge of the truth

If your language does not use abstract nouns for the ideas of **knowledge** and **truth**, you could express the same ideas in another way. Alternate translation: "to learn the true teachings" (See: **Abstract Nouns (p.153)**)

1 Timothy 2:5

For

Here, the word **For** introduces a basis for Paul's claim in the previous verse that God desires all people to be saved and to know the truth. If it would be helpful in your language, you could use a different word or phrase that introduces a basis for a claim. Alternate translation: "We know that because" or "That claim is supported by this:" (See: **Connect — Reason-and-Result Relationship (p.181)**)

and one mediator of God and of men

Here, Paul is using the possessive form to describe a **mediator** who mediates between **God** and **men**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "and one who mediates between God and men" (See: **Possession (p.251)**)

of men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of people" (See: **When Masculine Words Include Women (p.283)**)

the man Christ Jesus

Here Paul uses the word **man** to emphasize that **Christ Jesus** is human, just like the **men** for whom he functions as a mediator. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Christ Jesus, who also is human" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 2:6

having given himself

Here, the phrase **having given himself** implies that Jesus died willingly. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having allowed himself to die" or "having died willingly" (See: **Assumed Knowledge and Implicit Information (p.158)**)

as} a ransom for all

Here Paul speaks as if Jesus were a price or **ransom** he himself gave to free **all** from someone or something that owned or controlled them. He means that Jesus obtained forgiveness for his people's sins and keeps those sins from controlling them. This is an important biblical image, so if possible preserve the figure of speech or express the idea in simile form. Alternate translation: "as if he were a ransom to set all free from sin" (See: **Metaphor (p. 232)**)

all

Paul is using the adjective **all** as a noun to mean all people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "all men and women" (See: **Nominal Adjectives (p.240)**)

the testimony

Here, the word **testimony** could refer to: (1) people giving testimony about what Jesus did. Alternate translation: "about which people testify" (2) what Jesus did, giving testimony to how God wants to save all people. Alternate translation: "which testifies" or "which testifies that God desires to save all" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the testimony

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "which is testified to" (See: **Abstract Nouns (p.153)**)

in its own times

Here, the phrase translated **in its own times** indicates that something happens at an appropriate time or period of time. More specifically, the **times** could be appropriate because: (1) they fit with **the testimony**. Alternate translation: "at the times appropriate to it" or "during the time appropriate to it" (2) God chose them. Alternate translation: "at the times that God chose" or "during the time that God chose" (See: **Idiom (p.222)**)

1 Timothy 2:7

for which I was made a herald and an apostle—I am speaking the truth in Christ,I am not lying—a teacher of the Gentiles in faith and truth

In this verse, Paul interrupts himself to affirm strongly that he is telling the truth. The ULT indicates this by using dashes. Most likely, Paul is affirming that everything he writes in this verse is true. Consider where you would naturally put an affirmation like this. Alternate translation: "for which—I am speaking the truth in Christ, I am not lying—I was made a herald and an apostle, a teacher of the Gentiles in faith and truth" (See: **Information Structure (p.224)**)

for which

Here, the pronoun **which** refers back to "the testimony" in the previous verse. If this is not clear for your readers, you could refer to "the testimony" more directly. Alternate translation: "for which testimony" (See: **Pronouns — When to Use Them (p.255)**)

I was made

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul could be implying that: (1) Jesus did it. Alternate translation: "Christ made me" (2) God the Father did it. Alternate translation: "God made me" (See: **Active or Passive (p.155)**)

a herald

A **herald** is someone who is sent out to announce a message. If your readers would not be familiar with a person who performs this kind of task, you could use the name of something similar in your area or you could use a more general term. Alternate translations: "an announcer" or "a messenger" (See: **Translate Unknowns (p.278)**)

I am speaking the truth in Christ,I am not lying

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea in negative form. If it would be helpful to your readers, you could connect the phrases with a word that shows that the second clause is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses into one strong statement. Alternate translation: "I am speaking the whole trust in Christ" or "in Christ I am not lying at all" (See: **Parallelism (p.246)**)

the truth

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "truthfully" (See: **Abstract Nouns (p.153)**)

in Christ

Here Paul uses the spatial metaphor **in Christ** to describe his union with **Christ**. In this case, Paul claims that he is **speaking the truth** as surely as he is **in Christ**, or united to Christ. If it would be helpful in your language, you could use a phrase that indicates that Paul is referring to his union with Christ to strengthen his claim to be speaking the truth. Alternate translation: "as one who is united to Christ" or "in my union with Christ" (See: **Metaphor (p.232)**)

in Christ

Many ancient manuscripts read **in Christ**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.275)**)

in faith and truth

Here, the phrase **in faith and truth** could provide: (1) the content of what Paul teaches. Alternate translation: "who teaches about faith and truth" (2) the manner in which Paul teaches. Alternate translation: "who is faithful and true" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in faith and truth

Here, the phrase **faith and truth** could: (1) refer to two distinct things that Paul teaches. Alternate translation: "in faith and in truth" (2) express a single idea by using two words connected with **and**. The word **truth** tells what the **faith** is like. Alternate translation: "in the true faith" (See: **Hendiadys (p.208)**)

in faith and truth

If your language does not use abstract nouns for the ideas of **faith** and **truth**, you could express the same ideas in another way. Make sure your translation fits with the options you chose in the previous two notes. Alternate translation: "concerning what they should trust and what they should accept as true" (See: **Abstract Nouns (p.153)**)

1 Timothy 2:8

Therefore

Here, the word **Therefore** introduces a further development of what Paul has said about praying for people in 2:1–7. Now, he gives commands concerning how people should pray. If it would be helpful in your language, you could use a word or phrase that introduces this kind of development, or you could leave **Therefore** untranslated. Alternate translation: "Now" or "In light of that" (See: **Connecting Words and Phrases (p.183)**)

the men

Here the word **men** refers specifically to males. The term does not refer to people in general, since Paul next addresses women specifically. If it would be helpful in your language, you could use a different word or phrase that refers specifically to adults who are male. Alternate translations: "the males" (See: **When Masculine Words Include Women (p.283)**)

in every place

Here Paul implies that **every place** is any location where the believers are worshiping God. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "in every place of worship" or "in every location where worship is happening" (See: **Assumed Knowledge and Implicit Information (p.158)**)

lifting up holy hands

In Paul's culture, **lifting up** one's **hands** was a common posture for someone who was praying. If it would be helpful in your language, you could refer to a common posture for prayer in your culture, or you could explain the meaning of this posture. Alternate translation: "folding holy hands" or "lifting up holy hands to pray" (See: **Symbolic Action (p.271)**)

lifting up holy hands

Paul describes as holy one part of the person, the **hands**, to indicate that the entire person is to be holy. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "being holy as they lift up their hands" or "lifting up their hands as men who are holy" (See: **Synecdoche (p.273)**)

without anger and argument

If your language does not use abstract nouns for the ideas of **anger** and **argument**, you could express the same ideas in another way. Alternate translation: "without being angry and arguing" (See: **Abstract Nouns (p.153)**)

argument

Here, the word translated **argument** could be describing: (1) quarrels or conflicts. Alternate translation: "conflict" (2) doubts. Alternate translation: "doubt" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 2:9

likewise women to adorn

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. If you do so, you may need to end the previous verse with a semicolon or period. Paul could be implying that: (1) what follows is how he wants the women to behave. Alternate translation: "likewise I want the women to adorn" (2) what follows is how he wants the women to pray. Alternate translation: "likewise I want the women to pray, adorning" (See: **Ellipsis (p. 195)**)

with modesty and self-control

If your language does not use abstract nouns for the ideas of **modesty** and **self-control**, you could express the same ideas in another way. Alternate translation: "modestly and in a self-controlled way" (See: **Abstract Nouns (p. 153)**)

not in braids and gold, or pearls, or very expensive clothing

Here Paul gives examples of specific types of hairstyles, jewelry, and clothing that, in his culture, could have indicated that a woman was showing off her wealth, power, or beauty. These types of hairstyles, jewelry, and clothing may not be used in your culture, or they may not indicate that a woman is showing off in your culture. If it would be helpful in your language, you could indicate more explicitly why Paul is using these examples. Alternate translation: "not by being ostentatious or showy by wearing braids and gold or pearls or expensive clothing" or "not by showing off with braids and gold or pearls or expensive clothing" (See: **Assumed Knowledge and Implicit Information (p.158)**)

not in braids

In Paul's culture, women used many different kinds of hairstyles. People considered some of them to be more elaborate and ostentatious than others. Paul implies with the word **braids** that he is referring to a hairstyle that people would consider to be elaborate or ostentatious. Because it is not clear exactly what kind of hairstyle Paul had in mind, you could use a general word or phrase that refers to this kind of hairstyle. Alternate translations: "not in fancy hairstyles" or "not in elaborate hairstyles" (See: **Translate Unknowns (p.278)**)

gold

Here Paul is referring to ornaments or jewelry made out of **gold**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "gold ornaments" (See: **Metonymy (p.238)**)

pearls

The word **pearls** refers to beautiful and valuable mineral balls that people use as jewelry. If your readers would not be familiar with **pearls**, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "jewelry" or "valuable beads" (See: **Translate Unknowns (p.278)**)

1 Timothy 2:10

but—what is proper for women professing godliness—through good works

If it would be more natural in your language, you could state how the women are supposed to adorn themselves before you indicate why this is **proper**. If you use the following alternate translation, you should delete the dash before it. Alternate translation: "but through good works, which is proper for women professing godliness" (See: **Information Structure (p.224)**)

but—what

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: "but to adorn themselves—as" (See: **Ellipsis (p.195)**)

what is proper for women professing godliness—through good works

Here Paul implies that the women should "adorn themselves" **through good works**. He speaks of these **good works** as if they were articles of clothing in order to indicate that it should be **good works** that characterize these women, just as clothing characterizes people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "as is proper for women professing godliness—to be characterized by good works" (See: **Metaphor (p.232)**)

godliness

If your language does not use an abstract noun for the idea of **godliness**, you could express the same idea in another way. Alternate translation: "to be godly" (See: **Abstract Nouns (p.153)**)

1 Timothy 2:11

Let a woman learn

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "A woman must learn" (See: **Third-Person Imperatives (p.277)**)

a woman

The word **woman** represents Christian women in general, not one particular woman. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "believing women" or "female Christians" (See: **Generic Noun Phrases (p.204)**)

a woman

Here, the word translated **woman** could refer: (1) generally to any female believer. Alternate translation: "women who believe" (2) specifically to any woman who is married. This is indicated by the switch from the plural "women" in the previous verses to the singular "woman" here. Alternate translation: "a wife" or "wives" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in quietness

Here, the word translated **quietness** could describe: (1) learning unobtrusively and peacefully. Paul used a similar word ("quiet") in 2:2, where it described a life that is calm and peaceful. Alternate translation: "calmly" or "in peace" (2) learning without speaking. Alternate translation: "in silence" or "without speaking" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in quietness

If your language does not use an abstract noun for the idea of **quietness**, you could express the same idea in another way. Alternate translation: "quietly" (See: **Abstract Nouns (p.153)**)

in all submission

Here Paul does not state to whom or what the women are to be **in all submission**. If possible, you also should not express to whom or what they are to be **in all submission**. If you must include the object of **submission**, Paul could imply that the **submission** is to: (1) the leaders and teachers of the church. Alternate translation: "in all submission to the leaders" or "in all submission to the people who teach" (2) husbands (or other close male relatives). Alternate translation: "in all submission to their husbands" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in all submission

If your language does not use an abstract noun for the idea of **submission**, you could express the same idea in another way. Alternate translation: "always submitting" (See: **Abstract Nouns (p.153)**)

1 Timothy 2:12

But

Here, the word **But** introduces a development of what Paul wrote in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of development, or you could leave **But** untranslated. Alternate translation: "Even more," (See: **Connecting Words and Phrases (p.183)**)

a woman

The word **woman** represents Christian women in general, not one particular woman. See how you expressed the idea in 2:11. Alternate translation: "believing women" or "female Christians" (See: **Generic Noun Phrases (p.204)**)

a woman & a man

Here, just as in 2:11, the word translated **woman** could refer: (1) generally to any female believer. In this case, the word **man** refers generally to any male believer. Alternate translation: "women who believe … men who believe" (2) specifically to any woman who is married. This is indicated by the switch from the plural "women" in 2:9–10 to the singular "woman" in 2:11 and here. In this case, the word **man** refers to the wife's husband. Alternate translation: "a wife … her husband" or "wives … their husbands" (See: **Assumed Knowledge and Implicit Information (p.158)**)

to teach

Here Paul could be implying that women are not permitted **to teach**: (1) men. Alternate translation: "to teach a man" (2) anyone during a public meeting of believers. Alternate translation: "to teach anyone when believers gather together to worship" (See: **Assumed Knowledge and Implicit Information (p.158)**)

to have authority over

Here, the word translated **to have authority over** could refer to: (1) any kind of rule or leadership. Alternate translation: "to be an authority over" or "to lead" (2) dominating or exercising abusive authority. Alternate translation: "to dominate" or "to control" (See: **Assumed Knowledge and Implicit Information (p.158)**)

but to be

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "I require her to be" (See: **Ellipsis (p.195)**)

to be in quietness

Here, just as in 2:11, the word translated **quietness** could describe: (1) being unobtrusive and peaceful. Paul used a similar word ("quiet") in 2:2, where it described a life that is calm and peaceful. Alternate translation: "to avoid interrupting" or "to be in peace" (2) not speaking. Alternate translation: "to be in silence" or "to avoid speaking" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in quietness

If your language does not use an abstract noun for the idea of **quietness**, you could express the same idea in another way. Alternate translation: "quiet" (See: **Abstract Nouns (p.153)**)

1 Timothy 2:13

For

Here, the word **For** introduces a support or basis for the commands that Paul has given. This support comes from the story in the Old Testament that tells how God created the first humans. If it would be helpful in your language, you could use a word or phrase that introduces a support or basis for commands. Alternate translation: "In support of what I have commanded, the Scriptures record that" or "Indeed," (See: **Connect — Reason-and-Result Relationship (p.181)**)

Adam was formed first, then Eve

Here Paul refers to a story found in Genesis 2:5–25. In this story, when God made the first humans, he created a man named **Adam**. After that, he created a woman named **Eve**. If it would be helpful in your language, you could make the reference more explicit or include this information in a footnote. Alternate translation: "the original man, Adam, was formed first, before the original woman, Eve" or "as the story in Genesis shows, Adam was formed first, then Eve" (See: **Assumed Knowledge and Implicit Information (p.158)**)

Adam was formed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear that it was God. Alternate translation: "God formed Adam" (See: **Active or Passive (p.155)**)

then Eve

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "then Eve was formed" (See: **Ellipsis (p.195)**)

1 Timothy 2:14

Adam was not deceived, but the woman, having been deceived, came into transgression

Here Paul refers to a story found in Genesis 3:1–7. In this story, a talking serpent approaches Eve and convinces her to eat fruit that God had commanded her and Adam not to eat. She ate some of it, and then she gave some to Adam, and he also ate some of it. If it would be helpful in your language, you could make the reference more explicit or include some of this information in a footnote. Alternate translation: "Adam was not deceived by the serpent, but the woman, Eve, having been deceived, came into transgression by eating the fruit that God had forbidden" or "as the next story in Genesis shows, Adam was not deceived, but the woman, having been deceived, came into transgression" (See: **Assumed Knowledge and Implicit Information (p.158)**)

Adam was not deceived, & having been deceived

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the story that Paul is referring to indicates that a talking serpent, who is sometimes identified as Satan, did it. Alternate translation: "the serpent did not deceive Adam … when the serpent deceived her" (See: **Active or Passive (p.155)**)

came into transgression

Here Paul speaks as if **transgression** were a location that Eve **came into**. He means that she committed a **transgression**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "committed a transgression" (See: **Metaphor (p.232)**)

came into transgression

If your language does not use an abstract noun for the idea of **transgression**, you could express the same idea in another way. Alternate translation: "transgressed" (See: **Abstract Nouns (p.153)**)

1 Timothy 2:15

But

Here, the word **But** introduces something good that will happen in contrast to the bad things that Paul described in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "Despite that," (See: **Connect — Contrast Relationship (p.170)**)

she will be saved & they remain

Here Paul uses both the singular form **she** and the plural form **they**. It could be that: (1) the pronoun **she** refers to Eve, and the pronoun **they** refers to women in general. Alternate translation: "the woman Eve will be saved … women remain" (2) both the pronouns **she** and **they** refer to women in general. Alternate translation: "women will be saved … these women remain" (3) the pronoun **she** refers to Eve as a representative of all women, and the pronoun **they** refers to all women. Alternate translation: "she and all other women will be saved … they remain" (See: **Pronouns — When to Use Them (p.255)**)

she will be saved through childbearing

Christians debate the meaning of this clause. For some of the possible interpretations, see the chapter introduction. The two most likely interpretations are that: (1) **she** (Eve or women in general) **will be saved** by God, who will use **childbearing** as the means by which he sends the Messiah into the world. In this case, **childbearing** describes one means by which God accomplishes salvation. Alternate translation: "she will be saved through how the Messiah came by means of women bearing children" (2) **she** (women in general) **will be saved** spiritually as they have children and act as mothers. In this case, **childbearing** describes the circumstances in which the women **will be saved**. Alternate translation: "they will be saved while they give birth and raise children" (See: **Assumed Knowledge and Implicit Information (p.158)**)

she will be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God will save her" (See: **Active or Passive (p.155)**)

if they remain

If the word **she** earlier in this verse refers specifically to Eve, then Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and all other women will be saved too, if they remain" (See: **Ellipsis (p.195)**)

if

Here Paul uses **if** to introduce a true possibility. He means that women might **remain in** these things, or they may not. He has already specified the result for if they do **remain in** these things: they **will be saved**. If it would be helpful in your language, you could use a different form that introduces a true possibility. Alternate translation: "supposing that" or "given that" (See: **Connect — Hypothetical Conditions (p.179)**)

they remain in faith and love and holiness with self-control

If your language does not use abstract nouns for the ideas of **faith**, **love**, **holiness**, and **self-control**, you could express the same ideas in another way. Alternate translation: "they persevere in believing in the Messiah, loving others, and living in a holy way along with being self-controlled" (See: **Abstract Nouns (p.153)**)

with self-control

Here, the phrase **with self-control** could provide: (1) the fourth and last item in the list. Alternate translation: "and self-control" (2) the manner in which the women should **remain in faith and love and holiness**. Alternate translation: "and act with self-control as they do those things" (3) the manner in which the women should remain in **holiness**. Alternate translation: "characterized by self-control" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 3

1 Timothy 3 General Notes

Structure and Formatting

Paul gives instructions about qualifications for church leaders (3:1–16)

- Qualifications for overseers (3:1–7)
- Qualifications for deacons (3:8–13)
- The reason for the letter and the mystery of godliness (3:14–16)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 3:16, which is probably a quotation from a Christian confession or hymn.

Special Concepts in This Chapter

Overseers and deacons

In this chapter, Paul discusses whom to select to fill the roles of "overseer" and "deacon." The word "overseer" refers to someone with authority, and Paul indicates that an "overseer" must be able to teach. The word "deacon" refers to someone who serves or assists others. Christians use various different terms for the people who lead and serve in the church. Before you translate this chapter, consider what terms in your language might refer clearly to the roles that Paul describes in this chapter. (See: [[rc:///*tw/dict/bible/other/overseer*]] *and* [[rc:///tw/dict/bible/kt/deacon]])

Qualifications for overseers and deacons

In 3:1–7, Paul provides a list of characteristics that indicate who would be a good overseer, and in 3:8–12 he provides a similar list of characteristics that indicate who would be a good deacon. These lists are meant to be general guidelines, not precise lists of exactly every characteristic that an overseer or deacon must have. For example, Paul indicates that both deacons and overseers must be husbands "of one wife," but most Christians believe that this does not mean that overseers and deacons must be married. Instead, most Christians believe that this means that, if they are married, they must be husbands "of one wife." Consider what form you might use in your language to give a general list of qualifications.

Women as overseers and deacons

Christians debate whether Paul intended women to function as overseers and deacons along with men. There are a number of issues related to this question.

Paul often uses masculine forms in his list of qualifications, but in his language, masculine forms were often used by writers who wanted to refer to both men and women.
More specifically, Paul indicates that both overseers and deacons must be husbands "of one wife." Some Christians argue that this phrase indicates that overseers and deacons must be men. Other Christians argue that Paul also implied that overseers and deacons, if they are female, must be wives "of one husband."
Paul refers to a specific group of people in 3:11 with a word that could refer more generally to women or more specifically to wives. Some Christians argue that the word means "women" and that Paul was giving specific qualifications for female deacons in this verse. Other Christians argue that the word means "wives" and that Paul was giving specific qualifications for the wives of deacons in this verse.

In the end, some Christians conclude that only men can serve as overseers and deacons. Other Christians conclude that only men can serve as overseers but that both men and women can serve as deacons. Other Christians conclude that both men and women can serve as overseers and deacons. While translators cannot ignore their own views, it is best to preserve the genders that Paul chose to use in these verses, if that is possible. If it would be helpful for your readers, you could include in footnotes some of the information about the issues described above. (See: **When Masculine Words Include Women (p.283)**)

Other Possible Translation Difficulties in This Chapter

The generic noun "overseer"

In 3:2–7, Paul lists what kind of person "the overseer" must be. As the ULT illustrates, Paul uses singular forms throughout these verses to describe any person who could be an overseer. If it would be helpful in your language, you could use plural forms in these verses to indicate that Paul is speaking generally. The UST illustrates one way to do this. (See: **Generic Noun Phrases (p.204)**)

The confession or hymn in 3:16

Most scholars believe that Paul quotes from an early Christian hymn or confession of faith in 3:16. The ULT and UST put quote marks around these words and format them as poetry. Each clause is short and compact, and each clause implies extra information that is not always obvious. If possible, you should preserve this compact and brief form in your translation. If a form-based translation of the clause makes sense in your language, it is recommended that you do not make any implied information explicit.

1 Timothy 3:1

This word {is} trustworthy: "If someone aspires to overseership, he desires a good work

Here, the clause **This word {is} trustworthy** could refer: (1) ahead to what Paul is about to say. Alternate translation: "Here is a word that is trustworthy: 'If someone aspires to be an overseer, he desires a noble work'" (2) back to what Paul said in the previous verse or verses. Alternate translation: "The word I have given is trustworthy. Now if someone aspires to be an oversee, he desires a noble task" (See: **Information Structure (p.224)**)

This word {is} trustworthy

Here, just as in 1:15, **word** represents what Paul writes by using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "What I write is trustworthy" or "These words are trustworthy" (See: **Metonymy (p.238)**)

If someone aspires to overseership, he desires a good work

These words are the **word** that Paul shares with Timothy. To indicate this, the ULT and UST put quotation marks around these words. If it would be helpful in your language, you could use quotation marks or another form to indicate which words are the ones that Paul introduces as the **word**. (See: **Quote Markings (p.259)**)

If someone

Paul speaks as if this were a hypothetical situation, but he means that this does certainly happen. If your language does not state something as a condition if it does happen, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "When someone" (See: **Connect — Factual Conditions (p.174)**)

someone & he desires

Here, the words translated as **someone** and **he desires** do not specify whether the person is male or female. Since Christians debate whether **overseership** is something that both men and women can have, if possible you should use words and phrases here that do not indicate the person's gender. Alternate translation: "a person … that person desires" (See: **When Masculine Words Include Women (p.283)**)

overseership

If your language does not use an abstract noun for the idea of **overseership**, you could express the same idea in another way. Alternate translation: "be an overseer" or "to oversee the church" (See: **Abstract Nouns (p.153)**)

1 Timothy 3:2

Therefore

Here, the word **Therefore** introduces an inference based on what Paul said in the previous verse about how "overseership" is a "good work." Since it is a good work, the people who do the work need to have certain qualifications. If it would be helpful in your language, you could use a word or phrase that introduces this kind of inference. Alternate translation: "So then," or "Since overseership is a good work," (See: **Connect — Reason-and-Result Relationship (p.181)**)

for the overseer

The word **overseer** represents overseers in general, not one particular overseer. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "for each overseer" (See: **Generic Noun Phrases (p.204)**)

a husband of one wife

Here, the phrase **a husband of one wife** could indicate that an **overseer**: (1) must be sexually faith to one woman, his **wife**. Alternate translation: "a man who is faithful to his wife" (2) must have no more than **one wife** at a time. Alternate translation: "a husband of only one wife at a time" (3) must have been married no more than once, even if the marriage ended in divorce or death. Alternate translation: "a man who has been married only once" (See: **Possession (p.251)**)

temperate, self-controlled

The terms **temperate** and **self-controlled** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "very self-controlled" or "completely temperate" (See: **Doublet (p.193)**)

1 Timothy 3:3

not addicted to wine

Alternate translation: "not one who drinks much wine"

not a brawler

Alternate translation: "not one who is violent" or "not one who likes to fight"

not a brawler

Many ancient manuscripts read **not a brawler**. The ULT follows that reading. Other ancient manuscripts read "not a brawler, not greedy." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.275)**)

not money-loving

Alternate translation: "not greedy for money"

1 Timothy 3:4

leading

Alternate translations: "managing" or "taking care of"

in submission with all dignity

Here, the phrase **with all dignity** could describe: (1) another characteristic of the **children**. Alternate translation: "in submission, children with all dignity" (2) another way the **children** treat their parent, the overseer. Alternate translation: "in submission who treat him with dignity" (3) how the overseer should treat his **children**. Alternate translation: "in submission as he treats them with all dignity" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in submission with all dignity

If your language does not use abstract nouns for the ideas of **submission** and **dignity**, you could express the same ideas in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "who submit and are very dignified" (See: **Abstract Nouns (p.153)**)

1 Timothy 3:5

but

Here, the word **but** introduces an explanation about why Paul included the requirement that overseers lead their own families well. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **but** untranslated. Alternate translation: "I include that because," or "indeed," (See: **Connecting Words and Phrases (p.183)**)

if someone does not know {how} to lead his own household, how

Here Paul uses an imaginary situation to show that people who do not lead their own households well are not able to lead the church well. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "suppose that someone does not know how to lead his own household well. In that case, how" (See: **Hypothetical Situations (p.219)**)

to lead

Alternate translations: "to manage" or "to take care of"

how will he take care of the church of God

Paul is using the question form to strongly deny that this kind of person can **take care of the church of God**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "he will not take care of the church of God well." or "he will certainly not be able to take care of the church of God!" (See: **Rhetorical Question (p.262)**)

the church of God

Here Paul refers to the specific **church** whom the person would be taking care of. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the church of God in his charge" or "the church of God to which he is assigned" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the church of God

Here, Paul is using the possessive form to describe a **church** that worships and belongs to **God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the church that worships God" (See: **Possession (p.251)**)

1 Timothy 3:6

not a new convert

Alternate translations: "not having believed recently" or "mature in the faith"

so that he may not fall, & into the judgment of the devil

Here Paul refers to experiencing **judgment** as if it were falling into a hole. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "so that he may not be overcome … by the judgment of the devil" or "so that he may not experience … the judgment of the devil" (See: **Metaphor (p.232)**)

being puffed up

Here Paul speaks of becoming prideful as if it were **being puffed up** by air. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "becoming conceited" (See: **Metaphor (p.232)**)

being puffed up

Here Paul implies that **a new convert** might be **puffed up**, or prideful, because of being made an overseer so quickly. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "being puffed up by becoming a leader so quickly" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the judgment of the devil

Here, Paul is using the possessive form to describe a **judgment** that could be: (1) the same kind of **judgment** that **the devil** received. Alternate translation: "the judgment that the devil received" (2) a **judgment** that **the devil** administers. Alternate translation: "judgment from the devil" or "judgment given by the devil" (See: **Possession (p. 251)**)

the judgment of the devil

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "being judged as the devil was" (See: **Abstract Nouns (p.153)**)

1 Timothy 3:7

But

Here, the word **But** introduces the next requirement for being an overseer. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: "Next," (See: **Connecting Words and Phrases (p.183)**)

to have a good testimony from

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: "for it to be testified about him that he is good by" (See: **Abstract Nouns (p. 153)**)

a good testimony from

Alternate translation: "a good reputation with"

the ones outside

The phrase **the ones outside** identifies people who do not belong to the group of believers. If it would be helpful in your language, you could use a word or phrase that refers to people who are not part of the group of believers. Alternate translation: "the outsiders" or "the people who are not part of your group" (See: **Idiom (p.222)**)

he may not fall into reproach and

Here Paul refers to experiencing **reproach** as if it were falling into a hole. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "he may not be overcome by reproach and fall into" or "he may not experience reproach and fall into" (See: **Metaphor (p.232)**)

he may not fall into reproach and

If your language does not use an abstract noun for the idea of **reproach**, you could express the same idea in another way. Alternate translation: "he may not be reproached and fall into" (See: **Abstract Nouns (p.153)**)

a trap of the devil

Here Paul speaks of how **the devil** gains power or control over people as if he were trapping. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "be like an animal that the devil has trapped" or "the power of the devil" or "the control of the devil" (See: **Metaphor (p. 232)**)

1 Timothy 3:8

Likewise deacons

Alternate translation: "Deacons, just like overseers,"

not double-talkers

Here Paul refers to people who change what they say to match the situation as if they were **double-talkers**, or people who say two words at the same time. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "not two-tongued" or "speaking with integrity" (See: **Metaphor (p.232)**)

not greedy

Here, the word translated as **greedy** could refer to: (1) strong desire for more money and goods than one needs. Alternate translation: "not always longing for more money" (2) gaining money and goods by shameful means. Alternate translation: "not pursuing dishonest gain" or "not being shamed by greed" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 3:9

having the mystery of the faith with a pure conscience

Here, the phrase **with a pure conscience** could describe: (1) these people's lives in general. Alternate translation: "having the mystery of the faith and having a pure conscience" (2) the manner in which these people have **the mystery**. Alternate translation: "having a pure conscience about how they have the mystery of the faith" (See: **Assumed Knowledge and Implicit Information (p.158)**)

having

Here, the word **having** implies that these people are faithful to and continue to believe what they are **having**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "continuing to believe" or "holding firmly to" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the mystery of the faith

Here, Paul is using the possessive form to describe a **mystery** that could: (1) contain what people accept by **faith**. Alternate translation: "the mystery that is the teaching we accept in faith" (1) be what people accept by **faith**. Alternate translation: "the mystery that we believe" (See: **Possession (p.251)**)

the mystery of the faith

If your language does not use abstract nouns for the ideas of **mystery** and **faith**, you could express the same ideas in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "what we believe that was once hidden" or "the hidden things that we believe" (See: **Abstract Nouns (p. 153)**)

with a pure conscience

A **conscience** that is **pure** is one that does not convict a person of doing anything wrong. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you translated the similar phrases in 1:5 and 1:19. Alternate translation: "with a clean conscience" or "with a conscience that is not guilty" (See: **Idiom (p.222)**)

1 Timothy 3:10

But

Here, the word **But** introduces the next requirement for being a deacon. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: "Next," (See: **Connecting Words and Phrases (p.183)**)

let them also be tested first; then let them serve

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "they also should be tested first; then they can serve" (See: **Third-Person Imperatives (p.277)**)

let them also be tested

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be believers, perhaps those who are already leaders. Alternate translation: "let some of the believers also test them" or "let those who are already leaders also test them" (See: **Active or Passive (p.155)**)

let them serve, being blameless

Here, the phrase **being blameless** could give: (1) the condition that must be fulfilled for them to **serve**. Alternate translation: "let them serve if they are blameless" (2) a description of the people who can **serve**. Alternate translation: "let the ones being blameless serve" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 3:11

women

Here, the word translated **women** could refer to: (1) female deacons. Alternate translation: "women who are deacons" (2) the wives of deacons. Alternate translation: "their wives" (See: **Assumed Knowledge and Implicit Information (p.158)**)

must be} dignified

Alternate translations: "must be worthy of respect"

1 Timothy 3:12

Let deacons be

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "Deacons should be" (See: **Third-Person Imperatives (p.277)**)

deacons

After speaking about "women" in the previous verse, Paul could be using the word **deacons** to refer to: (1) male deacons. Alternate translation: "male deacons" (2) all deacons. Alternate translation: "all deacons" (See: **Assumed Knowledge and Implicit Information (p.158)**)

husbands of one wife

Paul used a very similar phrase in 3:2, and you should express the idea as you did there. He could mean that **deacons**: (1) each must be sexually faith to one woman, his wife. Alternate translation: "men who are faithful to their wives" (2) each must have no more than one wife at a time. Alternate translation: "husbands of only one wife at a time" (3) each must have been married no more than once, even if the marriage ended in divorce or death. Alternate translation: "men who have been married only once" (See: **Possession (p.251)**)

leading

Alternate translations: "managing" or "taking care of"

children and their own households

The phrase **children and their own households** is not making a distinction between **children** and **households** by indicating that the **children** are not part of the **household**. Rather, the phrase emphasizes that the **children** are a particularly important part of the **households**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "children and the rest of their own households" or "their own households, and particularly their children," (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 3:13

For

Here, the word **For** introduces a reason why deacons should be the kind of people that Paul has described in 3:8–12. If it would be helpful in your language, you could use a word or phrase that introduces a reason to keep a set of requirements, or you could leave **For** untranslated. Alternate translation: "They should strive to be that kind of people, since" or "Here is why they should do those things:" (See: **Connect — Reason-and-Result Relationship (p. 181)**)

the ones having served

Here, the phrase **the ones having served** could refer: (1) just to the deacons, whom Paul has discussed in 3:8–12. Alternate translation: "the deacons who have served" (2) both to the deacons and to the overseers, whom he has discussed in 3:1–12. Alternate translation: "the overseers and the deacons who have served" (See: **Assumed Knowledge and Implicit Information (p.158)**)

good standing

Here Paul speaks as if these people will have **good standing**. He could be indicating that they will gain: (1) respect and influence among believers. Alternate translation: "a good reputation" or "honor among believers" (2) a specific position or office that is respected. Alternate translation: "a respected position" or "an honored office" (See: **Metaphor (p.232)**)

much confidence in the faith

Here, the phrase **much confidence in the faith** could mean that these people: (1) will have **much confidence** in their **faith**. Alternate translation: "much confidence about their faith" (2) will speak with **much confidence** about **the faith**. Alternate translation: "much confidence in speaking about the faith" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the faith {that is} in Christ Jesus

Here, the phrase **the faith {that is} in Christ Jesus** could refer to: (1) the act of having **faith** in **Christ Jesus**. Alternate translation: "the faith that they have in Christ Jesus" (2) what people believe about **Christ Jesus** when they have **faith** in him. Alternate translation: "what Christians believe about Christ Jesus" (See: **Assumed Knowledge and Implicit Information (p.158)**)

much confidence in the faith {that is} in Christ Jesus

If your language does not use abstract nouns for the ideas of **confidence** and **faith**, you could express the same ideas in another way. Make sure that your translation fits with the options you chose in the previous notes. Alternate translation: "be able to be very confident as they believe in Christ Jesus" or "be very confident about how they believe in Christ Jesus" (See: **Abstract Nouns (p.153)**)

1 Timothy 3:14

I am writing

Here Paul refers to the writing of this letter from his perspective, which is in the present. However, when Timothy receives the letter, the writing of this letter would be in the past. If it would be helpful in your language, you could use whatever form people would use in your language to refer to the writing of a letter. Alternate translation: "I have written" (See: **Irregular Use of Tenses (p.226)**)

these things

Here, the phrase **these things** could refer to: (1) everything that Paul has included in the letter. Alternate translation: "everything in this letter" (2) what Paul has written in the letter so far. Alternate translation: "what I have included so far" or "those things" (See: **Assumed Knowledge and Implicit Information (p.158)**)

hoping

Here, the word **hoping** introduces something that is unexpected given what Paul has said about **writing** the letter. Usually, people in Paul's culture did not write letters to someone if they planned to visit that person soon. If it would be helpful in your language, you could use a word or phrase that introduces something that is unexpected. Alternate translation: "even though I hope" or "despite the fact that I hope" (See: **Connect — Contrast Relationship (p.170)**)

to come

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "to go" (See: **Go and Come (p.206)**)

in quickness

If your language does not use an abstract noun for the idea of **quickness**, you could express the same idea in another way. Alternate translation: "quickly" or "before long" (See: **Abstract Nouns (p.153)**)

1 Timothy 3:15

but if I delay

Here Paul is indicating that, instead of coming quickly to Timothy, he may **delay**. If it would be helpful in your language, you could use a different form that indicates that Paul may **delay** in contrast to what he said in the previous verse about what he was hoping for. Alternate translation: "but knowing that I may delay" or "yet being aware that I might delay" (See: **Connect — Contrast Relationship (p.170)**)

I delay

Here Paul may be implying that: (1) he himself might choose to **delay**. Alternate translation: "I choose to wait" or "I need to stay away longer" (2) something might cause or force Paul to **delay**. Alternate translation: "I am delayed" or "anything delays me" (See: **Assumed Knowledge and Implicit Information (p.158)**)

it is necessary to behave

Here Paul could be implying that he is instructing Timothy in how: (1) believers should **behave**. Alternate translation: "it is necessary for believers" (2) Timothy should **behave**. Alternate translation: "it is necessary for you to behave" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in the household of God

Here Paul speaks of believers as if they were part of **the household of God**. He means that God considers them to be members of his own family. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "among people who are like the household of God" or "among God's people" (See: **Metaphor (p.232)**)

which is the church of the living God

This phrase introduces further information about **the household of God**. It does not distinguish between a **household of God** that is **the church** and one that is not **the church**. If it would be helpful in your language, you could use a form that introduces further information, not a distinction. Alternate translation: "by which I mean the church of the living God" (See: **Distinguishing Versus Informing or Reminding (p.187)**)

the church of the living God

Here, Paul is using the possessive form to describe **the church** that worships and belongs to **the living God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the church that worships the living God" (See: **Possession (p.251)**)

of the living God

Here, the phrase **the living God** identifies God as the one who "lives." The primary point is that God actually "lives," unlike idols and other inanimate things that people call "god." If it would be helpful in your language, you could use a word or phrase that emphasizes that God really "lives." Alternate translation: "of the God who lives" or "of the true God" (See: **Idiom (p.222)**)

a pillar and support of the truth

Here Paul speaks as if **the truth** were the roof of a building and of the church as if it were **a pillar and support** that held up that roof. He means that the church helps to preserve and proclaim **the truth**. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "which is like a pillar and support of the truth" or "which preserves and presents the truth" (See: **Metaphor (p.232)**)

a pillar and support

The terms **pillar** and **support** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "a foundation" or "a strong support" (See: **Doublet (p.193)**)

of the truth

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "of the true teaching" (See: **Abstract Nouns (p.153)**)

1 Timothy 3:16

the mystery of godliness

Here, Paul is using the possessive form to describe a **mystery** that could: (1) lead to or cause **godliness**. Alternate translation: "the mystery that leads to godliness" (2) contain **godliness**. Alternate translation: "the mystery that is godliness" (See: **Possession (p.251)**)

the mystery of godliness

If your language does not use abstract nouns for the ideas of **mystery** and **godliness**, you could express the same ideas in another way. Make sure that your translation fits with the option you chose in the previous verse. Alternate translation: "what was hidden that makes us godly" (See: **Abstract Nouns (p.153)**)

Who was revealed in flesh,was justified in the Spirit, was seen by angels, was proclaimed among the nations, was believed in the world, was taken up in glory

Here it is likely that Paul is quoting a confession or hymn. In order to indicate this, the ULT and UST put quote marks around these words and format them as poetry. Consider how you might indicate in your language that these words are from a confession or hymn. (See: **Quote Markings (p.259)**)

Who was revealed in flesh,was justified in the Spirit, was seen by angels, was proclaimed among the nations, was believed in the world, was taken up in glory

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. If you need to say who did the actions, it is clear from the context that either God or Jesus himself did the revealing, that the **Spirit** did the justifying, that the **angels** did the seeing, that believers did the proclaiming, that people in general did the believing, and that God did the taking up. Alternate translation: "God revealed him in flesh, the Spirit justified him, angels saw him, believers proclaimed him among the nations, people in the world believed in him, God took him up in glory" (See: **Active or Passive (p.155)**)

Who

The pronoun **Who** refers to Jesus Christ. If this is not clear for your readers, you could use the person's name here. Alternate translation: "Jesus" or "The Christ" (See: **Pronouns — When to Use Them (p.255)**)

Who

Many ancient manuscripts read **Who**. The ULT follows that reading. Other ancient manuscripts read "God." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.275)**)

in flesh

Here, the word **flesh** refers to human existence in its weakness and frailty. Paul means that Jesus was human. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "as a human being" (See: **Metonymy (p.238)**)

was justified in the Spirit

Here, the phrase **was justified** could indicate that Jesus was: (1) proved by the Holy Spirit to be who he said he was. Alternate translation: "was proven right by the Spirit" (2) declared innocent by the Holy Spirit. Alternate translation: "was proven guiltless by the Spirit" or "was vindicated by the Spirit" (See: **Assumed Knowledge and Implicit Information (p.158)**)

among the nations

Here, the word **nations** could refer to: (1) non-Jewish people. Alternate translation: "among the Gentiles" (2) all groups of people. Alternate translation: "among all people groups" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in the world

Here, the phrase **in the world** indicates that people in many places throughout **the world** believed in Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "by people throughout the world" (See: **Assumed Knowledge and Implicit Information (p.158)**)

was taken up

Here Paul implies that Jesus **was taken up** into heaven. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "was taken up to heaven" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in glory

Here, the phrase **in glory** could describe: (1) how Jesus **was taken up**. Alternate translation: "with much glory" (2) Jesus, as he **was taken up**. Alternate translation: "as a glorious being" or "as a person with glory" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in glory

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "gloriously" (See: **Abstract Nouns (p.153)**)

1 Timothy 4

1 Timothy 4 General Notes

Structure and Formatting

Paul gives instructions about how Timothy should behave and what he should teach (4:1–16)

- Condemnation of the false teachers (4:1–5)
- Timothy should train himself for godliness (4:6–10)
- How Timothy should act as a leader (4:11–16)

Special Concepts in This Chapter

False teachers

In 4:1, Paul indicates that some people will stop believing in Jesus. In 4:2, he indicates that "liars" will teach them what is wrong. These "liars" are false teachers that Paul wants Timothy to confront and discredit. Paul does not include very much about what these false teachers were saying, but he does say that they were telling people not to marry and to avoid certain foods (4:3). He also implies that these false teachers use or tell stories that Paul calls "myths" (4:7). Christians debate what ideas these false teachers were spreading. What is clear is that they were using stories that were not in the Scriptures, and they were convincing people to abstain from things that God said were good. Make sure that this is clear in your translation.

Timothy's "gift"

In 4:14, Paul speaks about the "gift" that Timothy received. When he received it, someone prophesied about it, and the elders laid their hands on Timothy to commission him. It is clear in the context that God gave this "gift," which is a special skill or ability that Timothy had. Most likely, this skill or ability enabled Timothy to teach and lead believers well. Since Paul does not state or even imply what the "gift" was, you should use a general word or phrase that refers to a special skill or ability.

Important Figures of Speech in This Chapter

Training

In 4:7, Paul instructs Timothy to "train" himself for godliness. In the following verse, he indicates that "bodily training" is helpful for a little while, but godliness is always helpful. In Timothy's culture, education included both physical and mental training, and people often used words and ideas related to physical training to describe mental training. Paul similarly uses a word for physical training to describe the hard work required to become godly. Since this is a common metaphor in the Bible, if possible preserve the figure of speech or express the idea in simile form. (See: **Metaphor (p.232)**)

Other Possible Translation Difficulties in This Chapter

Which verse contains the trustworthy word?

In 4:9, Paul indicates that the "word," or statement, is **trustworthy and worthy of all acceptance**. It is not clear whether Paul is referring back to something he wrote in 4:8 or whether he is referring ahead to something he will

write in 4:10. Because of that, the ULT makes 4:9 its own sentence to preserve the ambiguity. If it is possible, you could express the idea in such a way that the "word" could be either before or after verse 9. If you choose to make the reference explicit, the UST illustrates how you might express the idea if the "word" is in verse 10. Here is how you might express the idea if the "word" is in verse 8: * "[8] for 'bodily training is useful for little, but godliness is useful for all, having promise of life, now and coming.' [9] That word is trustworthy and worthy of all acceptance. [10] For unto this we toil and struggle, because we have hoped in the living God, who is the Savior of all men, especially of believers."

1 Timothy 4:1

Now

Here, the word **Now** introduces the next topic that Paul wishes to write about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: "Next," (See: **Connecting Words and Phrases (p.183)**)

the Spirit says specifically

Here Paul does not indicate when or where **the Spirit says** these things. He could be referring to prophecies in the Old Testament, prophecies that were given more recently by Christian prophets, or things that the **the Spirit** was revealing to him. Since it is not clear where and when **the Spirit** speaks, if possible use a general phrase here. Alternate translation: "the Spirit has spoken specifically" or "the Spirit is indicating specifically" (See: **When to Keep Information Implicit (p.285)**)

in later times

Here, the phrase **later times** could refer to: (1) the last days in general, the period between Jesus' resurrection and second coming. Alternate translation: "in the last days" or "near the end of this current period of time" (2) sometime **later** than when the Spirit spoke. Alternate translation: "later on" or "sometime later" (See: **Idiom (p.222)**)

will fall away from the faith

Here Paul speaks of rejecting or failing to persist in **the faith** as if it were falling away from a location where **the faith** was. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "turn away from the faith" or "will reject the faith" (See: **Metaphor (p.232)**)

the faith

Here, the word **faith** could refer to: (1) the act of having **faith** in Jesus. Alternate translation: "the faith that they have" (2) what people believe about Jesus when they have **faith** in him. Alternate translation: "what Christians believe" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "believing in Jesus" (See: **Abstract Nouns (p.153)**)

paying attention to

Here, the phrase **paying attention to** could introduce: (1) a further description of what these people do. Alternate translation: "and they will pay attention to" (2) the reason why these people fall away. Alternate translation: "which they will do because they pay attention to" (3) the means by which these people fall away. Alternate translation: "which they will do by paying attention to" (See: **Assumed Knowledge and Implicit Information (p.158)**)

deceiving spirits

Here, the phrase **deceiving spirits** refers to evil spiritual beings who deceive people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "deceptive devils" or "evil spirits who deceive" (See: **Assumed Knowledge and Implicit Information (p.158)**)

teachings of demons

Here Paul is using the possessive form to describe **teachings** that come from **demons**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "teachings from demons" (See: **Possession (p.251)**)

1 Timothy 4:2

in the hypocrisy of liars

Here, the word **in** could introduce: (1) the means or cause by which some people will pay attention to deceiving spirits and teachings of demons. Alternate translation: "which they will pay attention to through the hypocrisy of liars" or "because of the hypocrisy of liars" (2) the means by which they learn the teachings of demons. Alternate translation: "which are taught through the hypocrisy of liars" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in the hypocrisy of liars

If your language does not use an abstract noun for the idea of **hypocrisy**, you could express the same idea in another way. Alternate translation: "through liars who act hypocritically" (See: **Abstract Nouns (p.153)**)

having been seared {in} their own conscience

Here Paul could be speaking as if these people's **conscience**: (1) had been **seared**, so that it can no longer feel anything. In this case, he means that they no longer feel convicted about what is right and wrong. Alternate translation: "who live as if they had been seared in their own conscience" or "no longer being convicted of what is right or wrong" (2) had been branded and thus marked either as belonging to Satan or as a sinner. Alternate translation: "who live as if they had been branded in their own conscience as belonging to Satan" or "having been marked as sinners" (See: **Metaphor (p.232)**)

having been seared {in} their own conscience

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that: (1) they did it themselves. Alternate translation: "having seared their own consciences" (2) their hypocrisy and lies did it. Alternate translation: "their hypocrisy having seared their own consciences" (See: **Active or Passive (p.155)**)

in} their own conscience

If it would not be natural in your language to speak as if a group of people had only one **conscience**, you could use the plural form of that word in your translation. Alternate translation: "in their own consciences" (See: **Collective Nouns (p.167)**)

1 Timothy 4:3

to abstain

Here Paul leaves out some of the words that a sentence would ordinarily need in order to be complete. He does not mean that these false teachers will forbid believers to abstain from certain foods, but that the false teachers will require them to abstain from certain foods. You could supply these words if it would be clearer in your language. Alternate translation: "requiring to abstain" (See: **Ellipsis (p.195)**)

to abstain from foods

Here Paul implies that the false teachers were telling people **to abstain** from certain kinds of **foods**. They were not telling people to abstain from eating in general. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to abstain from specific foods" or "to abstain from certain types of food" (See: **Assumed Knowledge and Implicit Information (p.158)**)

from foods that God created

Here Paul is further describing the **foods** from which the false teachers required people **to abstain**. He is not distinguishing between some foods that **God created** and other foods that God did not create. If it would be helpful in your language, you could use a different form that describes something rather than distinguishes between things. Alternate translation: "from foods, those which God created" or "from foods. God created these foods" (See: **Distinguishing Versus Informing or Reminding (p.187)**)

with thanksgiving

If your language does not use an abstract noun for the idea of **thanksgiving**, you could express the same idea in another way. Alternate translation: "thankfully" (See: **Abstract Nouns (p.153)**)

the truth

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "the true teaching" (See: **Abstract Nouns (p.153)**)

1 Timothy 4:4

For

Here, the word **For** introduces support for what Paul stated in the previous verse about what God made foods for. If it would be helpful in your language, you could use a word or phrase that introduces support for a claim, or you could leave **For** untranslated. Alternate translation: "I write that about foods because" or "In fact," (See: **Connect — Reason-and-Result Relationship (p.181)**)

every creation of God

If your language does not use an abstract noun for the idea of **creation**, you could express the same idea in another way. Alternate translation: "everything that has been created by God" (See: **Abstract Nouns (p.153)**)

creation of God

Here, Paul is using the possessive form to describe every **creation** that is made by **God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "creation made by God" (See: **Possession (p.251)**)

nothing being received with thanksgiving {is} to be rejected

If your language does not use these passive forms, you could express the ideas with active forms or in another way that is natural in your language. If you need to say who did the actions, you could use an indefinite subject. Alternate translation: "people should reject nothing that they receive with thanksgiving" (See: **Active or Passive (p. 155)**)

with thanksgiving

If your language does not use an abstract noun for the idea of **thanksgiving**, you could express the same idea in another way. Alternate translation: "thankfully" (See: **Abstract Nouns (p.153)**)

1 Timothy 4:5

for

Here, the word **for** introduces an explanation of what Paul said in the previous verse about how nothing that is received with thanksgiving should be rejected. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **for** untranslated. Alternate translation: "and here is why:" (See: **Connecting Words and Phrases (p.183)**)

it is sanctified by the word of God and prayer

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the word of God and prayer sanctify it" or "God uses his word and prayer to sanctify it" (See: **Active or Passive (p.155)**)

the word of God

Here, **word** represents something God has communicated using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the message from God" or "what God has spoken" (See: **Metonymy (p.238)**)

the word of God

Here, the phrase **the word of God** refers to something that God has said. It could refer more specifically to God's declaration that everything he made was good, to the gospel in general, to passages of Scripture that were read before meals, or to God's response to people's prayer. However, since Paul used a very general phrase here, if possible, you should use a general phrase that could refer to anything that God has said. Alternate translation: "words from God" or "things that God has spoken" (See: **When to Keep Information Implicit (p.285)**)

prayer

Here Paul implies that this **prayer** contains the thanksgiving he referred to in 4:4. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "prayers of thanksgiving" or "thankful prayer" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 4:6

Placing these things before the brothers

Here Paul speaks of his instructions as if they were objects that Timothy would place before other people. He means that Timothy will speak his instructions to these people. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "Passing these things along to the brothers" or "Teaching these things to the brothers" (See: **Metaphor (p.232)**)

these things

Here, the phrase **these things** could refer to the instructions that Paul has given in 4:1–5, 3:14–4:5, or to the whole letter so far. Since Paul used a general phrase, if possible you should use a general phrase that could refer to any of these sections. Alternate translation: "what I have said to you" or "these instructions" (See: **When to Keep Information Implicit (p.285)**)

the brothers

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers" (See: **Metaphor (p.232)**)

the brothers

Although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brothers and sisters" to indicate this. (See: **When Masculine Words Include Women (p.283)**)

a good servant of Christ Jesus

Here, Paul is using the possessive form to describe a **servant** who could: (1) serve **Christ Jesus**. Alternate translation: "a good servant who obeys Christ Jesus" (2) have been appointed by **Christ Jesus** to serve others. Alternate translation: "a good servant appointed by Christ Jesus" (See: **Possession (p.251)**)

being nourished by the words of the faith and of the good teaching that you have followed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the words of the faith and of the good teaching that you have followed nourishing you" (See: **Active or Passive (p.155)**)

being nourished

Here, the phrase **being nourished** could introduce: (1) a description of **a good servant**. Alternate translation: "one who is nourished" (2) another condition for being **a good servant**. Alternate translation: "if you are nourished" (3) the result of being **a good servant**. Alternate translation: "and so you will be nourished" or "with the result that you will be nourished" (See: **Assumed Knowledge and Implicit Information (p.158)**)

being nourished

Here Paul speaks as if **the words of the faith and of the good teaching** were food that **nourished** Timothy. He means that these **words** train Timothy and make him stronger spiritually. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "as if being nourished" or "being strengthened spiritually" or "being trained" (See: **Metaphor (p.232)**)

by the words of the faith and of the good teaching

Here, Paul is using the possessive form to describe **words** that could: (1) be those in which believers have **faith** and that contain **the good teaching**. Alternate translation: "by the words in which we have faith and that contain the good teaching" (2) contain the good news in which believers have **faith** and **the good teaching**. Alternate translation: "by the words that contain the Christian faith and the good teaching" (See: **Possession (p.251)**)

of the faith and

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "that we have believed, the words" or "that you trust, the words" (See: **Abstract Nouns (p.153)**)

of the good teaching that you have followed

Here Paul is further describing **the good teaching**. He is not distinguishing between some **good teaching** that Timothy has followed and some that he has not followed. If it would be helpful in your language, you could use a different form that describes something rather than distinguishes between things. Alternate translation: "of the good teaching, which you have followed" or "of the good teaching. You have followed that good teaching" (See: **Distinguishing Versus Informing or Reminding (p.187)**)

1 Timothy 4:7

But

Here, the word **But** introduces how Paul wants Timothy to treat **the profane and old-womanish myths** in contrast to how he should treat "the good teaching" (4:6). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "In contrast," or "Now" (See: **Connect — Contrast Relationship (p.170)**)

old-womanish

The term **old-womanish** describes something that is silly or foolish. Paul does not mean that these **myths** always came from older women or that older women were more likely to believe the **myths**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "foolish" or "groundless" (See: **Idiom (p.222)**)

myths

The word **myths** refers to a certain kind of story that is generally considered to be untrustworthy. This kind of story is often about what important people did a long time ago. Often, many people in a culture know these stories but do not consider them to be reliable historical narratives. See how you translated this word in 1:4. Alternate translation: "fictional narratives" or "traditional tales" (See: **Translate Unknowns (p.278)**)

but

Here, the word **but** introduces what Paul wants Timothy to do instead of listening to the **myths**. If it would be helpful in your language, you could use a word or phrase that introduces that kind of contrast, or you could leave **but** untranslated. Alternate translation: "and instead" or "and in contrast" (See: **Connect — Contrast Relationship (p.170)**)

train yourself

Here Paul speaks as if Timothy were an athlete who needed to **train** himself. He means that Timothy needs to work hard, as an athlete does, in order to become godly. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "always strive" (See: **Metaphor (p. 232)**)

for godliness

If your language does not use an abstract noun for the idea of **godliness**, you could express the same idea in another way. Alternate translation: "to be godly" (See: **Abstract Nouns (p.153)**)

1 Timothy 4:8

The **word** that Paul refers to in verse 9 could be found in verse 10 or it may be in verse 8. See the chapter introduction for more information. If it would be helpful in your language, you could use quote marks or some other form to indicate which words are the **word** that Paul gives to Timothy. (See: **Quote Markings (p.259)**)

for

Here, the word **for** introduces a further explanation about why Timothy should train himself for godliness. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **for** untranslated. Alternate translation: "and here is why:" or "since" (See: **Connecting Words and Phrases (p. 183)**)

for little, & for all

The phrases **for little** and **for all** could refer to: (1) a **little** time and **all** time. Alternate translation: "for some times … for all times" or "sometimes … always" (2) **little** usefulness and **all** usefulness. Alternate translation: "in some ways … in all ways" or "for a few things … for all things" (See: **Nominal Adjectives (p.240)**)

but godliness

If your language does not use an abstract noun for the idea of **godliness**, you could express the same idea in another way. Alternate translation: "but being godly" (See: **Abstract Nouns (p.153)**)

having promise

Here, the phrase **having promise** introduces something about **godliness** that supports the claim that **godliness** is **useful for all**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "since with godliness comes a promise" or "because godliness leads to a promise" (See: **Assumed Knowledge and Implicit Information (p.158)**)

promise of life

Here, Paul is using the possessive form to describe a **promise** that could: (1) promise this **life**. Alternate translation: "a promise that guarantees life" (2) be in effect while a person has this **life**. Alternate translation: "promise for life" or "promise during life" (See: **Possession (p.251)**)

of life, now and coming

Here Paul is referring to true **life** with God that people can have **now** and in the **coming** future, when God resurrects people after they have died. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of true life, both now and after the resurrection" or "of life in Christ now and after God renews everything" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 4:9

The word {is} trustworthy and worthy of all acceptance

This verse is identical to the first clause in 1:15. Express the idea as you did there.

The word

Here, the phrase **The word** could refer: (1) ahead to what Paul is about to write in 4:10. Alternate translation: "The following word" (2) back to what Paul wrote in 4:8. Alternate translation: "That word" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 4:10

For

Here, the word **For** introduces a reason why the statement is trustworthy and should be accepted (see 4:9). If it would be helpful in your language, you could use a word or phrase that introduces a reason for something, or you could leave **For** untranslated. Alternate translation: "That is because" or "It is trustworthy because" (See: **Connect — Reason-and-Result Relationship (p.181)**)

unto this we toil and struggle,that

Here, the pronoun **this** could refer: (1) to what Paul is about to say in the rest of this verse about hoping in God. Alternate translation: "the reason why we toil and struggle is this, that" (2) to what Paul said in 4:8 about gaining godliness that leads to life. Alternate translation: "to gain that godliness and life we toil and struggle, because" or "that is why we toil and struggle, because" (See: **Pronouns — When to Use Them (p.255)**)

we toil and struggle

The terms **toil** and **struggle** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "we keep toiling" or "we always struggle" (See: **Doublet (p.193)**)

struggle

Many ancient manuscripts read **struggle**. The ULT follows that reading. Other ancient manuscripts read "are reproached." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.275)**)

the living God

Here, the phrase **the living God** identifies God as the one who "lives." The primary point is that God actually "lives," unlike idols and other things that people call "god." See how you translated this phrase in 3:15. Alternate translation: "the God who lives" or "the true God" (See: **Idiom (p.222)**)

of all men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of all humans" or "of all men and women" (See: **When Masculine Words Include Women (p.283)**)

especially of believers

Here Paul could mean that God is **the Savior** of **believers**: (1) in a special way compared to how he saves **all men**. Alternate translation: "and in a special way, of believers" (2) in reality, compared to how he is the only potential **Savior** for **all men**. Alternate translation: "who acts as Savior for believers" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 4:11

these things

Here, the phrase **these things** could refer to the instructions that Paul has given in 4:6–10, 4:1–10, or the whole letter so far. Since Paul used a general phrase, if possible you should use a general phrase that could refer to any of these sections. Alternate translation: "what I have said to you" or "these instructions" (See: **When to Keep Information Implicit (p.285)**)

1 Timothy 4:12

Let no one despise your youth

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "People must not despise your youth" or "You must not tolerate anyone despising your youth" (See: **Third-Person Imperatives (p.277)**)

your youth

If your language does not use an abstract noun for the idea of **youth**, you could express the same idea in another way. Alternate translation: "how young you are" (See: **Abstract Nouns (p.153)**)

your youth

Here Paul implies that people might **despise** Timothy because of his **youth**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you because of your youth" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in word, in conduct, in love,in faith, in purity

If your language does not use abstract nouns for some or all of the ideas in this list, you could express the same ideas in another way. Alternate translation: "as you speak, act, love, believe, and act purely" (See: **Abstract Nouns (p.153)**)

in word

Here, **word** represents things that Timothy speaks using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "in the things you say" or "in words" (See: **Metonymy (p.238)**)

in love

Many ancient manuscripts read **in love**. The ULT follows that reading. Other ancient manuscripts read "in love, in spirit." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p. 275)**)

1 Timothy 4:13

I come

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "I go to you" (See: **Go and Come (p.206)**)

attend to the reading, to the exhortation, to the teaching

Here Paul implies that the **reading**, **exhortation**, and **teaching** take place in public meetings of the church where Timothy was. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "attend, in the gathering of believers, to the reading, to the exhortation, to the teaching" or "attend to the public reading of the Scriptures, to the exhortation of fellow believers, to the teaching of the truth" (See: **Assumed Knowledge and Implicit Information (p.158)**)

attend to the reading, to the exhortation, to the teaching

If your language does not use abstract nouns for some or all of the ideas in this list, you could express the same ideas in another way. Alternate translation: "attend to reading, exhorting, teaching" (See: **Abstract Nouns (p.153)**)

1 Timothy 4:14

Do not neglect

If it would be helpful in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **neglect**. Alternate translation: "Cherish" or "Attend to" (See: **Double Negatives (p.190)**)

the gift in you

Paul speaks of Timothy as if he were a container that could hold God's **gift**. He means that Timothy has this **gift**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the gift that you have" (See: **Metaphor (p.232)**)

the gift in you

Here Paul implies that this **gift** is a specific ability or skill that God had given Timothy for his ministry. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the skill that you have as a gift" or "the gift in you, your special ability" (See: **Assumed Knowledge and Implicit Information (p.158)**)

was given

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God gave" (See: **Active or Passive (p.155)**)

through prophecy

If your language does not use an abstract noun for the idea of **prophecy**, you could express the same idea in another way. Alternate translation: "through someone prophesying" or "when a person prophesied about you" (See: **Abstract Nouns (p.153)**)

with the laying on of the hands of the council of elders

Here Paul is speaking of a ceremony during which the church leaders put their **hands** on Timothy. When they did that, they were commissioning Timothy to go with Paul and proclaim the gospel. If it would be helpful in your language, you could refer to a comparable action in your culture, or you could explain what this action means. Alternate translation: "with the laying on of the hands of the council of elders to commission you" or "when the council of elders authorized you by laying their hands on you" (See: **Symbolic Action (p.271)**)

1 Timothy 4:15

these things

Here, the phrase **these things** could refer to the instructions that Paul has given in 4:11–14, 4:6–14, or the whole letter so far. Since Paul used a general phrase, if possible you should use a general phrase that could refer to any of these sections. Alternate translation: "what I have said to you" or "these instructions" (See: **When to Keep Information Implicit (p.285)**)

be in these things

Here Paul speaks as if Timothy could physically be inside the instructions he has given to Timothy. He means that Timothy always needs to focus on and perform these things. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "be absorbed by them" or "follow them consistently" (See: **Metaphor (p.232)**)

your progress

Here Paul implies that Timothy's **progress** will be in his Christian life and ministry. In other words, he will have **progress** as he believes in Jesus, learns more about the gospel, and serves others using his gift. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "your progress in your Christian life" or "your progress as a believer" (See: **Assumed Knowledge and Implicit Information (p.158)**)

your progress

If your language does not use an abstract noun for the idea of **progress**, you could express the same idea in another way. Alternate translation: "how you are progressing" or "how you are improving" (See: **Abstract Nouns (p. 153)**)

to all

Paul is using the adjective **all** as a noun to mean all people, or perhaps more specifically all believers. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "to all people" or "to all believers" (See: **Nominal Adjectives (p.240)**)

1 Timothy 4:16

Pay attention to yourself and to the teaching

Here Paul means that Timothy should **Pay attention** to himself and to the **teaching** in order to make sure that neither he nor his teaching include anything bad or wrong. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Pay attention so that you and the teaching are right and proper" or "Watch out lest anything corrupt you or the teaching" (See: **Assumed Knowledge and Implicit Information (p. 158)**)

Continue in them, for, doing this, you will save both yourself and the ones hearing you

If it would be more natural in your language, you could reverse the order of these clauses since the second and third clauses give the basis for the command in the first clause. Alternate translation: "Doing this, you will save both yourself and the ones hearing you. Therefore, continue in them" (See: **Connect — Reason-and-Result Relationship (p.181)**)

in them

Here, the pronoun **them** could refer to: (1) "these things" in 4:15. Alternate translation: "in the things I have written about" (2) paying attention to himself and the teaching. Alternate translation: "in proper behavior and right teaching" (See: **Pronouns — When to Use Them (p.255)**)

1 Timothy 5

1 Timothy 5 General Notes

Structure and Formatting

Paul gives instructions about how to treat different types of believers (5:1–6:2)

- How Timothy should treat various people in the church (5:1–2)
- Qualifications for real widows whom the church will support (5:3–10)
- Reasons for not supporting younger widows (5:11–16)
- How to treat elders (5:17–21)
- Miscellaneous instructions to Timothy (5:22–25)

Special Concepts in This Chapter

The list of widows

In 5:3–16, Paul gives instructions for how to honor certain widows by supporting them financially. He implies in 5:9 that there was an official list on which widows could be "enrolled." Christians debate whether widows who were enrolled on this list had official positions in the church or were required to perform certain responsibilities. It is likely that these widows were expected to do certain things, but it is unlikely that all of them had offices or positions in the church. In your translation, you should make it clear that the church had a list of widows that it supported, but it is not recommended that you include any further implied information.

"Real" widows

In 5:3, 5:5, and 5:16, Paul refers to "real" widows. He is not distinguishing between widows whose husbands have died and "widows" whose husbands have not actually died. Rather, he is distinguishing between widows who have no family to support them ("real" widows) and widows who do have family to support them. Paul indicates that it is these "real" widows, and even more specifically the ones who meet the qualifications in 5:9–10, who can be enrolled on the list of supported widows.

Qualifications for widows who are supported by the church

In 5:9–10, Paul provides a list of characteristics that indicate which widows the church should support. This list is meant to be a general guideline, not a precise list of exactly every characteristic that a widow must have. For example, Paul indicates that widows must have raised children, but most Christians believe that this does not mean that supported widows must have had children. Instead, Paul is indicating that raising children is a good example of the kind of good works that these widows must have done. Consider what form you might use in your language to give a general list of qualifications.

Younger widows

In 5:11–15, Paul indicates that younger widows should not be on the list of supported widows. To support this command, he gives examples of ways in which younger widows often behaved. There are at least three primary ways to understand the situation that Paul speaks about:

These young women's husbands have died, which leaves them poor and unable to live comfortably. Even with the support of the church, they would have to live without very much. Paul anticipates that these

young women will desire to live wealthier and more luxurious lives. To do so, they would need to marry again, and Paul is concerned that they would marry any rich man, even an unbeliever. In that case, they would be abandoning their faith in Jesus so that they can have what they want. Meanwhile, they do not do anything productive but instead spend their time interfering and gossiping. Because of that, Paul wants these young widows to go ahead and get married (to fellow believers).

When widows were enrolled on the list of women that the church would support, they had to promise to serve the church and never marry again. Paul anticipates that the younger widows will desire to have sex and to have husbands again. To do so, they might break their promise not to marry again. Meanwhile, they do not do anything productive but instead spend their time interfering and gossiping. Because of those things, Paul wants these widows to marry again instead of making a promise to remain widows.

The term "younger widows" refers to young women who have made vows to remain single and never marry. Paul anticipates that these young women will regret their vows and desire to have sex and to have husbands. To do so, they might break those vows. Meanwhile, they do not do anything productive but instead spend their time interfering and gossiping. Because of those things, Paul does not want the church to support these young women, who should instead marry and have families.

Since Paul's descriptions are general enough to refer to any of these three situations, if possible your translation should allow for all of these possibilities, but especially the first two.

Other Possible Translation Difficulties in This Chapter

The "Scripture" in 5:18

In 5:18, Paul introduces two quotations with the phrase "the Scripture says." The first quotation is from Deuteronomy 25:4. The second quotation comes from Jesus and is recorded in Luke 10:7. Paul may have had a copy of the Gospel of Luke, or he may have known about this saying of Jesus from some other source. Further, Paul may have intended the word "Scripture" to refer to both quotations, in which case he would be indicating that the sayings of Jesus or perhaps even the Gospel of Luke count as Scripture. On the other hand, since the word "Scripture" is singular, Paul may have intended to identify only the first quotation as Scripture. Some translations format both quotations in the same, and other translations format them differently. Since Christians disagree about this, if possible your translation should allow for both possibilities. If you must choose one possibility, it is recommended that you identify both quotations as "Scripture."

The coherence of 5:22-25

In 5:22–25, Paul gives instructions and advice to Timothy. Christians debate whether these general instructions and pieces of advice are not closely connected or whether they are all related to which people should serve as elders and leaders in the church. For example, Paul could be talking about the sins and good works of people in general, or he could be speaking specifically about sins and good works that disqualify or qualify people to serve as elders. Since Paul speaks in general terms in these verses, if possible your translation should allow for both possibilities.

1 Timothy 5:1

as a father, & as brothers

Paul wants Timothy to **exhort** each **older man** as he would speak to his own **father**, and he wants Timothy to **exhort younger men** as he would speak to his own younger **brothers**. He means that Timothy should speak to these people as if they filled the roles of father and brothers in his own family. If it would be helpful in your language, you could state that more explicitly. Alternate translation: "as you would respectfully exhort your own father ... as you would exhort your own brothers" (See: **Simile (p.266)**)

younger men

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and exhort younger men" (See: **Ellipsis (p.195)**)

younger men

Here Paul could be implying that these men are **younger** than: (1) Timothy. Alternate translation: "men younger than you" (2) the **older** men. In this case, Paul is using the word **younger** to refer to a general category. Alternate translation: "young men" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 5:2

older women & younger women

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: "and exhort older women … and exhort younger women" (See: **Ellipsis (p.195)**)

older women & younger women

Here Paul could be implying that these women are **older** or **younger**: (1) than Timothy. Alternate translation: "women older than you … women younger than you" (2) in general terms. In this case, Paul is using the words **older** and **younger** to refer to general categories. Alternate translation: "elderly women … young women" (See: **Assumed Knowledge and Implicit Information (p.158)**)

as mothers, & as sisters

Paul wants Timothy to exhort **older women** as he would speak to his own mother, and he wants Timothy to exhort **younger women** as he would speak to his own younger **sisters**. He means that Timothy should speak to these people as if they filled the roles of mother and sisters in his own family. If it would be helpful in your language, you could state that more explicitly. Alternate translation: "as you would respectfully exhort your own mother … as you would exhort your own sisters" (See: **Simile (p.266)**)

as sisters, in all purity

Here, the phrase **in all purity** could describe: (1) only how Timothy should exhort **younger women**. In this case, Paul is especially concerned about sexual **purity**. Alternate translation: "in all sexual purity, as sisters" (2) how Timothy should exhort older and younger men and **older** and **younger women**. In this case, Paul is speaking about **purity** in general. Alternate translation: "as sisters, exhorting all those people in all purity" (See: **Assumed Knowledge and Implicit Information (p.158)**)

in all purity

If your language does not use an abstract noun for the idea of **purity**, you could express the same idea in another way. Alternate translation: "in a very pure way" (See: **Abstract Nouns (p.153)**)

1 Timothy 5:3

Honor widows

Here, the command **Honor** is singular. However, Paul probably implies that Timothy should make sure that other believers also **Honor widows**. If it would be helpful in your language, you could use a form that includes Timothy and also other believers. Alternate translation: "You and the rest of the believers should honor widows" (See: **Forms of 'You' — Singular (p.202)**)

Honor widows

Here Paul implies that one of the ways to **Honor widows** is to provide for their needs. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Honor widows, especially by providing for them" (See: **Assumed Knowledge and Implicit Information (p.158)**)

real widows

Here Paul defines which category of **widows** he is particularly referring to. The word **real** indicates that these women are not only **widows** but also have no close relatives to support them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "and I especially mean widows who have no one else to provide for them" or "I mean widows with no family left" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 5:4

children or grandchildren

Here Paul implies that these **children** and **grandchildren** are adults who are able to care for others. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "grown children or grandchildren" (See: **Assumed Knowledge and Implicit Information (p.158)**)

first

Here, the word **first** indicates that doing what Paul commands in this verse is very important. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "first of all" or "before anything else," (See: **Assumed Knowledge and Implicit Information (p.158)**)

let them learn

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "they must learn" (See: **Third-Person Imperatives (p.277)**)

let them learn

Here, **learn** represents experiencing something by doing it repeatedly. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "let them consistently act" or "let them figure out how" (See: **Metonymy (p.238)**)

to treat their own household in a godly way

Here Paul implies that one important way to **treat** one's family in **a godly way** is to take care of and provide for them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to treat their own household in a godly way, especially by providing for them," (See: **Assumed Knowledge and Implicit Information (p.158)**)

to make repayment to their forebears

If your language does not use an abstract noun for the idea of **repayment**, you could express the same idea in another way. Alternate translation: "to repay their forebears" (See: **Abstract Nouns (p.153)**)

to make repayment to their forebears

Here Paul speaks as if people taking care of their **forebears** were a **repayment** for how their **forebears** took care of them. He means that this is an appropriate way for people to treat their **forebears** given what the **forebears** did for them. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "to provide for their forebears in return for how their forebears provided for them" (See: **Metaphor (p.232)**)

for

Here, the word **for** introduces a reason why **children and grandchildren** should care for their **ancestors**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a

command, or you could leave **for** untranslated. Alternate translation: "since" or "which they should do because" (See: **Connect — Reason-and-Result Relationship (p.181)**)

before God

Here, the phrase **before God** refers to God's evaluation or view about something. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "in the eyes of God" or "to God" (See: **Idiom (p.222)**)

1 Timothy 5:5

But

Here, the word **But** introduces the **real and left-alone widow** in contrast to a widow who has living family members. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "In contrast," or "Now" (See: **Connect — Contrast Relationship (p.170)**)

the real widow and one having been left alone

The two phrases **real widow** and **one having been left alone** express a single idea. The phrase **one having been left alone** explains what it means to be a **real widow**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: "the real widow, one who has been left alone," or "the real widow, by which I mean one who has been left alone," (See: **Hendiadys (p.208)**)

the real widow and one having been left alone

The word **widow** represents widows in general, not one particular widow. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "each one who is a real widow and who has been left alone" (See: **Generic Noun Phrases (p.204)**)

the real widow and one having been left alone

Here Paul again defines what kind of **widow** he is particularly referring to. As in 5:3, the word **real** indicates that these women are not only widows but also have no close relatives to support them. The phrase **having been left alone** similarly indicates that this kind of **widow** has no close relatives. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: "the widow who has no relatives and no one to provide for her" or "the widow with no family left and no one to support her" (See: **Assumed Knowledge and Implicit Information (p.158)**)

remains in requests and prayers

Here Paul speaks as if **requests and prayers** were a location that a widow **remains in**. He means that this widow frequently and persistently makes **requests and prayers** to God. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "consistently makes requests and prayers" (See: **Metaphor (p.232)**)

in requests and prayers

The terms **requests** and **prayers** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "in many prayers" or "in urgent requests" (See: **Doublet (p.193)**)

night and day

Here, the phrase **night and day** indicates that this **widow** prays during both the day and the night. This means that she was praying very often every day. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "all the time" or "during every day and every night" (See: **Idiom (p.222)**)

1 Timothy 5:6

the one living self-indulgently

The phrase **the one** represents this kind of widow in general, not one particular widow. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "each one who lives self-indulgently" (See: **Generic Noun Phrases (p.204)**)

living self-indulgently

Alternate translation: "living for pleasure" or "living in a luxurious way"

living, has died

Here Paul describes widows who act like this as if they had **died** even though they are **living**. He means that they are like dead people because they are spiritually dead. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "although still living, is like someone who has died" or "living, has died spiritually" (See: **Metaphor (p.232)**)

1 Timothy 5:7

these things also

Here, the phrase **these things** refers to the instructions about widows and their families in the preceding verses (see 5:4–6). Paul includes the word **also** because he earlier told Timothy to "command" other things (see 4:11). If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: "what I have written about widows, too," or "also what I have said about widows and their families" (See: **Assumed Knowledge and Implicit Information (p.158)**)

they may be

The pronoun **they** could refer to: (1) all the believers who are with Timothy. Alternate translation: "all the believers may be" (2) widows and their families. Alternate translation: "the widows and their families" (3) widows. Alternate translation: "the widows may be" (See: **Pronouns — When to Use Them (p.255)**)

1 Timothy 5:8

But

Here, the word **But** introduces a further development related to taking care of widows in one's family. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: "In fact," (See: **Connecting Words and Phrases (p.183)**)

for his own, & he has denied

Although the terms **his** and **he** are masculine, Paul is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "for his or her own … he or she has denied" or "for his or her own … that person has denied" (See: **When Masculine Words Include Women (p.283)**)

for his own

Paul is using the adjective phrase **his own** as a noun to mean someone's extended family. The phrase may also include servants and close friends. Your language may use adjective phrases in the same way. If not, you could translate this adjective phrase with an equivalent phrase. Alternate translation: "for his own extended family" or "for his own people" (See: **Nominal Adjectives (p.240)**)

for household members

Here, the phrase **household members** refers specifically to one's close family, the family members who live together in one house. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "for family living in his house" or "for his closest relatives" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the faith

Here, the word **faith** could refer to: (1) the act of having **faith** in Jesus. Alternate translation: "the faith that he has" (2) what people believe about Jesus when they have **faith** in him. Alternate translation: "what Christians believe" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "how he believes in Jesus" (See: **Abstract Nouns (p.153)**)

is worse than an unbeliever

Here Paul implies that this person is a **worse** sinner than **an unbeliever**, since unbelievers generally do take care of their families. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "is a worse sinner than an unbeliever who does take care of his own" or "does what is wrong more than an unbeliever does" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 5:9

Let a widow be enrolled

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "A widow should be enrolled" (See: **Third-Person Imperatives (p. 277)**)

Let a widow be enrolled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be the leaders of the group of believers, including Timothy. Alternate translation: "Let the leaders enroll a widow" or "You may enroll a widow" (See: **Active or Passive (p.155)**)

Let a widow be enrolled, not less than

Here Paul implies that the church had a list of widows who truly needed the church to support them. In this and the following verse, Paul gives a list of qualifications for which widows could be put on this list. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: "Let a widow be counted as one of the widows who truly need help, as long as she is not less than" or "Let a widow's name be included on the list of widows whom the church will support if she is not less than" (See: **Assumed Knowledge and Implicit Information (p.158)**)

not less than

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative phrase **less than**. Alternate translation: "over" (See: **Double Negatives (p.190)**)

a wife of one husband

Paul used a very similar phrase in 3:2, and you should express the idea in a similar way here. Paul could mean that the widows: (1) each must have been sexually faith to one man, her late husband. Alternate translation: "a women who was faithful to her husband" (2) each must have been married no more than once, even if the marriage ended in divorce or death. Alternate translation: "a woman who was married only once" (See: **Possession (p.251)**)

1 Timothy 5:10

being testified in

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "others testifying to her good works" (See: **Active or Passive (p.155)**)

good works: if she has raised children, if she has received strangers, if she has washed the feet of the saints, if she has aided the afflicted, if she has followed every good work

Here the clauses that begin with **if** could be: (1) examples of **good works** that the widow should have done. Alternate translation: "good works such as raising children, receiving strangers, washing the feet of the saints, relieving the afflicted, pursuing every good work" (2) separate requirements for being enrolled as a widow in need of support. Alternate translation: "good works. Let her be enrolled if she has raised children, if she has received strangers, if she has washed the feet of the saints, if she has aided the afflicted, if she has followed every good work" (See: **Assumed Knowledge and Implicit Information (p.158)**)

she has received strangers

Alternate translations: "she has welcomed strangers into her home" or "she has practiced hospitality"

she has washed the feet of the saints

In this culture, people walked barefoot or in sandals on roads that were dusty or muddy. When they arrived at a house, usually they or a servant would wash their feet to clean off the dust or mud. Washing off someone's feet was generally considered a menial or lowly task. If your readers would not be familiar with this type of practice, you could use the name of something similar in your area or you could use a more general phrase. Alternate translation: "she has helped the saints take off their shoes when they went inside" or "she has cared for the saints who visited her" (See: **Translate Unknowns (p.278)**)

she has washed the feet of the saints

Here Paul may be referring to washing feet in order to: (1) give another specific example of the **good works** that this widow has done. Alternate translation: "she has cleaned the saints' feet" (2) describe more generally any kind of humble service. Alternate translation: "has done humble things to help the saints" or "she has performed menial tasks for the saints" (See: **Synecdoche (p.273)**)

the afflicted

Paul is using the adjective **afflicted** as a noun to mean people who are afflicted. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who are afflicted" (See: **Nominal Adjectives (p.240)**)

the afflicted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate

translation: "the ones experiencing hardship" or "those whom others have afflicted" (See: **Active or Passive (p. 155)**)

she has followed

Here, Paul speaks as if **every good work** were a person whom this widow **followed**. He means that she has worked hard always to do **every good work**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "she has been eager to perform" or "she has strived to do" (See: **Metaphor (p.232)**)

every good work

Paul says **every** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "every kind of good work" or "very many good works" (See: **Hyperbole (p.215)**)

1 Timothy 5:11

reject younger widows

Here Paul implies that Timothy should **refuse** to enroll the **younger widows** on the list of widows whom the church would support (see 5:9). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "refuse to enroll younger widows" or "refuse to include younger widows on the list of widows whom the church will support" (See: **Assumed Knowledge and Implicit Information (p.158)**)

they indulge themselves against Christ

Here, the phrase **indulge themselves against Christ** could mean that these widows: (1) desire to live self-indulgently in contrast to obeying Christ. Alternate translation: "they desire to live self-indulgently instead of obeying Christ" or "they want to indulge themselves" (2) desiring to have sex in contrast to serving Christ as widows. Alternate translation: "they have sexual desires that overcome their loyalty to Christ" or "their sexual desires turn them away from Christ" (See: **Assumed Knowledge and Implicit Information (p.158)**)

they want to marry

Since in 5:14 Paul recommends that these widows marry again, here he must have a specific situation in mind where wanting **to marry** is wrong. He could be implying that these widows **want to marry**: (1) anyone who has money and can support their self-indulgent lifestyles, even if that person is an unbeliever. Alternate translation: "they want to marry anyone who can support their self-indulgent desires" or "they want to marry even unbelievers so they can live as they desire" (2) after they have promised to serve in the church as widows without marrying again. Alternate translation: "they want to marry even though they have promised to remain widows" or "they want to marry despite their pledge to serve as widows" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 5:12

having judgment because they have annulled the first faith

If it would be more natural in your language, you could reverse the order of these phrases since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "and because they have annulled the first faith, they have judgment" (See: **Connect — Reason-and-Result Relationship (p.181)**)

having judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "being judged" (See: **Abstract Nouns (p.153)**)

the first faith

Here, the word **faith** could refer to: (1) the **faith** that the younger widows had in Jesus. In this case, they **have annulled** this faith by marrying anyone, even an unbeliever, so that they can indulge their selfish desires. Alternate translation: "the first faith that they had in Christ" (2) a commitment that the widows made that they would remain as widows and serve the Christian community for the rest of their lives. In this case, they **have annulled** this commitment by choosing to marry when they said that they would not marry. Alternate translations: "their first commitment to remain single" or "what they first promised to do" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the first faith

Here, the word **first** refers to **faith** that the widows had before they wanted to get married. If it would be helpful in your language, you could make that idea more explicit. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "the earlier faith" or "the faith that they had earlier" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the first faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "how they first believed in Jesus" (See: **Abstract Nouns (p.153)**)

1 Timothy 5:13

But

Here, the word **But** introduces the next thing that Paul wants to write. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: "Further," (See: **Connecting Words and Phrases (p.183)**)

they also learn to be

Here, **learn** represents experiencing something by doing it repeatedly. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you translated the similar idea in 5:4. Alternate translation: "they are also consistently" or "they figure out how to be" (See: **Metonymy (p.238)**)

wandering about the houses

Here Paul implies that these young widows may visit one house after another. The rest of the verse implies that they would do this in order to gossip and learn what other people were doing. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "going from house to house" (See: **Assumed Knowledge and Implicit Information (p.158)**)

babblers and meddlers, saying what they should not

These two terms and a phrase mean similar things. The word **babblers** refers to people who say many things that do not mean very much. The word **meddlers** refers to people who try to figure out what others are doing and interfere in it. The phrase **saying what they should not** refers to speaking about things that should not be spoken about. Paul is using these three terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with two phrases or one general statement. Alternate translation: "meddling and saying what they should not" or "meddling by their gossip" (See: **Doublet (p.193)**)

1 Timothy 5:14

younger ones

Here Paul is referring to the **younger** widows whom he has been speaking about in 5:11–13. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "those younger widows" (See: **Assumed Knowledge and Implicit Information (p.158)**)

to give no opportunity for reviling to the one opposing

If your language does not use an abstract noun for the idea of **opportunity**, you could express the same idea in another way. Alternate translation: "do nothing that would allow the one opposing to revile" (See: **Abstract Nouns (p.153)**)

for reviling

Here, the **reviling** could be directed toward: (1) believers in general. Alternate translation: "for reviling us" (2) just the widows. Alternate translation: "for reviling them" (See: **Assumed Knowledge and Implicit Information (p. 158)**)

to the one opposing

Here, the phrase **the one opposing** could refer to: (1) Satan. In this case, Satan probably would use other people to revile believers. Alternate translation: "to the devil" (2) any person who opposes or attacks believers. Alternate translation: "to people who oppose us" or "to enemies of the believers" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 5:15

For

Here, the word **For** introduces a reason why Paul has given the instructions in the previous verses. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for instructions, or you could leave **For** untranslated. Alternate translation: "In fact," or "Here is why I have included those instructions:" (See: **Connect — Reason-and-Result Relationship (p.181)**)

have turned away after Satan

Here Paul speaks of abandoning what God wants believers to do and instead focusing on what Satan wants them to do as if they were turning away **after Satan**. He means that these people have stopped doing what God wants and are instead doing what **Satan** wants. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "have deviated from obeying God to obeying Satan" or "have started to obey Satan instead of God" (See: **Metaphor (p.232)**)

1 Timothy 5:16

believing woman

Many ancient manuscripts read **believing woman**. The ULT follows that reading. Other ancient manuscripts read "believing man or woman." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.275)**)

has widows

The implication is that she **has widows** within her extended family. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "has relatives who are widows" (See: **Assumed Knowledge and Implicit Information (p.158)**)

let her aid

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "she must aid" (See: **Third-Person Imperatives (p.277)**)

and

Here, the word **and** introduces what the intended result is when believing women aid the widows in their own families. If it would be helpful in your language, you could use a word or phrase that introduces an intended result. Alternate translation: "and so" or "and thus" (See: **Connecting Words and Phrases (p.183)**)

let the church not be weighed down

Paul speaks of the **church** having to help more widows than it is able to help as if it were carrying too much weight on its back. If it would be helpful in your language, you could state the meaning plainly. Alternate translations: "let the church not have more work than it can do" or "let the church not have to support widows whose families could provide for them" (See: **Metaphor (p.232)**)

let the church not be weighed down

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what would do the action, it is clear from the context that it would be supporting widows who have family members who could support them instead. Alternate translation: "let supporting those widows not weigh down the church" (See: **Active or Passive (p.155)**)

let the church not be weighed down

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "the church must not be weighed down" (See: **Third-Person Imperatives (p.277)**)

the real widows

Here Paul again defines the kind of widow to which he is particularly referring. As in 5:3, the word **real** indicates that these women are not only widows but also have no close relatives to support them. If it would be helpful in

your language, you could make that idea more explicit. Alternate translation: "the widows who have no one else to provide for them" or "the widows with no family left" (See: **Assumed Knowledge and Implicit Information (p. 158)**)

1 Timothy 5:17

Let the elders having led well be considered worthy

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "The elders having led well must be considered worthy" (See: **Third-Person Imperatives (p.277)**)

Let the elders having led well be considered worthy

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be the believers whom these **elders** have **led**. Alternate translation: "The believers should consider the elders having led them well to be worthy" (See: **Active or Passive (p.155)**)

having led

Alternate translations: "having managed" or "having taken care"

of double honor

Here, the phrase **double honor** could refer to: (1) two different kinds of **honor**, respect and payment. Alternate translation: "of both honor and payment" (2) a large amount of **honor**. Alternate translation: "of much honor" (3) **double** the **honor** or payment given to other people whom the church supported. Alternate translation: "of double the honor given to others" or "of double the payment that is given to others" (See: **Assumed Knowledge and Implicit Information (p.158)**)

of double honor

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "of being honored in both ways" or "of being both honored and paid" (See: **Abstract Nouns (p.153)**)

word

Here, **word** represents what these **elders** preach using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "preaching" (See: **Metonymy (p.238)**)

1 Timothy 5:18

For

Here, the word **For** introduces a support for the command that Paul gave in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces support or basis for a command, or you could leave **For** untranslated. Alternate translation: "In fact," or "Here is why:" (See: **Connect — Reason-and-Result Relationship (p.181)**)

the Scripture says, "You will not muzzle an ox threshing," and, "The worker {is} worthy of his wages

Here Paul quotes from the Old Testament Scriptures, specifically from Deuteronomy 25:4. Then he quotes something that Jesus said, which can be found in Luke 10:7. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: "the Scripture says in Deuteronomy, 'You will not muzzle an ox threshing,' and in the Gospel of Luke, 'The worker is worthy of his wages'" (See: **Quotations and Quote Margins (p.257)**)

the Scripture says

Here, Paul speaks of **the Scripture** as if it were a person who could say something. He means that these words can be read in **the Scripture**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you can read in the Scripture" or "it is written in the Scripture" (See: **Personification (p.249)**)

You will not muzzle

The author of the quotation is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: "You should not muzzle" or "You must not muzzle" (See: **Statements — Other Uses (p.269)**)

You will not muzzle an ox threshing," and

When he quotes this passage, Paul is implying that the leaders of the church are like an **ox** that is **threshing**. Both are doing work, and both deserve to be supported as they do that work. If it would be helpful in your language, you could make the comparison between the **ox** and the church leaders more explicit. Alternate translation: "'You will not muzzle an ox threshing,' and this applies to the elders as well, who should be supported for the work they do. Also," (See: **Metaphor (p.232)**)

You will not muzzle an ox threshing

In Paul's culture, farmers often would make oxen thresh, that is, walk on harvested wheat to separate the kernels of grain from the wheat stalks. Some people would **muzzle an ox** while it was **threshing** in order to keep the ox from eating the grain. The point of the command is that the **ox** should be allowed to eat what it is working to produce: the grain. If your readers would not be familiar with this type of farming practice, you could give more information about what the **ox** is doing, or you could use a more general description. Alternate translation: "You will not muzzle an ox to keep it from eating the grain it is threshing" or "You will not prevent an animal from eating while it is working to produce food" (See: **Translate Unknowns (p.278)**)

is} worthy of his wages

Here, Paul is using the possessive form to describe someone who is **worthy** to receive **his wages**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "deserves his wages" or "should receive his wages" (See: **Possession (p.251)**)

his

Although the term **his** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his or her" (See: **When Masculine Words Include Women (p.283)**)

1 Timothy 5:19

Against an elder, do not receive an accusation

If your language does not use an abstract noun for the idea of **accusation**, you could express the same idea in another way. Alternate translation: "When someone accuses an elder, do not receive it" (See: **Abstract Nouns (p. 153)**)

do not receive an accusation unless

If, in your language, it would appear that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "receive an accusation only if" (See: **Connect — Exception Clauses (p.172)**)

unless on

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "unless it is based on the testimony of" (See: **Ellipsis (p.195)**)

two or three

Alternate translations: "two or more"

1 Timothy 5:20

The ones sinning

Here, the phrase **The ones sinning** could refer to: (1) elders who have sinned. Alternate translation: "The elders who are sinning" (2) believers who have sinned. Alternate translation: "Believers who are sinning" (See: **Assumed Knowledge and Implicit Information (p.158)**)

all

Paul is using the adjective **all** as a noun to mean all the believers. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "all believers" or "the whole group of believers" (See: **Nominal Adjectives (p.240)**)

the rest

Paul is using the adjective **rest** as a noun. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Paul could be referring to **the rest** of: (1) the elders. Alternate translation: "the rest of the elders" (2) the believers. Alternate translation: "the rest of the believers" (See: **Nominal Adjectives (p.240)**)

may have fear

Here Paul implies that these people will **have fear** of sinning. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "may have fear of themselves sinning" (See: **Assumed Knowledge and Implicit Information (p.158)**)

may have fear

If your language does not use an abstract noun for the idea of **fear**, you could express the same idea in another way. Alternate translation: "may fear" (See: **Abstract Nouns (p.153)**)

1 Timothy 5:21

I adjure you before God and Christ Jesus and the chosen angels that

Here Paul puts Timothy under oath, making him swear by **God and Christ Jesus and the chosen angels**, that he will do what Paul has written. Use a natural way in your language to express an oath. Alternate translation: "I make you swear before God and Christ Jesus and the chosen angels that" or "I require that you solemnly promise God and Christ Jesus and the chosen angels that" (See: **Oath Formulas (p.242)**)

the chosen angels

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "the angels God has chosen" (See: **Active or Passive (p.155)**)

these things

Here, the phrase **these things** refers to the instructions that Paul has given to Timothy about how to treat elders (see 5:17–20). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "those rules about elders" (See: **Assumed Knowledge and Implicit Information (p.158)**)

without prejudgment, doing nothing according to partiality

The terms **prejudgment** and **partiality** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "in a way that is completely fair to everyone" (See: **Doublet (p.193)**)

without prejudgment, doing nothing according to partiality

If your language does not use abstract nouns for the ideas of **prejudgment** and **partiality**, you could express the same ideas in another way. Alternate translation: "without deciding what to do ahead of time, doing nothing that benefits only some people" (See: **Abstract Nouns (p.153)**)

1 Timothy 5:22

Place hands hastily on no one

Here Paul is speaking of a ceremony during which church leaders would **Place** their **hands** on a person. When they did that, they were commissioning that person to serve God in a specific way, usually as a leader. If it would be helpful in your language, you could refer to a comparable action in your culture, or you could explain what this action means. Alternate translation: "Place hands on no one hastily to commission him" or "Authorize no one by placing hands on him hastily" (See: **Symbolic Action (p.271)**)

nor share in the sins of others

Here, Paul implies that Timothy might **share in the sins of others** if he helps to appoint leaders who are sinning or if he does not confront leaders who are sinning. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "nor participate in the sins of others by appointing and affirming them as leaders" or "nor join in with or affirm others who are sinning" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 5:23

use a little wine

Here Paul means that Timothy should have **a little wine** in addition to the water he was drinking. In Paul's culture, people believed that wine could help with certain physical problems and illnesses. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "also use a little wine as medicine" (See: **Assumed Knowledge and Implicit Information (p.158)**)

because of your stomach and your frequent illnesses

Paul does not imply what kind of **stomach** problems and **illnesses** Timothy was experiencing. However, it is clear that Paul thought that **a little wine** would help with these problems. Since Paul does not state what kind of health problems Timothy was having, you should use general terms for stomach problems and sicknesses. Alternate translation: "because of your digestion problems and your frequent sicknesses" (See: **When to Keep Information Implicit (p.285)**)

1 Timothy 5:24

of some men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of some men and women" (See: **When Masculine Words Include Women (p.283)**)

going ahead into judgment, but also they follow after some

Here Paul speaks of **sins** as if they were people who could be **going ahead** of or who could **follow** those who sinned **into** the place where **judgment** happens. He means that everyone knows that some people are guilty before they experience **judgment**, but with other people no one knows that they are guilty before they experience **judgment**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "being obvious before judgment, but also they are not obvious for some" or "showing that they are guilty before judgment, but also some people's sins are hidden until judgment" (See: **Personification (p.249)**)

into judgment

Here, the word **judgment** could refer to: (1) how God will judge everyone when Jesus comes back. Alternate translation: "into the final judgment" or "God's judgment" (2) how the church or its leaders will judge people who are sinning. Alternate translation: "into the church's judgment" or "into the judgment of the church leaders" (See: **Assumed Knowledge and Implicit Information (p.158)**)

into judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous verse. Alternate translation: "to when they are judged" (See: **Abstract Nouns (p.153)**)

1 Timothy 5:25

also the good works {are} evident

Here Paul implies that these are **the good works** of some people, since he states in the second half of the verse that some good works are not evident. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "also the good works of some are evident" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the ones having otherwise

Here Paul is referring to good works that are **otherwise** because they are not immediately **evident**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the ones that are not immediately evident" or "the good works that are secret" (See: **Assumed Knowledge and Implicit Information (p. 158)**)

are not able to be hidden

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **hidden**. Alternate translation: "will necessarily be revealed" (See: **Double Negatives (p.190)**)

are not able to be hidden

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "cannot stay secret" or "are not able to remain unknown" (See: **Active or Passive (p.155)**)

1 Timothy 6

1 Timothy 6 General Notes

Structure and Formatting

Paul gives instructions about how to treat different types of believers (5:1–6:2)

> • How slaves should treat their masters (6:1–2)

Paul condemns false teachers and lovers of money (6:3–10)
Paul encourages Timothy (6:11–16)
Paul gives commands for rich people (6:17–19)
Final exhortation and letter closing (6:20–21)

Special Concepts in This Chapter

Slavery

In 6:1–2, Paul teaches Christian slaves to honor and serve their masters. This does not mean that he is endorsing slavery as a good thing or as something that God approves of. Instead, Paul is encouraging believers to be godly and content in every situation that they are in. This does not mean that they cannot also work to change those situations. Be sure that your translation does not imply that Paul is encouraging people to have slaves.

Wealth and money

In 6:5–10, Paul condemns some people for thinking that godliness is a means of gain, and he instead indicates that godliness with contentment is the real gain. Then Paul explains that loving money causes many kinds of evil desires and behavior. Later on, in 6:17–19, he indicates that people who are rich should focus on gaining blessings from Jesus when he returns. To do that, they should give away and share their money and possessions. So, throughout this chapter, Paul indicates that being rich and desiring to be rich are dangerous. Paul does not mean that no rich people can be believers, but he does mean that rich people must do good things, including giving and sharing what they have. Make sure that your translation expresses that idea.

Important Figures of Speech in This Chapter

Fighting the good fight

In 6:12, Paul exhorts Timothy to "fight the good fight of the faith." He compares how Timothy must act in faith to how soldiers fight in a war. He implies that Timothy will experience conflict, danger, and hardship and that he must obey God and Paul as a soldier obeys his commanders. Since Paul uses warfare language to refer to the Christian life in many verses, if possible, preserve the metaphor or express the idea in simile form. See the notes on this verse for translation options, and see how you expressed the similar idea in 1:18. (See: **Metaphor (p.232)**)

1 Timothy 6:1

slaves under a yoke

Here Paul speaks of people who work as **slaves** as though they were working animals with a **yoke** around their necks. He could mean: (1) that these people truly are slaves and not just workers or servants. Alternate translation: "truly salves" (2) that these **slaves** work for cruel or strict masters. Alternate translation: "slaves under strict masters" (See: **Metaphor (p.232)**)

let them consider

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "they must consider" (See: **Third-Person Imperatives (p.277)**)

worthy of all honor

Here, Paul is using the possessive form to describe **masters** who are **worthy** to receive **all honor**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "as deserving all honor" or "as those who should receive all honor" (See: **Possession (p.251)**)

of all honor

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. Alternate translation: "of being honored always" (See: **Abstract Nouns (p.153)**)

the name of God and the teaching may not be blasphemed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be unbelievers. Alternate translation: "unbelievers may not blaspheme the name of God and the teaching" (See: **Active or Passive (p.155)**)

the name of God

Here, **name** represents a person, especially that person's reputation and nature. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the reputation of God" or "who God is" (See: **Metonymy (p.238)**)

1 Timothy 6:2

But

Here, the word **But** introduces a command that is related to what Paul said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a related command, or you could leave **But** untranslated. Alternate translation: "Further," or "More specifically," (See: **Connecting Words and Phrases (p. 183)**)

let them not despise {them} because they are brothers

Here, the word translated as **because** could introduce: (1) the reason why slaves might **despise** their believing masters. Alternate translation: "let them not, since they are brothers, despise them" (2) the reason why slaves should not **despise** their believing masters. Alternate translation: "because they are brothers, let them not despite them" (See: **Connect — Reason-and-Result Relationship (p.181)**)

let them not despise {them} & let them serve {them

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "they must not despise them … they must serve them" (See: **Third-Person Imperatives (p.277)**)

brothers

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "believers" (See: **Metaphor (p.232)**)

brothers

Although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brothers and sisters" to indicate this. (See: **When Masculine Words Include Women (p.283)**)

but rather, let them serve {them} because the ones taking the benefaction are believers and beloved

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the command that the first clause gives. Alternate translation: "but rather, because the ones taking the benefaction are believers and beloved, let them serve them" (See: **Connect — Reason-and-Result Relationship (p.181)**)

rather, let them serve {them

Here, the word translated **rather** could: (1) introduce what the slaves should do instead of despising their masters. Alternate translation: "let them serve them instead" (2) indicate that slaves should serve believing masters even better than they might serve unbelieving masters. Alternate translation: "let them serve them more" or "let them serve them even better" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the ones taking the benefaction

Here Paul could be indicating that: (1) the masters receive **benefaction** from the slaves. Since **benefaction** was usually something that someone with money and resources gave to someone without those things, Paul is indicating that believing slaves can actually function as benefactors for their believing masters. Alternate translation: "the ones for whom their slaves function as benefactors" or "the ones for whom their slaves do good" (2) the masters give **benefaction** to their slaves. Alternate translation: "the ones functioning as benefactors for their slaves" or "the ones doing good for their slaves" (3) the masters and slaves together give **benefaction** to others. Alternate translation: "the ones sharing with them in benefaction" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the ones taking the benefaction

If your language does not use an abstract noun for the idea of **benefaction**, you could express the same idea in another way. Alternate translation: "the ones who are benefited" (See: **Abstract Nouns (p.153)**)

beloved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that it is: (1) God. Alternate translation: "those whom God loves" (2) other believers, including the slaves. Alternate translation: "those whom believers love" or "those whom the slaves love" (See: **Active or Passive (p.155)**)

these things

Here, the phrase **these things** refers back to the instructions that Paul has given to Timothy. These instructions could be the ones in 6:1–2, 5:3–6:2, or even the whole letter so far. Since Paul used a general phrase, if possible you should use a general phrase that could refer to any of these sections. Alternate translation: "what I have said to you" or "these instructions" (See: **When to Keep Information Implicit (p.285)**)

1 Timothy 6:3

If

Paul speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "When" (See: **Connect — Factual Conditions (p.174)**)

is teaching differently

The implication is that some people were teaching different things than what Paul and Timothy taught, not that they were teaching in a different way. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar idea in 1:3. Alternate translation: "is teaching what is different from what we teach" or "is teaching a different doctrine" (See: **Assumed Knowledge and Implicit Information (p.158)**)

does not come to the healthy words, & to the teaching

Here Paul speaks of someone agreeing with **words** and **teaching** as if that person were coming to those **words** and **teaching**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "does not agree with the healthy words … with the teaching" (See: **Metaphor (p.232)**)

to the healthy words

Here Paul speaks as if **words** could be **healthy**. He means that these **words** are good and reliable in every way and have no defect or corruption. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you expressed the similar phrase in 1:10. Alternate translation: "to the words that are like healthy food" or "to the correct words" (See: **Metaphor (p.232)**)

to the healthy words

Here, **words** represents things spoken using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "to the healthy statements" or "to the healthy declarations" (See: **Metonymy (p.238)**)

the ones of our Lord Jesus Christ

Here, Paul is using the possessive form to describe a **words** that could: (1) have been spoken by **our Lord Jesus Christ**. Alternate translation: "the ones spoken by our Lord Jesus Christ" (2) have been spoken about **our Lord Jesus Christ**. Alternate translation: "the ones about our Lord Jesus Christ" (See: **Possession (p.251)**)

to the teaching according to godliness

If your language does not use an abstract noun for the idea of **godliness**, you could express the same idea in another way. Alternate translation: "to the teaching that is godly" or "to the teaching that makes people godly" (See: **Abstract Nouns (p.153)**)

1 Timothy 6:4

he is puffed up

Although the term **he** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person is puffed up" or "he or she is puffed up" (See: **When Masculine Words Include Women (p.283)**)

he is puffed up

Here Paul speaks of becoming prideful as if it were being **puffed up** by air. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you expressed the idea in 3:6. Alternate translation: "he is conceited" (See: **Metaphor (p.232)**)

he is puffed up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he puffs himself up" (See: **Active or Passive (p.155)**)

understanding nothing

Paul says **nothing** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "understanding almost nothing" or "having basically no understanding" (See: **Hyperbole (p.215)**)

being sick with

Here Paul speaks as if these false teachers were **sick** and as if their illnesses were **controversies** and **word battles**. He means that they are constantly participating in these **controversies** and **word battles**, but those things are bad for them. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "being like people who are sick with" or "constantly seeking out" (See: **Metaphor (p. 232)**)

controversies and battles about words

If your language does not use an abstract noun for the idea of **controversies**, you could express the same idea in another way. Alternate translation: "debating and battling about words" (See: **Abstract Nouns (p.153)**)

battles about words

Here Paul refers to arguments about what **words** mean as if they were **battles**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "disputes about words" (See: **Metaphor (p.232)**)

come envy, strife, blasphemies, evil suspicions & constant friction of men

If your language does not use abstract nouns for some or all of the ideas in this list, you could express the same ideas in another way. Alternate translation: "people become envious, quarrelsome, blasphemous, suspicious in evil ways, annoying each other as men" (See: **Abstract Nouns (p.153)**)

evil suspicions

Here, the word **evil** could indicate that the **suspicions**: (1) themselves are **evil**. Alternate translation: "suspicions that are evil" (2) are that others have done what is **evil**. Alternate translation: "suspicions that others are evil" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 6:5

constant friction

Here, Paul speaks of frequent quarrels and arguments between people as if they were **constant friction**. If it would be helpful in your language, you could use a comparable metaphor or state the meaning plainly. Alternate translation: "constant grating" or "consistent bickering" (See: **Metaphor (p.232)**)

of men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of men and women" (See: **When Masculine Words Include Women (p.283)**)

having been corrupted {in} the mind and having been deprived of the truth

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was they themselves. Alternate translation: "whose minds are corrupt and who no longer have the truth" or "who have corrupted their minds and who have deprived themselves of the truth" (See: **Active or Passive (p.155)**)

in} the mind

If it would not be natural in your language to speak as if a group of people had only one **mind**, you could use the plural form of that word in your translation. Alternate translation: "in their minds" (See: **Collective Nouns (p.167)**)

of the truth

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "of the true teachings" (See: **Abstract Nouns (p.153)**)

godliness

If your language does not use an abstract noun for the idea of **godliness**, you could express the same idea in another way. Alternate translation: "being godly" (See: **Abstract Nouns (p.153)**)

a means of gain

Many ancient manuscripts end this verse with the phrase **a means of gain**. The ULT follows that reading. Other ancient manuscripts read include the following sentence after **a means of gain**: "Withdraw from such." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.275)**)

1 Timothy 6:6

But

Paul uses the word **But** to introduce a contrast between what the false teachers believe about **godliness** and what is really true about **godliness**. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of contrast. Alternate translation: "Despite what they think," or "And yet" (See: **Connect — Contrast Relationship (p.170)**)

godliness with contentment

If your language does not use abstract nouns for the ideas of **godliness** and **contentment**, you could express the same ideas in another way. Alternate translation: "being godly and content" (See: **Abstract Nouns (p.153)**)

great gain

Here, the word **gain** is the same word that Paul used in 6:5 for gaining money. Here, he uses the word to refer to gaining something else, which he does not state explicitly. He could be referring to salvation, spiritual blessings, or something else. If it would be helpful in your language, you could make the distinction between **gain** here and in 6:5 more explicit. However, it is recommended that you do not specify exactly what is the content of the **gain** in this verse. Alternate translation: "great gain in other things" or "great gain in things besides money" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 6:7

For

Here, the word **For** introduces a reason why Paul focuses on gaining things besides money in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "I say that since" or "Trying to gain money is wrong because" (See: **Connect — Reason-and-Result Relationship (p.181)**)

we brought nothing into the world

Here Paul is referring to when a person is born. At birth, a person does not own anything or contribute anything to **the world**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "we brought nothing into the world when we were born" (See: **Assumed Knowledge and Implicit Information (p. 158)**)

that

Here, the word translated **that** could: (1) introduce something that is clear or obvious. In this case, Paul has omitted the words that indicate that the second sentence is clear or obvious. Alternate translation: "and it is clear that" (2) introduce a reason for the first clause. In this case, the reason why people bring nothing into the world is because they will bring nothing out of the world. Alternate translation: "because" (3) function as a simple connector. Alternate translation: "and" (See: **Ellipsis (p.195)**)

that

Many ancient manuscripts read **that**. The ULT follows that reading. Other ancient manuscripts read "it is clear that." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p. 275)**)

neither are we able to take anything out

Here Paul is referring to when a person dies. At death, a person no longer owns anything or contributes anything to **the world**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "neither are we able to take anything out when we die" (See: **Assumed Knowledge and Implicit Information (p. 158)**)

to take anything out

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "to take anything out of the world" (See: **Ellipsis (p.195)**)

1 Timothy 6:8

But

Here, the word **But** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: "So then," or "Given that," (See: **Connecting Words and Phrases (p.183)**)

covering

Here, the word **covering** could refer to: (1) clothing primarily. Alternate translation: "clothing" (2) any kind of protection from the elements, whether clothing, house, or shelter. Alternate translation: "shelter" or "protection from the weather" (See: **Assumed Knowledge and Implicit Information (p.158)**)

we will be satisfied

Here Paul could be using the future tense to: (1) give a command or instruction. Alternate translation: "we must be satisfied" or "let us be satisfied" (2) describe a result. Alternate translation: "we will then be satisfied" (See: **Statements — Other Uses (p.269)**)

with these we will be satisfied

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what would do the action, it is clear from the context that it would be **food and clothing**. Alternate translation: "with these we will find satisfaction" or "these will satisfy us" (See: **Active or Passive (p.155)**)

1 Timothy 6:9

But

Here, the word **But** introduces what some people desire in contrast to those who are satisfied (see 6:8). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "On the other hand," (See: **Connect — Contrast Relationship (p. 170)**)

fall into temptation and a trap and many foolish and harmful desires

Here Paul speaks as if **temptation and a trap and many foolish and harmful desires** were holes that people could **fall into**. He means that these people will experience these things and be unable to escape from them. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "experience temptation and a trap and many foolish and harmful desires" or "will not be able to escape being tempted and being trapped and desiring foolish and harmful things" (See: **Metaphor (p.232)**)

into temptation and

If your language does not use an abstract noun for the idea of **temptation**, you could express the same idea in another way. Alternate translation: "into being tempted and into" (See: **Abstract Nouns (p.153)**)

a trap

Here Paul speaks of how these people are not free to do whatever they want as if they had fallen into a **trap**. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you translated the similar figure of speech in 3:7. Alternate translation: "something like a trap" or "a lack of freedom" (See: **Metaphor (p.232)**)

and

Here, the word **and** could introduce: (1) a third thing that these people **fall into**. Alternate translation: "and also" (2) a definition of the **trap**. Alternate translation: "that is" (See: **Connecting Words and Phrases (p.183)**)

whatever sinks men into ruin and destruction

Here Paul speaks as if these people's desires would **sink** or drown them in **ruin and destruction**. He means that these desires will lead to complete **ruin and destruction**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "whatever overwhelms men with ruin and destruction" or "whatever causes men to experience ruin and destruction" (See: **Metaphor (p.232)**)

men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women" (See: **When Masculine Words Include Women (p.283)**)

into ruin and destruction

If your language does not use abstract nouns for the ideas of **ruin** and **destruction**, you could express the same ideas in another way. Alternate translation: "so that they are ruined and destroyed" (See: **Abstract Nouns (p.153)**)

ruin and destruction

The terms **ruin** and **destruction** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translations: "complete destruction" or "total ruin" (See: **Doublet (p.193)**)

1 Timothy 6:10

For

Here, the word **For** introduces a reason for what Paul stated in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a statement, or you could leave **For** untranslated. Alternate translation: "Here is why:" (See: **Connect — Reason-and-Result Relationship (p.181)**)

a root of all the evils is the love of money

Paul speaks of evil as if it were a plant, and of **the love of money** as if it were the **root** from which that plant grew. He means that **the love of money** leads to **all the evils**. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "the love of money is like a root of all the evils" or "the love of money leads to all the evils" (See: **Metaphor (p.232)**)

of all the evils

Paul says **all** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "of many kinds of evils" (See: **Hyperbole (p.215)**)

the love of money

If your language does not use an abstract noun for the idea of **love**, you could express the same idea in another way. Alternate translation: "loving money" (See: **Abstract Nouns (p.153)**)

which desiring

The pronoun **which** refers to **money**. If this is not clear for your readers, you could refer to it more directly. Alternate translation: "and desiring money" (See: **Pronouns — When to Use Them (p.255)**)

which desiring, some have been led away from the faith and have pierced

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what did the action, it is clear from the context that it was the desire for money. Alternate translations: "which desire has led some people away from the faith, and they have pierced" or "and when some people desired money, it led them away from the faith, and they have pierced" (See: **Active or Passive (p.155)**)

have been led away from the faith

Paul speaks of **desiring** money as if it were an evil guide that intentionally leads people down the wrong path. He means that **desiring** money causes people to stop having **faith**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "have left the faith" or "have ceased to have faith" (See: **Metaphor (p.232)**)

from the faith

Here, the word **faith** could refer to: (1) the act of having **faith** in Jesus. Alternate translation: "from the faith that they had" (2) what people believe about Jesus when they have **faith** in him. Alternate translation: "from what Christians believe" (See: **Assumed Knowledge and Implicit Information (p.158)**)

from the faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "from how they believed in Jesus" (See: **Abstract Nouns (p.153)**)

have pierced themselves with many sorrows

Paul speaks about people who cause grief for themselves as if they were using a sword to stab themselves. He means that they are responsible for the **many sorrows** that they experience. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "have caused themselves many sorrows, as if they had stabbed themselves with swords" or "have caused themselves to have many sorrows" (See: **Metaphor (p.232)**)

with many sorrows

If your language does not use an abstract noun for the idea of **sorrows**, you could express the same idea in another way. Alternate translation: "by often making themselves sorrowful" (See: **Abstract Nouns (p.153)**)

1 Timothy 6:11

man of God

Here, Paul is using the possessive form to describe a **man** who serves and obeys **God**. If this is not clear in your language, you could express the idea in another way. Alternate translations: "man who obeys God" or "man who worships God" (See: **Possession (p.251)**)

flee these things

Paul speaks of these temptations and sins as if they were things a person could physically run away from. He means that Timothy should always avoid these things. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "make sure that you do not do these things" (See: **Metaphor (p.232)**)

these things

Here, the phrase **these things** refers to sinful behaviors and desires that Paul has been writing about. He could be referring more specifically to everything he has written about in this section of the letter (false teachings, pride, arguments, and the love of money). On the other hand, he could be referring just to what he wrote about most recently (the love of money). Since Paul used a general phrase, if possible, you should use a general phrase that could refer to any of these ideas. Alternate translation: "these sinful things" or "the things I have been writing about" (See: **When to Keep Information Implicit (p.285)**)

pursue

Paul speaks of **righteousness** and other good qualities as if they were things that a person could run after and catch. He means that Timothy should try very hard to be characterized by these good things. Alternate translation: "seek to acquire" or "work hard to be characterized by" (See: **Metaphor (p.232)**)

righteousness, godliness, faith, love, endurance, gentleness

If your language does not use abstract nouns for some or all of the ideas in this list, you could express the same ideas in another way. Alternate translation: "becoming more righteous, godly, believing, loving, persistent, gentle" (See: **Abstract Nouns (p.153)**)

1 Timothy 6:12

Fight the good fight of the faith

Here, Paul speaks about how Timothy should persevere in believing in and obeying Jesus as if he were a warrior fighting at his best or an athlete doing his best to win an event. He means that Timothy will encounter opposition, pain, and problems, but he should persist and persevere in believing in and obeying Jesus. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "Have faith as if you were fighting a good fight" or "Persevere in believing, no matter how hard it is" (See: **Metaphor (p. 232)**)

the good fight of the faith

Here, the phrase **the good fight** could indicate: (1) that someone is fighting well. Alternate translation: "the fight of the faith well" (2) that the **fight** is right or just. Alternate translation: "the just fight of the faith" or "the correct fight of the faith" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the good fight of the faith

Here, Paul is using the possessive form to describe a **good fight** that could be: (1) the struggle of maintaining **faith**. Alternate translation: "the good fight to persist in faith" (2) caused by **faith**. Alternate translation: "that is caused by your faith" (3) the work of defending the **faith**, understood as Christianity and its teachings. Alternate translation: "the good fight for the faith" (See: **Possession (p.251)**)

of the faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "to believe in Jesus" (See: **Abstract Nouns (p.153)**)

grasp eternal life

Here Paul tells Timothy to desire and focus on **eternal life** so much that it is like holding onto it firmly with his hands. Paul may be continuing the metaphor of an athlete who worked hard to win an event and now holds the trophy in his hands. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translations: "eagerly desire eternal life" or "do whatever is necessary to gain eternal life" (See: **Metaphor (p.232)**)

eternal life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "being able to live eternally" (See: **Abstract Nouns (p.153)**)

you were called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God called you" (See: **Active or Passive (p.155)**)

and {for which} you confessed

Here, the word **and** could introduce: (1) a second thing that Timothy experienced that is related to eternal life. Alternate translation: "and also for which you confessed" (2) when it was clear that Timothy was called to eternal life. Alternate translation: "when you confessed" (See: **Connecting Words and Phrases (p.183)**)

for which} you confessed the good confession

Here, the phrase **the good confession** refers to what Christians would say when they publicly declared that they were Christians. Most likely, they **confessed** that they considered Jesus to be Lord and that they believed in him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "for which you confessed your faith in Jesus" or "for which you confessed the good confession that Jesus is Lord" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the good confession

If your language does not use an abstract noun for the idea of **confession**, you could express the same idea in another way. Alternate translation: "the good things that we believe" or "the good things that you said" (See: **Abstract Nouns (p.153)**)

before many witnesses

Here Paul implies that Timothy's **confession** of his faith was binding because these **witnesses** were present and could testify that he had made it. In your translation, you could use an expression in your language for a public, legal commitment. Alternate translation: "while many people were watching" or "in a public and binding way" (See: **Assumed Knowledge and Implicit Information (p.158)**)

1 Timothy 6:13

I command you before God

Here Paul puts Timothy under oath; he makes him swear by **God** and **Christ Jesus** when he gives him a command. Use a natural way in your language to express an oath. See how you expressed the similar oath formula in 5:21. Alternate translation: "I command you, asking you to swear before God" or "I command you by God" (See: **Oath Formulas (p.242)**)

all

Paul is using the adjective **all** as a noun to mean all living things. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "all living things" (See: **Nominal Adjectives (p.240)**)

the one having testified the good confession before Pontius Pilate

Here Paul refers to what happened when Jesus was on trial **before** the Roman governor, **Pontius Pilate**. When Pilate asked Jesus who he was, Jesus told the truth even though it was dangerous to do so. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the one having declared the good confession about who he was when he was being examined by the governor, Pontius Pilate" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the good confession

If your language does not use an abstract noun for the idea of **confession**, you could express the same idea in another way. Alternate translation: "the good things about himself" or "the truth" (See: **Abstract Nouns (p.153)**)

1 Timothy 6:14

that you keep the commandment spotless, irreproachable

Here, the adjectives **spotless** and **irreproachable** could modify: (1) **you**. In this case, Timothy should be **spotless** and **irreproachable** as he keeps **the commandment**. Alternate translation: "that you keep the commandment in a spotless and irreproachable way" (2) **the commandment**. In this case, Timothy is supposed preserve **the commandment** that he obeys and teaches so that it remains **spotless** and **irreproachable**. Alternate translation: "that you preserve the commandment so that it is spotless and irreproachable" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the commandment

Here Paul does not specify what **the commandment** is. He could be referring to the instructions he just wrote, to the instructions in the letter as a whole, to what Timothy is supposed to do as a leader, or to what all believers are supposed to do. If possible, use a general phrase that could refer to any of these specific commands. If you need to be more specific, you could indicate that either God or Paul gave this **commandment**. Alternate translation: "the commandment that you know" (See: **When to Keep Information Implicit (p.285)**)

the commandment

If your language does not use an abstract noun for the idea of **commandment**, you could express the same idea in another way. Alternate translation: "what you were commanded" or "what we have been commanded" (See: **Abstract Nouns (p.153)**)

spotless, irreproachable

The terms **spotless** and **irreproachable** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "completely blameless" (See: **Doublet (p.193)**)

spotless

Here Paul speaks as if he wants Timothy to be physically clean, without any spots or defects. He means that Timothy should not commit any sins or do anything wrong. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "pure" or "without sinning" (See: **Metaphor (p.232)**)

until the appearance of our Lord Jesus Christ

Alternate translation: "until our Lord Jesus Christ comes back"

1 Timothy 6:15

which

The pronoun **which** refers to "appearance" in the previous verse. If this is not clear for your readers, you could refer to it more directly. Alternate translation: "which appearance" (See: **Pronouns — When to Use Them (p.255)**)

in its own times

Here, the phrase translated **in its own times** indicates that Jesus' appearance will happen at an appropriate time or period of time. See how you translated this expression in 2:6. More specifically, the **times** could be appropriate because: (1) they fit with Jesus' appearance. Alternate translation: "at the times appropriate to it" or "during the time appropriate to it" (2) God chose them. Alternate translation: "at the times that he chose" or "during the time that he chose" (See: **Idiom (p.222)**)

the blessed and only Sovereign

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is believers. Alternate translation: "the only Sovereign whom believers bless" (See: **Active or Passive (p.155)**)

only Sovereign

Here Paul means that God is the **only Sovereign** over whom no one else rules. He does not mean that no one else rules. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "most powerful Sovereign" or "highest Sovereign" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the King of the ones reigning and Lord of the ones ruling

The phrases **King of the ones reigning** and **Lord of the ones ruling** mean similar things. Paul is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "King and Lord of all kings and lords" or "Ruler of all rulers" (See: **Doublet (p. 193)**)

1 Timothy 6:16

the only One having immortality

Here Paul means that God is **the only One** who always has and always will exist. He will never die or cease to exist. While Christians believe that those who trust in Jesus will live forever, God is the one who enables them to do that. So, God is the only one who lives forever without the help of someone else's power. If it would be helpful in your language, you could use a form that makes that more explicit. Alternate translation: "the only One who has always existed" or "the only One who is by himself immortal" (See: **Assumed Knowledge and Implicit Information (p. 158)**)

having immortality

If your language does not use an abstract noun for the idea of **immortality**, you could express the same idea in another way. Alternate translation: "who is immortal" (See: **Abstract Nouns (p.153)**)

dwelling {in} unapproachable light

Here Paul describes the **light** that fills God's dwelling place in heaven. No one can come near this place because of how bright that **light** is. If it would be helpful in your language, you could make it more explicit that Paul is referring to God's dwelling place in heaven. Alternate translation: "who lives in heaven in light so bright that no one can come near it" (See: **Assumed Knowledge and Implicit Information (p.158)**)

no one of men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes all humans, both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "no one of humans" or "no human being" (See: **When Masculine Words Include Women (p.283)**)

to whom {be} honor and eternal power

Here, the word translated as **eternal** could describe: (1) **power**. Alternate translation: "to whom be honor and power that is eternal" (2) how God has **honor** and **power**. Alternate translation: "to whom be honor and power forever" (See: **Assumed Knowledge and Implicit Information (p.158)**)

to see, to whom {be} honor and eternal power

If your language does not use abstract nouns for the ideas of **honor** and **power**, you could express the same ideas in another way. Alternate translation: "to see. May he be honored and always powerful" (See: **Abstract Nouns (p. 153)**)

1 Timothy 6:17

the rich

Paul is using the adjective **rich** as a noun to mean rich people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who are rich" (See: **Nominal Adjectives (p.240)**)

in the present age

Here, the phrase **the present age** refers to the time period in which Paul and Timothy lived, the time period before Jesus comes back and God transforms everything. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "during the current time period" or "in this time before Jesus returns" (See: **Idiom (p.222)**)

the uncertainty of riches

Here, Paul is using the possessive form to describe **riches** that are characterized by **uncertainty**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "uncertain riches" or "riches, which are characterized by uncertainty" (See: **Possession (p.251)**)

the uncertainty of riches

If your language does not use an abstract noun for the idea of **uncertainty**, you could express the same idea in another way. Alternate translations: "riches, which are so uncertain" or "riches, which a person can lose so easily" (See: **Abstract Nouns (p.153)**)

but in God

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but to hope in God" (See: **Ellipsis (p.195)**)

God

Many ancient manuscripts read **God**. The ULT follows that reading. Other ancient manuscripts read "the living God." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p. 275)**)

all things

Paul says **all** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "very many things" (See: **Hyperbole (p.215)**)

for enjoyment

If your language does not use an abstract noun for the idea of **enjoyment**, you could express the same idea in another way. Alternate translation: "to be enjoyed" (See: **Abstract Nouns (p.153)**)

1 Timothy 6:18

to do good, to be rich in good works

The phrases **to do good** and **to be rich in good works** mean similar things. Paul is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "to be rich in doing what is good" or "to do good at all times" (See: **Doublet (p.193)**)

to be rich in good works

Here Paul speaks of **good works** as if they were money that could make people **rich** if they did many **good works**. He means that these believers should do very many **good works**. If it would be helpful in your language, you could explain the figure of speech or state the meaning plainly. Alternate translation: "to be rich in good works instead of in money" or "to accomplish a large number of good works" (See: **Metaphor (p.232)**)

to be generous, willing to share

The terms **generous** and **willing to share** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "to be extremely generous" or "to share everything at all times" (See: **Doublet (p.193)**)

1 Timothy 6:19

storing up for themselves a good foundation for what is coming

Here Paul speaks of doing the good works that he has just listed as if that were to be **storing up** treasure. He means that good things done in this life will ensure good things for life after Jesus comes back. Paul also speaks as if doing those good works would construct **a good foundation**. He means that people who do those good works will be certain to experience good things from the moment when Jesus comes back. If it is possible, you could preserve both these metaphors. Otherwise, you could: (1) only use the treasure metaphor. Alternate translation: "storing up for themselves good treasure for what is coming" or "ensuring that they will have good things in what is coming as if they were storing up treasure for themselves" (2) only use the foundation metaphor. Alternate translation: "building for themselves a good foundation for what is coming" or "ensuring that they will have good things in what is coming as if they were building a good foundation" (3) state the meaning plainly. Alternate translation: "ensuring that they will have good things in what is coming" (See: **Metaphor (p.232)**)

for what is coming

Here Paul is referring to the **coming** age, or time period. This **coming** age contrasts with "the present age" that Paul referred to in 6:17. The **coming** age is the time period after Jesus comes back and God transforms everything. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "for the future time period" or "for the time after Jesus returns" (See: **Assumed Knowledge and Implicit Information (p.158)**)

so that

Here, the phrase **so that** could introduce: (1) the result of doing good for others and storing up a good foundation. Alternate translation: "with the result that" (2) the purpose for which the rich believers should do good for others and store up a good foundation. Alternate translation: "in order that" (See: **Connect — Goal (Purpose) Relationship (p.176)**)

they may grasp the real life

Here Paul speaks about believers gaining **real life** as if they were holding onto it firmly in their hands. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you expressed the similar figure of speech in 6:12. Alternate translations: "they may be sure of having real life" or "they may attain real life" (See: **Metaphor (p.232)**)

the real life

If your language does not use an abstract noun for the idea of life, you could express the same idea in another way. Alternate translation: "being able to really live" (See: **Abstract Nouns (p.153)**)

the real life

Many ancient manuscripts read **the real life**. The ULT follows that reading. Other ancient manuscripts read "eternal life." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p. 275)**)

1 Timothy 6:20

guard the deposit

Here, the word **deposit** refers to something that has been entrusted to Timothy and that he must **guard**. This **deposit** could be: (1) the gospel, which God entrusted to Timothy. Alternate translation: "guard the deposit of the gospel" or "guard the gospel that God entrusted to you" (2) the instructions Paul has given in this letter. Alternate translation: "guard the deposit of these instructions" or "guard what I have instructed you to do" (3) Timothy's commission or ministry. Alternate translation: "guard the deposit of your commission" or "guard the ministry that you were given" (See: **Assumed Knowledge and Implicit Information (p.158)**)

the profane, empty sayings

Here Paul implies that the **sayings** are **empty** of useful or true information. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the profane sayings that have no meaning" (See: **Assumed Knowledge and Implicit Information (p.158)**)

oppositions of falsely-named knowledge

Here, the word **oppositions** could refer to: (1) things that false teachers say to contradict and critique the gospel. Alternate translations: "critiques based on falsely-named knowledge" or "opposing statements from falsely-named knowledge" (2) things that the false teachers say that are not consistent. Alternate translation: "self-contradictions found in falsely-named knowledge" (See: **Assumed Knowledge and Implicit Information (p.158)**)

oppositions of falsely-named knowledge

If your language does not use abstract nouns for the ideas of **oppositions** and **knowledge**, you could express the same ideas in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "the things that people falsely claim to be true that they use to oppose the gospel" or "what people use to oppose the gospel that they falsely call wise" (See: **Abstract Nouns (p.153)**)

of falsely-named knowledge

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "of what people falsely name knowledge" (See: **Active or Passive (p.155)**)

1 Timothy 6:21

have missed the mark concerning the faith

Paul speaks as if **the faith** were a **mark** or target that some people **have missed**. Paul means that these people have failed to continue in **the faith**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you translated the similar phrase in 1:6. Alternate translation: "have not remained in the faith" or "have ceased to have faith" (See: **Metaphor (p.232)**)

concerning the faith

Here, the word **faith** could refer to: (1) the act of having **faith** in Jesus. Alternate translation: "regarding the faith that they had" (2) what people believe about Jesus when they have **faith** in him. Alternate translation: "regarding what Christians believe" (See: **Assumed Knowledge and Implicit Information (p.158)**)

concerning the faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: "regarding how they believe" (See: **Abstract Nouns (p.153)**)

Grace {be} with you

As was customary in his culture, Paul closes his letter with a blessing for Timothy and the believers with him. He implies that the **Grace** is from God. Use a form that people would recognize as a blessing in your language. Alternate translation: "May you experience kindness from God within you" or "I pray that you will have grace from God" (See: **Blessings (p.165)**)

Grace {be} with you

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "May God act graciously toward you" (See: **Abstract Nouns (p.153)**)

you

Because Paul gives this blessing to Timothy and all the believers who are with him, this is the only place in the letter where **you** is plural. (See: **Forms of 'You' — Singular (p.202)**)

you

Many ancient manuscripts read **you**. The ULT follows that reading. Other ancient manuscripts read "you. Amen." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.275)**)

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Version 80

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: 1 Timothy 1:1; 1 Timothy 1:2; 1 Timothy 1:4; 1 Timothy 1:5; 1 Timothy 1:11; 1 Timothy 1:12; 1 Timothy 1:13; 1 Timothy 1:14; 1 Timothy 1:15; 1 Timothy 1:16; 1 Timothy 1:17; 1 Timothy 1:19; 1 Timothy 2:1; 1 Timothy 2:2; 1 Timothy 2:4; 1 Timothy 2:6; 1 Timothy 2:7; 1 Timothy 2:8; 1 Timothy 2:9; 1 Timothy 2:10; 1 Timothy 2:11; 1 Timothy 2:12; 1 Timothy 2:14; 1 Timothy 2:15; 1 Timothy 3:1; 1 Timothy 3:4; 1 Timothy 3:6; 1 Timothy 3:7; 1 Timothy 3:9; 1 Timothy 3:13; 1 Timothy 3:14; 1 Timothy 3:15; 1 Timothy 3:16; 1 Timothy 4:1; 1 Timothy 4:2; 1 Timothy 4:3; 1 Timothy 4:4; 1 Timothy 4:6; 1 Timothy 4:7; 1 Timothy 4:8; 1 Timothy 4:12; 1 Timothy 4:13; 1 Timothy 4:14; 1 Timothy 4:15; 1 Timothy 5:2; 1 Timothy 5:4; 1 Timothy 5:8; 1 Timothy 5:12; 1 Timothy 5:14; 1 Timothy 5:17; 1 Timothy 5:19; 1 Timothy 5:20; 1 Timothy 5:21; 1 Timothy 5:24; 1 Timothy 6:1; 1 Timothy 6:2; 1 Timothy 6:3; 1 Timothy 6:4; 1 Timothy 6:5; 1 Timothy 6:6; 1 Timothy 6:9; 1 Timothy 6:10; 1 Timothy 6:11; 1 Timothy 6:12; 1 Timothy 6:13; 1 Timothy 6:14; 1 Timothy 6:16; 1 Timothy 6:17; 1 Timothy 6:19; 1 Timothy 6:20; 1 Timothy 6:21

Active or Passive

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

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

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)

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: 1 Timothy 1:9; 1 Timothy 1:11; 1 Timothy 1:13; 1 Timothy 1:16; 1 Timothy 1:20; 1 Timothy 2:1; 1 Timothy 2:4; 1 Timothy 2:7; 1 Timothy 2:13; 1 Timothy 2:14; 1 Timothy 2:15; 1 Timothy 3:10; 1 Timothy 3:16; 1 Timothy 4:2; 1 Timothy 4:4; 1 Timothy 4:5; 1 Timothy 4:6; 1 Timothy 4:14; 1 Timothy 5:9; 1 Timothy 5:10; 1 Timothy 5:16; 1 Timothy 5:17; 1 Timothy 5:21; 1 Timothy 5:25; 1 Timothy 6:1; 1 Timothy 6:2; 1 Timothy 6:4; 1 Timothy 6:5; 1 Timothy 6:8; 1 Timothy 6:10; 1 Timothy 6:12; 1 Timothy 6:15; 1 Timothy 6:20

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: 1 Timothy 1:3; 1 Timothy 1:4; 1 Timothy 1:5; 1 Timothy 1:7; 1 Timothy 1:8; 1 Timothy 1:9; 1 Timothy 1:10; 1 Timothy 1:12; 1 Timothy 1:13; 1 Timothy 1:14; 1 Timothy 1:18; 1 Timothy 2:3; 1 Timothy 2:5; 1 Timothy 2:6; 1 Timothy 2:7; 1 Timothy 2:8; 1 Timothy 2:9; 1 Timothy 2:11; 1 Timothy 2:12; 1 Timothy 2:13; 1 Timothy 2:14; 1 Timothy 2:15; 1 Timothy 3:4; 1 Timothy 3:5; 1 Timothy 3:6; 1 Timothy 3:8; 1 Timothy 3:9; 1 Timothy 3:10; 1 Timothy 3:11; 1 Timothy 3:12; 1 Timothy 3:13; 1 Timothy 3:14; 1 Timothy 3:15; 1 Timothy 3:16; 1 Timothy 4:1; 1 Timothy 4:2; 1 Timothy 4:3; 1 Timothy 4:5; 1 Timothy 4:6; 1 Timothy 4:8; 1 Timothy 4:9; 1 Timothy 4:10; 1 Timothy 4:12; 1 Timothy 4:13; 1 Timothy 4:14; 1 Timothy 4:15; 1 Timothy 4:16; 1 Timothy 5:1; 1 Timothy 5:2; 1 Timothy 5:3; 1 Timothy 5:4; 1 Timothy 5:5; 1 Timothy 5:7; 1 Timothy 5:8; 1 Timothy 5:9; 1 Timothy 5:10; 1 Timothy 5:11; 1 Timothy 5:12; 1 Timothy 5:13; 1 Timothy 5:14; 1 Timothy 5:16; 1 Timothy 5:17; 1 Timothy 5:20; 1 Timothy 5:21; 1 Timothy 5:22; 1 Timothy 5:23; 1 Timothy 5:24; 1 Timothy 5:25; 1 Timothy 6:2; 1 Timothy 6:3; 1 Timothy 6:4; 1 Timothy 6:6; 1 Timothy 6:7; 1

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

> This page answers the question: *What is background information, and how can I show that some information is background information?*
>
> In order to understand this topic, it would be good to read:
>
> *Order of Events (UTA PDF)*
> *Writing Styles (UTA PDF)*

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day**. **Peter was the best hunter in the village. He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story

> ◦ Setting includes:
> ◦ where the story takes place
> ◦ when the story takes place
> ◦ who is present when the story begins
> ◦ what is happening when the story begins

Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

Examples From the Bible

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael.
> Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

> And Jesus himself **was beginning about 30 years old**. He **was the son** (as it was assumed) of
> Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

> Then **it happened on a Sabbath** that he **was going through the grain fields**, and his
> disciples **were picking and eating the heads of grain**, **rubbing them in their hands**. But
> some of the Pharisees said … (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said …."

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

(1) Use your language's way of showing that certain information is background information.
(2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

> **And** Jesus himself **was** beginning about 30 years old. He **was** the son (as it was assumed) of
> Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information.

> Therefore, also exhorting many other things, he preached the good news to the people. But
> Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother,
> and **concerning all the evil things that Herod had done**, added even this to them all: He
> locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. **Abram was 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)

> > "**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael."

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

> > "Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

"

Next we recommend you learn about:
Connecting Words and Phrases (UTA PDF) *Introduction of a New Event (UTA PDF)*

Referenced in: 1 Timothy 1:5

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: 1 Timothy 1:2; 1 Timothy 6:21

Collective Nouns

Description

A collective noun is a singular noun that refers to a group of

something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
a singular noun with a singular verb: The team *is* in the dressing room.
a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated "your" and "you" are plural, referring to many people. The word "heart" is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go." (Exodus 5:2 ULT)

Here, "Israel" is singular, but means "the Israelites" by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go." (Exodus 5:2 ULT)

And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go."

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go." (Exodus 5:2 ULT)

And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go."

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

"

Referenced in:

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: 1 Timothy 1:13; 1 Timothy 2:15; 1 Timothy 3:14; 1 Timothy 3:15; 1 Timothy 4:7; 1 Timothy 5:5; 1 Timothy 6:6; 1 Timothy 6:9

Connect — Exception Clauses

Exceptional Relationship

> This page answers the question: *How can I translate exception clauses?*

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like "except," "but not," "other than," "besides," "unless," "however … not," and "only" (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)

> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)

> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)

> The man said, "Let me go, for the dawn is breaking." Jacob said, "I will **not** let you go **unless** you bless me." (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

• Part 1: (**Not** a man escaped)
• Part 2: (**except for** 400 young men)

> David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

> But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.

The man said, "Let me go, for the dawn is breaking." Jacob said, "I will **not** let you go **unless** you bless me." (Genesis 32:26 ULT)

> The man said, "Let me go, for the dawn is breaking." Jacob said, "I will let you go **only if** you bless me."

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)

> God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

"

Referenced in: 1 Timothy 5:19

Connect — Factual Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, "if … then." Often, however, the word "then" is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker's mind. In English, a sentence containing a Factual Condition can use the words "even though," "since," or "this being the case" to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)

> Elijah came near to all the people and said, "How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him." Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is "if Yahweh is God." If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with "if," it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as "since" or "you know that …" or "it is true that …" can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)

>> "**It is true that** Yahweh is God, so worship him!"

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

>> "A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?"

"

Referenced in:

Connect — Goal (Purpose) 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 goal (purpose) relationship?*

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are "in order to," "in order that" or "so that." It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman's false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with "in order to."

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God's ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

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

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

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

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)
>
> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

"

Referenced in: 1 Timothy 2:2; 1 Timothy 6:19

Connect — Hypothetical Conditions

Conditional Relationships

This page answers the question: *How can I translate hypothetical conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words "if … then." Often, however, the word "then" is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the "then" clause) will only take place if the first event (the "if" clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God's promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God's promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the "if clause") is stated after the "then" clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.
(2) If it is not clear where the second event is, mark that part with a word like "then."

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)
>
> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like "then."

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)
>
> > If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.
>
> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)
>
> > … **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

"

Referenced in: 1 Timothy 2:15

Connect — Reason-and-Result Relationship

Logical Relationships

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

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.

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> 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: 1 Timothy 1:9; 1 Timothy 1:13; 1 Timothy 2:1; 1 Timothy 2:4; 1 Timothy 2:5; 1 Timothy 2:13; 1 Timothy 3:2; 1 Timothy 3:13; 1 Timothy 4:4; 1 Timothy 4:10; 1 Timothy 4:16; 1 Timothy 5:4; 1 Timothy 5:12; 1 Timothy 5:15; 1 Timothy 5:18; 1 Timothy 6:2; 1 Timothy 6:7; 1 Timothy 6:10

Connecting Words and Phrases

Description

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

> This page answers the question: *How do connecting words work to join parts of the text in different ways?*

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

> It was raining, but I did not have an umbrella, so I got very wet.
>
> **Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- Sequential Clause — a time relationship between two events in which one happens and then the other happens.
- Simultaneous Clause — a time relationship between two or more events that occur at the same time.
- Background Clause — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- Exceptional Relationship — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- Hypothetical Condition — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- Factual Condition — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- Contrary-to-Fact Condition — a connection that sounds hypothetical but is already certain that it is not true. See also: Hypothetical Statements.
- Goal Relationship — a logical relationship in which the second event is the purpose or goal of the first.
- Reason and Result Relationship — a logical relationship in which one event is the reason for the other event, the result.
- Contrast Relationship — one item is being described as different or in opposition to another.

Examples from the Bible

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word "instead" introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word "then" introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

> **Therefore,** whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word "therefore" links this section with the section before it, signaling that the section that came before gave the reason for this section. "Therefore" usually links sections larger than one sentence. The word "and" links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word "but" contrasts what one group of people will be called in God's kingdom with what another group of people will be called.

> We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God's servants. (2 Corinthians 6:3-4 ULT)

Here the words "so that" connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. "Instead" contrasts what Paul does (prove by his actions that he is God's servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

(1) Use a connecting word (even if the ULT does not use one).
(2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
(3) Use a different connecting word.

Examples of Translation Strategies Applied

(1) Use a connecting word (even if the ULT does not use one).

> Jesus said to them, "Come follow me, and I will make you to become fishers of men." Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word "so."

> Jesus said to them, "Come follow me, and I will make you to become fishers of men." **So**, immediately they left the nets and followed him.

(2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

> Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words "instead" or "then" here. They might translate like this:

> I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

(3) Use a different connecting word.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like "therefore," a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word "but" is used here because of the contrast between the two groups of people. But in some languages, the word "but" would show that what comes after it is surprising because of what came before it. So "and" might be clearer for those languages. They might translate like this:

> **Because of that**, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. **And** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

"

Referenced in:

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*

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

Parts of Speech (UTA PDF)
Sentence Structure (UTA PDF)

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as "who" or "which"), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
  - If her sister was usually thankful, the phrase "who was thankful" could distinguish this sister of Mary's from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
  - This same phrase can be used to give us more information about Mary's sister. It tells us about how Mary's sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words "holy" and "most holy" distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase "who bore him" distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> ... for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word "righteous" simply reminds us that God's judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases "to your needy and to your poor" give further information about "your brother." They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase "who is 90 years old" is a reminder of Sarah's age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase "whom I have created" is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying "worthless idols," David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language's ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)
>
> > **Because idols are worthless**, I hate those who serve them.

> ... for your **righteous** judgments are good. (Psalm 119:39b ULT)

> ... for your judgments are good **because they are righteous**.

Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

> Can Sarah bear a son **even when she is 90 years old**?
>
> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)
>
> You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)

> You are my Son. **I love you** and I am pleased with you.
>
> **Receiving my love**, you are my Son. I am pleased with you.

You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> You must surely open your hand to your brother **who is needy and poor** in your land.

Next we recommend you learn about:

Double Negatives *(UTA PDF)*

"

Referenced in:

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: 1 Timothy 1:7; 1 Timothy 4:14; 1 Timothy 5:9; 1 Timothy 5:25

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: 1 Timothy 1:10; 1 Timothy 2:9; 1 Timothy 2:10; 1 Timothy 2:12; 1 Timothy 2:13; 1 Timothy 2:15; 1 Timothy 4:3; 1 Timothy 5:1; 1 Timothy 5:2; 1 Timothy 5:19; 1 Timothy 6:7; 1 Timothy 6:17

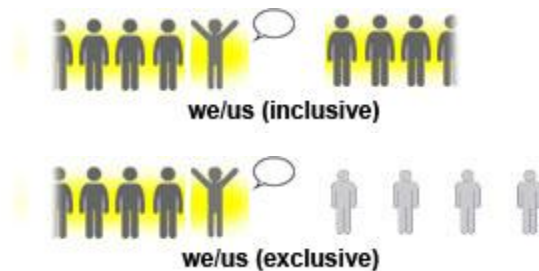# Exclusive and Inclusive 'We'

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:

First, Second or Third Person

Normally a speaker refers to himself as "I" and the person he is speaking to as "you." Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than "I" or "you."

Description

> This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*
>
> In order to understand this topic, it would be good to read:
>
> *Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)*
> *Pronouns (UTA PDF)*

- First person — This is how a speaker normally refers to himself. English uses the pronouns "I" and "we." (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun "you." (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns "he," "she," "it," and "they." (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like "the man" or "the woman" are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant "I" or "you."

Examples From the Bible

Sometimes people used the third person instead of "I" or "me" to refer to themselves.

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34 ULT)

David referred to himself in the third person as "your servant" and used "his." He was calling himself Saul's servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)

God referred to himself in the third person with the words "God's" and "his." He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of "you" or "your" to refer to the person or people they are speaking to.

> Abraham answered and said, "Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!" (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as "My Lord" rather than as "you." He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying "each of you," Jesus used the third person "his" instead of "your."

Translation Strategies

If using the third person to mean "I" or "you" would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun "I" or "you."
(2) Simply use the first person ("I") or second person ("you") instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun "I" or "you."

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34)
>
> > But David said to Saul, "**I, your servant**, used to keep **my** father's sheep."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
> > Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"
>
> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
> > So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

> Next we recommend you learn about:
>
> *Forms of You (UTA PDF)*

"

Referenced in: 1 Timothy 1:1; 1 Timothy 1:2

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:

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

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

> Can **a man** walk on hot coals without scorching his feet? So is **the man who goes in to his neighbor's wife**; **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word "the" in the noun phrase.
(2) Use the word "a" in the noun phrase.
(3) Use the word "any," as in "any person" or "anyone."
(4) Use the plural form, as in "people."
(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word "the" in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

> > "Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**." (Proverbs 12:2)

(2) Use the word "a" in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

> > "People curse **a man** who refuses to sell grain."

(3) Use the word "any," as in "any person" or "anyone."

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

> > "People curse **any man** who refuses to sell grain."

(4) Use the plural form, as in "people" (or in this sentence, "men").

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

> > "People curse **men** who refuse to sell grain"

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

> > "People curse **whoever** refuses to sell grain."

> > "

Next we recommend you learn about:

When Masculine Words Include Women (UTA PDF)

Referenced in:

Go and Come

Description

Different languages have different ways of determining whether

to use the words "go" or "come" and whether to use the words "take" or "bring" when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say "I'm coming," while Spanish speakers say "I'm going." You will need to study the context in order to understand what is meant by the words "go" and "come" (and also "take" and "bring"), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, "**Come**, you and all your household, into the ark." (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham's relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land …"

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.
(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)
>
> > But you will be free from my oath if you **go** to my relatives and they will not give her to you.
>
> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14 ULT)
>
> > "When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it …"
>
> Yahweh said to Noah, "**Come**, you and all your household, into the ark …" (Genesis 7:1 ULT)
>
> > Yahweh said to Noah, "**Enter**, you and all your household, into the ark …"
>
> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you travel out into the desert to see? A reed shaken by the wind?

"

Referenced in: 1 Timothy 1:3; 1 Timothy 3:14; 1 Timothy 4:13

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.

> ... 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: 1 Timothy 2:7; 1 Timothy 5:5

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:

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:

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: 1 Timothy 3:5

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: 1 Timothy 1:5; 1 Timothy 1:17; 1 Timothy 1:19; 1 Timothy 2:3; 1 Timothy 2:6; 1 Timothy 3:7; 1 Timothy 3:9; 1 Timothy 3:15; 1 Timothy 4:1; 1 Timothy 4:7; 1 Timothy 4:10; 1 Timothy 5:4; 1 Timothy 5:5; 1 Timothy 6:15; 1 Timothy 6:17

Information Structure

Description

This page answers the question: *How do languages arrange the parts of a sentence?*

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

Sentence Structure (UTA PDF)

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, "What did Peter paint yesterday?" The person asking the question already knows all of the information in our sentence above except for the object, "his house." Therefore, that becomes the most important part of the information, and a person answering in English might say "His house is what Peter painted (yesterday)."

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place." (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that "woe" is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place." (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, "Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food."

> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people's ancestors treated the false prophets, then woe to you!

"

Next we recommend you learn about:

Word Order (UTA PDF)
Distinguishing Versus Informing or Reminding (UTA PDF)

Referenced in: 1 Timothy 2:7; 1 Timothy 2:10; 1 Timothy 3:1

Irregular Use of Tenses

Description

Normally, languages indicate when an event happens by marking it as past, present, or future (or some subset of those categories) through using different verb tenses. But sometimes speakers use those verb tenses in other ways to draw special attention to what they are saying. This article will discuss three ways that this happens in the Bible.

Past For Future

In the Bible, sometimes the past tense is used to refer to things that will happen in the future. This is a figure of speech that is used in prophecy to show that the event will certainly happen. It is sometimes called the "predictive past" or "prophetic perfect."

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Speakers of languages that do not use the past tense in prophecy to refer to future events may think that these are events that have already happened.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered Jericho and its king and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen far in the future, but he used the past tense when he said, "the Lord came."

Present For Past

In the Bible, sometimes the present tense is used to refer to events that happened in the past. This is a figure of speech that makes these events more vivid or prominent for the reader. The effect can be to draw the reader into the story because these events are told as though they are happening now. The reader, however, knows that the events happened in the past. This is sometimes called the "historical present."

> Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately they speak to him concerning her. (Mark 1:30 ULT)

In the example above, Mark had been narrating events that happened in the past, using the past tense. But when he came to the part about the disciples speaking to Jesus about Simon's mother-in-law, he changed from past tense to present tense.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to past events may think that these events are happening now or that the Bible translation makes no sense.

Examples From the Bible

> And Simon and the ones with him searched for him 37 and found him and say to him, "Everyone is seeking you." 38 And he says to them, "Let us go elsewhere, (Mark 1:36-38 ULT)

As in the above example, the historical present is often used to make direct speech stand out from the narrative.

> And he enters into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)

As in the above example, the historical present sometimes serves to set the scene for a new set of events. By using the historical present in this way, the writer draws the reader into the scene, and then relates the events using the past tense.

Present For Future

In the Bible, sometimes the present tense is used for a future event. Usually, this is to communicate that the event will happen very soon. Also, like the predictive past, this can communicate that the event is sure to happen or that the speaker is fully committed to making the event happen. This is sometimes called the "imminent future."

> And Moses said, "Thus says Yahweh: 'About the middle of the night I am going out in the midst of Egypt, (Exodus 11:4 ULT)

In the example above, Yahweh uses the present tense for something that he will do soon.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to future events may think that these events are happening at the time of speaking or writing or that the Bible translation is confusing or wrong.

Examples From the Bible

> For behold me, raising up the Chaldeans, that fierce and impetuous nation… (Habakkuk 1:6 ULT)

> Therefore, remember from where you have fallen and repent and do the first works. But if not, I am coming to you and I will remove your lampstand from its place—if you do not repent. (Revelation 2:5 ULT)

In the examples above, God speaks of a future event as though he is doing it in the present. This is a way of emphasizing the certainty of the event.

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the present tense continues the sense of the predictive past, communicating future events that are sure to happen.

Translation Strategies

If the tense that is used in the Literal Translation would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) Use the past tense to refer to past events.
(3) Use the tense that your language commonly uses to communicate the time of the event.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)
>
>> For to us a child **will be born**, to us a son **will be given**.
>
> Yahweh said to Joshua, "See, **I have delivered** Jericho and its king and its powerful soldiers into your hand." (Joshua 6:2 ULT)
>
>> Yahweh said to Joshua, "See, **I will deliver** Jericho and its king and its powerful soldiers into your hand."
>
> And Moses said, "Thus says Yahweh: 'About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)
>
>> And Moses said, "Thus says Yahweh: 'About the middle of the night **I will go out** in the midst of Egypt,

(2) Use the past tense to refer to past events.

> And Simon and the ones with him searched for him and found him and **say** to him, "Everyone is seeking you." And he **says** to them, "Let us go elsewhere, (Mark 1:36-38 ULT)
>
>> And Simon and the ones with him searched for him and found him and **said** to him, "Everyone is seeking you." And he **said** to them, "Let us go elsewhere,
>
> And he **enters** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)
>
>> And he **entered** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach.

(3) Use the tense that your language commonly uses to communicate the time of the event.

> Yahweh said to Joshua, "See, **I have delivered** Jericho and its king and its powerful soldiers into your hand." (Joshua 6:2 ULT)
>
>> Yahweh said to Joshua, "See, **I am delivering** Jericho and its king and its powerful soldiers into your hand."
>> Or:
>> Yahweh said to Joshua, "See, **I am about to deliver** Jericho and its king and its powerful soldiers into your hand."

> And Moses said, "Thus says Yahweh: 'About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)
>
> > And Moses said, "Thus says Yahweh: 'About the middle of the night **I will be going out** in the midst of Egypt,
> > Or:
> > And Moses said, "Thus says Yahweh: 'About the middle of the night **I shall certainly go out** in the midst of Egypt,

"

Referenced in: 1 Timothy 3:14

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

> This page answers the question: *What can I do if some of the explicit information seems confusing, unnatural, or unnecessary in our language?*
>
> In order to understand this topic, it would be good to read:
>
> *Assumed Knowledge and Implicit Information* *(UTA PDF)*

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as "and" to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, "Lord, I am not worthy that you should enter under my roof" (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

  • There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it, and he approached the door of the tower **to burn it**. (Or) ... **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector "and" at the beginning, so it was omitted. Also, the words "with fire" were left out, because this information is communicated implicitly by the word "burn." An alternative translation for "to burn it" is "to set it on fire." It is not natural in English to use both "burn" and "fire," so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, "How would the door burn?" If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, "What happens to a door that is set on fire?" If the readers answer, "It burns," then they have understood the implicit information.

> But the centurion **answered and said**, "Lord, I am not worthy that you should enter under my roof" (Matthew 8:8a ULT)
>
> > The centurion **answered**, "Lord, I am not worthy that you should enter under my roof"

In English, the information that the centurion responded by speaking is included in the verb "answered," so the verb "said" can be left implicit. You can test if the readers understood the implicit information by asking, "How did the centurion answer?" If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs "taught" and "saying," so that phrase can be omitted and that information left implicit. However, "he opened his mouth" is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

| Next we recommend you learn about: |
| *When to Keep Information Implicit* *(UTA PDF)* |

"

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: Introduction to 1 Timothy; 1 Timothy 1 General Notes; 1 Timothy 1:2; 1 Timothy 1:6; 1 Timothy 1:10; 1 Timothy 1:14; 1 Timothy 1:15; 1 Timothy 1:16; 1 Timothy 1:18; 1 Timothy 1:19; 1 Timothy 1:20; 1 Timothy 2:1; 1 Timothy 2:4; 1 Timothy 2:6; 1 Timothy 2:7; 1 Timothy 2:10; 1 Timothy 2:14; 1 Timothy 3:6; 1 Timothy 3:7; 1 Timothy 3:8; 1 Timothy 3:13; 1 Timothy 3:15; 1 Timothy 4 General Notes; 1 Timothy 4:1; 1 Timothy 4:2; 1 Timothy 4:6; 1 Timothy 4:7; 1 Timothy 4:14; 1 Timothy 4:15; 1 Timothy 5:4; 1 Timothy 5:5; 1 Timothy 5:6; 1 Timothy 5:10; 1 Timothy 5:15; 1 Timothy 5:16; 1 Timothy 5:18; 1 Timothy 6 General Notes; 1 Timothy 6:1; 1 Timothy 6:2; 1 Timothy 6:3; 1 Timothy 6:4; 1 Timothy 6:5; 1 Timothy 6:9; 1 Timothy 6:10; 1 Timothy 6:11; 1 Timothy 6:12; 1 Timothy 6:14; 1 Timothy 6:18; 1 Timothy 6:19; 1 Timothy 6:21

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.

"

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word "rich" is an adjective. Here are two sentences that show that "rich" is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective "rich" comes before the word "man" and describes "man."

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective "rich" comes after the verb "be" and describes "He."

Here is a sentence that shows that "rich" can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word "rich" acts as a noun in the phrase "the rich," and it refers to rich people. The word "poor" also acts as a noun and refers to poor people.

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: 1 Timothy 1:9; 1 Timothy 1:10; 1 Timothy 1:19; 1 Timothy 2:6; 1 Timothy 4:8; 1 Timothy 4:15; 1 Timothy 5:8; 1 Timothy 5:10; 1 Timothy 5:20; 1 Timothy 6:13; 1 Timothy 6:17

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true that includes a punishment if the person does not do it.

Description

As a guarantee that the person taking the oath will do what he promises, the person calls on God to punish him severely if he does not do the thing promised, or if what he testifies to is not true. Sometimes the person will name a deity different than God as punisher or will name something that the person holds sacred. In the case of a sacred object, the idea is that the person is willing to let that object be desecrated if he does not fulfill his oath. So an oath has four parts, some of which are often left implied: 1. Calling on God to witness the oath and judge the person making it 2. Making the promise (may be implied as the opposite of the violation) 3. Telling what would be a violation of the oath (may be implied as the opposite of the promise) 4. Saying what punishment God would do if the person violates the oath

Reasons This Is a Translation Issue:

People in some cultures may not be familiar with the practice of taking oaths, and so they may not understand what the people in the Bible are doing. In many languages, people would not take an oath the way that people did in the Bible, and so they might not recognize that the person is taking an oath. In the Old Testament, people often did not speak one or more parts of the oath, leaving those parts implied. The part that was most often left unspoken was the part that would tell what they are asking God to do if they break the oath. People believed that spoken words have power, and that speaking the part about punishment might cause the punishment to happen, so they often left that part to be understood silently. Because of these things, people might think that the person in the Bible is not making a real oath or they may not understand what the verse is talking about at all.

Examples From the Bible

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

In the verse above, Abram describes a symbolic action (raising his hand to Yahweh) to signal that he is taking an oath and calling on Yahweh as witness and judge. He says what would violate his oath (thus promising to do the opposite). Then he leaves out the part that would describe how Yahweh would punish him if he fails to do what he is promising.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Ruth calls on Yahweh and includes the part about Yahweh punishing her, says what the violation would be (thus promising to do the opposite), but does not say what the punishment would be.

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

Saul takes an oath that Jonathan will die, but does not specifically say whom God would punish, what the punishment would be, or what the person would do that would violate the oath and bring about God's punishment.

Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

And Saul said, "May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan."

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Then Ruth called on Yahweh to enforce her promise: "May Yahweh do thus to me, and thus may he add, if death separates between me and between you."

(3) Put the oath into a form that would be natural in your language.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, 'I made Abram rich.'

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

"

Referenced in:

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

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

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

Numbers *(UTA PDF)*

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim ... the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row

> must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use "one" with the first item and "another" or "the next" with the rest.
(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use "one" with the first item and "another" or "the next" with the rest.

> The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim … the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

>> There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.

>> There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)

>> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

>> They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim … Delaiah, and Maaziah.

> "

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| Next we recommend you learn about: |
| |
| *Fractions (UTA PDF)* |
+---+

Referenced in: 1 Timothy 1:15; 1 Timothy 1:16; 1 Timothy 2:1

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

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

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything...does" corresponds to "all the paths...takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

> For Yahweh has a lawsuit with his people,
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely," or "all."

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase "all the paths he takes" is a metaphor for "all he does."

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

> > Yahweh truly sees everything a person does.

> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)

> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely" or "all."

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

> > All you have done is lie to me.

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

> > Yahweh sees absolutely everything that a person does.

"

> Next we recommend you learn about:
>
> *Personification*

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: 1 Timothy 5:18; 1 Timothy 5:24

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.

> • the house **of** my grandfather
> • my grandfather **'s** house
> • **his** 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)*

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:

3:16; 1 Timothy 4:1; 1 Timothy 4:4; 1 Timothy 4:6; 1 Timothy 4:8; 1 Timothy 5:9; 1 Timothy 5:18; 1 Timothy 6:1; 1 Timothy 6:3; 1 Timothy 6:11; 1 Timothy 6:12; 1 Timothy 6:17

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: 1 Timothy 1:6; 1 Timothy 1:16; 1 Timothy 1:19; 1 Timothy 2:3; 1 Timothy 2:7; 1 Timothy 2:15; 1 Timothy 3:16; 1 Timothy 4:10; 1 Timothy 4:16; 1 Timothy 5:7; 1 Timothy 6:10; 1 Timothy 6:15

Quotations and Quote Margins

Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, "The food is ready. Come and eat."
- "The food is ready. Come and eat," **she said**.
- "The food is ready," **she said.** "Come and eat."

Also in some languages, the quote margin may have more than one verb meaning "said."

> But his mother **answered** and **said**, "No. Rather, he will be called John." (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (" "). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning "said."
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

> **Then Zechariah said to the angel**, "How will I know this? For I am an old man and my wife is advanced in her days." (Luke 1:18 ULT)

> Then tax collectors also came to be baptized, and **they said to him**, "Teacher, what should we do?" (Luke 3:12 ULT)

> So **he said to them**, "Collect nothing more than what you have been ordered." (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. "It will not happen," **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

> "I will hide my face from them," **he said,** "and I will see what their end will be; for they are a perverse generation, children who are unfaithful." (Deuteronomy 32:20 ULT)

> For look, days are coming—**this is Yahweh's declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

(1) Decide where to put the quote margin.
(2) Decide whether to use one or two words meaning "said."

Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, "Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him." (Acts 25:5 ULT)
>
> > "Therefore, those who can should go there with us," **he said**. "If there is something wrong with the man, you should accuse him."
> >
> > "Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him," **he said**.
> >
> > "Therefore, those who can," **he said**, "should go there with us. If there is something wrong with the man, you should accuse him."

(2) Decide whether to use one or two words meaning "said."

> But his mother **answered and said**, "No. Rather, he will be called John." (Luke 1:60 ULT)
>
> > But his mother **replied**, "No. Rather, he will be called John."
> >
> > But his mother **said**, "No. Rather, he will be called John."
> >
> > But his mother **answered** like this. "No. Rather, he will be called John," she **said**.

"
Next we recommend you learn about:
Direct and Indirect Quotations *(UTA PDF)*

Referenced in: 1 Timothy 5:18

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.

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)

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: ‚ ' ' „ " " ‹ › « » ⌐ — .

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)*

Rhetorical Question

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

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

Description

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

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

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

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

Reasons This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

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

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

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

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

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

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

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

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

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

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

Translation Strategies

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

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

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

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

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

Examples of Translation Strategies Applied

(1) Add the answer after the question.

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

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

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

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

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

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

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

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

> **You should not insult God's high priest!**

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

> **I wish I had died when I came out from the womb!**

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

> **How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

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

> You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

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

> If your son asks you for a loaf of bread, **would you give him a stone**?

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

> **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my people have forgotten me for days without number!

But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)

> > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

"

Referenced in: 1 Timothy 3:5

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: 1 Timothy 5:1; 1 Timothy 5:2

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

> This page answers the question: *What other uses are there for statements?*
>
> In order to understand this topic, it would be good to read:
>
> *Sentence Types (UTA PDF)*

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

> There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb "will" to tell people what to do.

> He commanded them, saying, "This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king's house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse." (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, **you are able to make me clean**." (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

> ... **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man's sins.

> When Jesus saw their faith, he said to the paralyzed man, "**Son, your sins are forgiven**." (Mark 2:5 ULT)

Translation Strategies

(1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.
(2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.

(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase "you will call his name Jesus" is an instruction. It can be translated using the sentence type of a normal instruction.

> > She will give birth to a son. **Name him Jesus**, because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

> Lord, if you are willing, **you are able to make me clean**. (Matthew 8:2 ULT)

The function of "you are able" is to make a request. In addition to the statement, a request can be added.

> > Lord, you are able to make me clean. If you are willing, **please do so**.
> > OR:
> > Lord, if you are willing, **please heal me**. I know that you are able to do so.

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

> > She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.

> Son, your sins are forgiven. (Mark 2:5 ULT)

> > Son, I forgive your sins.
> > OR:
> > Son, God hereby forgives your sins.

"

Referenced in: 1 Timothy 5:18; 1 Timothy 6:8

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: 1 Timothy 2:8; 1 Timothy 4:14; 1 Timothy 5:22

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: 1 Timothy 2:8; 1 Timothy 5:10

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

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)

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. [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] 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*
> *Original Manuscripts*
> *Terms to Know*
> *The Original and Source Languages*

"

Third-Person Imperatives

Description

This is the placeholder for an article about third-person imperatives in biblical literature. This article is still being developed.

Reasons This Is a Translation Issue:

Text

Examples From the Bible

Text

Translation Strategies

Text

Examples of Translation Strategies Applied

Text

"

Referenced in: 1 Timothy 2:11; 1 Timothy 3:10; 1 Timothy 3:12; 1 Timothy 4:12; 1 Timothy 5:4; 1 Timothy 5:9; 1 Timothy 5:16; 1 Timothy 5:17; 1 Timothy 6:1; 1 Timothy 6:2

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: 1 Timothy 1:2; 1 Timothy 1:4; 1 Timothy 1:10; 1 Timothy 1:19; 1 Timothy 2:7; 1 Timothy 2:9; 1 Timothy 4:7; 1 Timothy 5:10; 1 Timothy 5:18

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: 1 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: 1 Timothy 1:9; 1 Timothy 2:1; 1 Timothy 2:4; 1 Timothy 2:5; 1 Timothy 2:8; 1 Timothy 3 General Notes; 1 Timothy 3:1; 1 Timothy 4:6; 1 Timothy 4:10; 1 Timothy 5:8; 1 Timothy 5:18; 1 Timothy 5:24; 1 Timothy 6:2; 1 Timothy 6:4; 1 Timothy 6:5; 1 Timothy 6:9; 1 Timothy 6:16

When to Keep Information Implicit

Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

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This page answers the question: *When should I not make implicit information explicit?*

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

Assumed Knowledge and Implicit Information (UTA PDF)
Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

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Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

Examples From the Bible

> From the eater came forth food; and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

> Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." They reasoned among themselves saying, "It is because we did not take bread." (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus' disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word "yeast" here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

> "How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees." Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

Examples of Translation Strategies Applied

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

"

Referenced in: 1 Timothy 4:1; 1 Timothy 4:5; 1 Timothy 4:6; 1 Timothy 4:11; 1 Timothy 4:15; 1 Timothy 5:23; 1 Timothy 6:2; 1 Timothy 6:11; 1 Timothy 6:14

unfoldingWord® Translation Words

Version 80

deacon

Definition:

A deacon is a person who serves in the local church, helping fellow believers with practical needs, such as food or money.

- The word "deacon" is taken directly from a Greek word meaning "servant" or "minister."
- From the time of the early Christians, being a deacon has been a well-defined role and ministry in the Church body.
- For example, in the New Testament, deacons would make sure that whatever money or food that the believers shared would be distributed fairly to the widows among them.
- The term "deacon" could also be translated as "church minister" or "church worker" or "church servant," or some other phrase that shows that the person has been formally appointed to do specific tasks that benefit the local Christian community.

(See also: minister, servant)

Bible References:

- 1 Timothy 3:10
- 1 Timothy 3:13
- Philippians 1:1

Word Data:

- Strong's: G12490

"

Referenced in: Introduction to 1 Timothy

faith

Definition:

In general, the term "faith" refers to a belief, trust or confidence in someone or something.

- To "have faith" in someone is to believe that what he says and does is true and trustworthy.
- To "have faith in Jesus" means to believe all of God's teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes "faith" refers generally to all the teachings about Jesus, as in the expression "the truths of the faith."
- In contexts such as "keep the faith" or "abandon the faith," the term "faith" refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, "faith" can be translated as "belief" or "conviction" or "confidence" or "trust."
- For some languages these terms will be translated using forms of the verb "believe." (See: abstractnouns)
- The expression "keep the faith" could be translated by "keep believing in Jesus" or "continue to believe in Jesus."
- The sentence "they must keep hold of the deep truths of the faith" could be translated by "they must keep believing all the true things about Jesus that they have been taught."
- The expression "my true son in the faith" could be translated by something like "who is like a son to me because I taught him to believe in Jesus" or "my true spiritual son, who believes in Jesus."

(See also: believe, faithful)

Bible References:

- 2 Timothy 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- **5:6** When Isaac was a young man, God tested Abraham's **faith** by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- **31:7** Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- **32:16** Jesus said to her, "Your **faith** has healed you. Go in peace."
- **38:9** Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail."

Word Data:

- Strong's: H0529, H0530, G16800, G36400, G41020, G60660

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Referenced in: Introduction to 1 Timothy

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

The kind of love that comes from God is focused on the good of others even when it doesn't benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.

- Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
- When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
- In the ULT, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

Another word in the New Testament refers to brotherly love, or love for a friend or family member.

- This term refers to natural human love between friends or relatives.
- The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.

The word "love" can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means "like very much" or "care for" or "have strong affection for."
- In contexts where the word "love" is used to express a strong preference for something, this could be translated by "strongly prefer" or "like very much" or "greatly desire."
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express "love" as an action. So for example, they might translate "love is patient, love is kind" as, "when a person loves someone, he is patient with him and kind to him."

(See also: covenant, death, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2

• John 3:16
• Matthew 10:37
• Nehemiah 9:32-34
• Philippians 1:9
• Song of Songs 1:2

Examples from the Bible stories:

- **27:2** The law expert replied that God's law says, "**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself."
- **33:8** "The thorny ground is a person who hears God's word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God."
- **36:5** As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, "This is my Son whom I **love**."
- **39:10** "Everyone who **loves** the truth listens to me."
- **47:1** She (Lydia) **loved** and worshiped God.
- **48:1** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- **49:3** He (Jesus) taught that you need to **love** other people the same way you love yourself.
- **49:4** He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- **49:7** Jesus taught that God **loves** sinners very much.
- **49:9** But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- **49:13** God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

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Referenced in: Introduction to 1 Timothy

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