

unfoldingWord® Translation Notes

v90

Philippians

unfoldingWord® Translation Notes

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suffer, suffering 362
tongue, language 363
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tribe, tribal, tribesmen 365
tribulation, distress, distresses, trouble 365
trouble, disturb, stir up, distress, hardship, calamity 365
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unfoldingWord® Translation Notes - Philippians

Philippians Introduction

Introduction to Philippians

Part 1: General Introduction

Outline of Philippians

1. Greeting, thanksgiving and prayer (1:1–11)
2. Paul’s report on his ministry (1:12–26)
3. Instructions
    - To be steadfast (1:27–30)
    - To be united (2:1–2)
    - To be humble (2:3–11)
    - To work out our salvation with God working in you (2:12–13)
    - To be innocent, and shining as light (2:14–18)
4. Timothy and Epaphroditus (2:19–30)
5. Warning about false teachers (3:1–4:1)
6. Personal instruction (4:2–5)
7. Rejoice and do not be anxious (4:4–6)
8. Final remarks
    - Values (4:8–9)
    - Contentment (4:10–20)
    - Final Greetings (4:21–23)

Who wrote the book of Philippians?

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

Paul wrote this letter while in prison in Rome.

What is the book of Philippians about?

Paul wrote this letter to the believers in Philippi, a city in Macedonia. He wrote it to thank the Philippians for the gift they had sent him. He wanted to tell them how he was doing in prison and to encourage them to rejoice, even if they were suffering. He also wrote to them about a man named Epaphroditus, the one who brought the gift to Paul. While visiting Paul, Epaphroditus became ill, so Paul decided to send him back to Philippi. Paul encouraged the believers in Philippi to welcome him and to be kind to Epaphroditus when he returned.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "Philippians." Or they may choose a clearer title, such as "Paul's Letter to the Church in Philippi," or "A Letter to the Christians in Philippi." (See: How to Translate Names)

Part 2: Important Religious and Cultural Concepts

What was the city of Philippi like?

Philip, the father of Alexander the Great, founded Philippi in the region of Macedonia. This meant that the citizens of Philippi were also considered citizens of Rome. The people of Philippi were proud of being citizens of Rome. But Paul tells the believers that it is much more important that they are citizens of heaven (3:20).

Part 3: Important Translation Issues

Singular and plural "you"

In this book, the word "I" refers to Paul. The words "you" and "your" always refer to the believers in Philippi, except for one time in 4:3. (See: Forms of You)

Who were the "enemies of the cross of Christ" (3:18) in this letter?

The "enemies of the cross of Christ" were probably people who called themselves believers, but they did not obey God's commands. They thought that freedom in Christ meant that believers could do whatever they desired, and God would not punish them (3:19).

Why were the words "joy" and "rejoice" frequently used in this letter?

Paul was in prison when he wrote this letter (1:7). Even though he suffered, Paul said many times that he was joyful because God had been kind to him through Jesus Christ. He wanted to encourage his readers to have the same trust in Jesus Christ.

What does Paul mean by the expressions “in Christ,” or “in the Lord,” etc.?

These kinds of expressions occur in 1:1, 8, 13, 14, 26, 27; 2:1, 5, 19, 24, 29; 3:1, 3, 9, 14; 4:1, 2, 4, 7, 10, 13, 19, 21. Paul meant to express the idea of a very close union with Christ and the believers. See the introduction to the book of Romans for more details about this kind of expression.

What are the major issues in the text of the book of Philippians?

Some versions have “Amen” at the end of the final verse in the letter (4:23). The ULT, UST, and some modern versions include it, but many other versions do not. (See: Textual Variants)

Philippians 1

Philippians 1 Introduction

Philippians 1 Chapter Introduction

Structure and Formatting

Paul follows the normal practice of the time by beginning the letter with a statement of the names of the senders and the recipients. In that culture, the sender would then offer a good wish for the recipients. Paul does this in the form of a Christian blessing.

Religious and Cultural Concepts in This Chapter

The day of Christ

This refers to the day when Christ returns. Paul often connected the return of Christ with motivating godly living. (See: godly, godliness, ungodly, godless, ungodliness, godlessness)

Translation Issues in This Chapter

Paradox

A paradox is a true statement that appears to describe something impossible. This statement in verse 21 is a paradox: “to die is gain.” In verse 23 Paul explains why this is true. (Philippians 1:21)

Philippians 1:1

ULT	UST
Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus being in Philippi, with the overseers and deacons.	*{I,} Paul, {am writing this letter} to all of God's people who are joined to the Messiah Jesus in {the city of} Philippi. Timothy is with me. We are servants of the Messiah Jesus. {We especially write this letter} for the leaders of the believers and for those who assist {them}.*

ULT in Christ Jesus
UST are joined to the Messiah Jesus
(ἐν Χριστῷ Ἰησοῦ)

The phrase **in Christ Jesus** and similar expressions are metaphors that frequently occur in the New Testament letters. They express the strongest kind of relationship possible between Christ and those who believe in him, picturing believers as being surrounded by Christ. Alternate translation: [in close relationship to Christ Jesus] or [in union with Christ Jesus]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Paul	I,} Paul
Timothy	Timothy is with me
servants	We are servants
of Christ	of the Messiah
of Christ Jesus	of the Messiah Jesus
to & the saints	God's people who
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	are joined to the Messiah Jesus
Philippi	the city of} Philippi
the overseers	We especially write this letter} for the leaders of the believers
deacons	for those who assist {them

Philippians 1:2

ULT	UST
Grace to you and peace from God our Father and the Lord Jesus Christ.	*May God our Father and our Lord Jesus the Messiah {continue to} be kind to you and {make you} peaceful.*

ULT Grace to you and peace
UST continue to} be kind to you and {make you} peaceful
(χάρις ὑμῖν καὶ εἰρήνη)

This is a greeting and blessing that Paul often uses in the beginning of his letters. Use a form in your language that makes it clear that this is a greeting and blessing. Alternate translation: [may you experience kindness, mercy, and peace within you] or [I pray that you will have grace, mercy, and peace]

Support Reference: Blessings

ULT to you
UST to you
(ὑμῖν)

Here, **you** refers to the Philippian Christians and is plural in form in the original language in which Paul wrote. Throughout this letter, with one exception, the words “you” and “your” are plural and refer to the Philippian Christians. If your language uses different forms to show when “you” and “your” refer to one person and when they refer to more than one person, use the plural form that would be appropriate in your language in this occurrence and all other occurrences of “you” and “your” in this letter, except for in 4:3. A note will discuss the one exception in 4:3.

Support Reference: Forms of ‘You’ — Singular

ULT our Father
UST our Father
(Πατρὸς ἡμῶν)

If your language has different forms for including or excluding the hearers, use the inclusive form for **our** here and throughout the letter.

Support Reference: Exclusive and Inclusive ‘We’

TRANSLATION WORDS

ULT	UST
Grace	continue to} be kind
peace	make you} peaceful
God & Father	May God our Father
the Lord	our Lord
Jesus	Jesus
Christ	the Messiah

Philippians 1:3

ULT	UST
I thank my God in all my remembrance of you,	*Every time I think about you, I thank my God whom I worship {because of you}.*

ULT **in all my remembrance of you**
UST Every time I think about you & because of you
(ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν)

Here, **in all my remembrance of you** could refer to: (1) each time that Paul thought about the Philippian believers. Alternate translation: [each time that I think about you]; (2) each time that Paul prayed for the Philippian believers. Alternate translation: [every time that I pray for you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **my God**
UST my God
(τῷ Θεῷ μου)

Use of the words **my God** does not mean that God belongs to Paul, but that Paul belongs to God. That is, God is the one whom Paul worships exclusively. Alternate translation: [the one who is God to me]

Support Reference: Possession

ULT **of you**
UST about you & because of you
(ὑμῶν)

See how you translated the word **you** in 1:2. In this letter, every use of the words **you** and **your** is plural and refers to the Philippian believers, except for one use in 4:3, which has a note to discuss it.

Support Reference: Forms of 'You' — Singular

TRANSLATION WORDS

ULT	UST
God	my God

Philippians 1:5

ULT	UST
because of your fellowship in the gospel from the first day until now;	*{The reason I pray joyfully is} because you have partnered with me in telling people the good news from the time you first believed {it} and you continue to partner with me now.*

ULT **because of your fellowship in the gospel from the first day until now**
UST The reason I pray joyfully is} because you have partnered with me in telling people the good news from the time you first believed {it} and you continue to partner with me now
(ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν)

Here, **because** could refer to: (1) the reason that Paul gives thanks to God. Alternate translation: [I give thanks to God because of your partnership in the gospel from the first day until now]; (2) the reason for Paul's joy.

Support Reference: Connect — Reason-and-Result Relationship

ULT **your**
UST you
(ὑμῶν)

The word **your** is plural and refers to the Philippian Christians. In this letter, with one exception, the words "you" and "your" are always plural and always refer to the Philippian Christians. If your language uses different forms to show when "you" and "your" refer to one person and when they refer to more than one person, use the plural form that would be appropriate in your language in this occurrence and all other occurrences of "you" and "your" in this letter, except for in 4:3. A note will discuss the one exception in 4:3.

Support Reference: Forms of 'You' — Singular

ULT **your fellowship in the gospel**
UST you have partnered with me in telling people the good news
(τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον)

Here, **your fellowship in the gospel** refers to the Philippians' partnering with Paul in the various things involved in spreading the good news about Jesus. This includes gifts of money that they sent to Paul (See: 4:15–18). You could include this information if that would be helpful to your readers. Alternate translation: [your participation with me in advancing the gospel] or [your partnership with me in working to spread the good news about Jesus]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **from the first day**
> UST from the time you first believed {it
> (ἀπὸ τῆς πρώτης ἡμέρας)

The phrase **from the first day** refers to the time at which the Philippian believers first believed the gospel that Paul preached to them. This may also have been the first day that Paul preached in Philippi. Alternate translation: [from the time you first heard and believed the gospel that I preached]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **until now**
> UST and you continue to partner with me now
> (ἄχρι τοῦ νῦν)

The phrase **until now** does not mean that the Philippian believers have now stopped partnering with Paul. Rather, it means that they are still partnering with Paul. Alternate translation: [that we are still sharing now]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
fellowship	have partnered with me
gospel	the good news
day	time

Philippians 1:6

ULT	UST
having become confident about this very thing, that the one having begun a good work in you will perfect {it} until the day of Jesus Christ;	*God started his good work within you {when you first believed in him}, and I am confident that he will continue that work until Jesus the Messiah returns.*

ULT **having become confident about this very thing**
UST I am confident
(πεποιθὼς αὐτὸ τοῦτο)

The phrase **having been persuaded** indicates a reason that Paul thanks God. If it would be clearer in your language, you could state that explicitly. Alternate translation: [I thank God because I am confident of this very thing]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one having begun a good work in you will perfect {it**
UST God started his good work within you {when you first believed in him}, and & he will continue that work
(ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν, ἐπιτελέσει)

Here, **the one** refers to God. If it would be clearer in your language, you could state that explicitly. Alternate translation: [that God, having begun a good work in you, will perfect it]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that the one having begun a good work in you**
UST God started his good work within you {when you first believed in him}, and & that
(ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν)

The phrase **a good work in you** refers to both the initial conversion of the Philippian Christians and to God's ongoing work in their lives through the Holy Spirit. If it would be clearer in your language, you could state that explicitly. Alternate translation: [that God, having begun his good work in you through your conversion and continuing it through the work of the Holy Spirit]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you**
UST you {when you first believed in him}, and
(ὑμῖν)

See how you translated the word **you** in Philippians 1:2.

Support Reference: Forms of 'You' — Singular

> ULT **will perfect {it**
> UST he will continue that work
> (ἐπιτελέσει)

Here, **will perfect {it}** means that God would bring to completion the work which he began in the lives of the Philippian believers at their conversion and which he was continuing to do. If it would be clearer in your language, you could express this explicitly.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the day of Jesus Christ**
> UST Jesus the Messiah returns
> (ἡμέρας Χριστοῦ Ἰησοῦ)

The phrase **the day of Jesus Christ** refers to the time in the future when Jesus Christ will return to judge the world and save those who believe in him. If it would be clearer in your language, you could state that explicitly. Alternate translation: [the time when Jesus Christ returns]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
good	good
Christ	the Messiah
of Jesus	Jesus
the day of Jesus Christ	Jesus the Messiah returns

Philippians 1:7

ULT	UST
just as it is right for me to think this {way} about all of you because, I have you in my heart, all of you being partakers with me of grace both in my chains and in my defense and confirmation of the gospel.	*I love you all greatly, so it is right for me to think about you in this way. God has kindly blessed us to share together {in this work}, both {as I endure} being a prisoner and also as I explain to people why the good news {about Jesus} is true.*

ULT **I have you in my heart**
UST I love & greatly & you
(τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς)

The phrase, **I have you in my heart** is an idiom which expresses strong affection. If you have an equivalent expression which adequately communicates the meaning, you may use it here. If not, you could state this using plain language. Alternate translation: [I love you very much]

Support Reference: Idiom

ULT **being partakers with me of grace**
UST in & God has kindly blessed us to share together & this work
(συνκοινωνούς μου τῆς χάριτος & ὄντας)

Alternate translation: [sharing in grace with me]

ULT **of grace**
UST in & God has kindly blessed us to share together & this work
(τῆς χάριτος)

Here, **grace** refers to the way that God kindly gives us good things that we do not deserve. If it would be clearer in your language, you could express the idea behind the abstract noun **grace** with a verb or adjective. In this context, Paul considers both his imprisonment and his ministry of defending and confirming the gospel to be gifts from God. Alternate translation: [of God's gracious gift] or [in experiencing how kind God is]

Support Reference: Abstract Nouns

ULT **my chains**
UST both {as I endure} being a prisoner
(τοῖς δεσμοῖς μου)

Paul refers to his imprisonment in Rome by using the phrase **my chains**. Paul was chained to a guard and the Philippian Christians would have understood that Paul was referring to his imprisonment when he used the phrase **my chains** because of the close association between **chains** and being in prison. If this association is not clear in your language, you could use an equivalent expression or use plain language. Alternate translation: [my imprisonment]

Support Reference: Metonymy

> ULT **and in my defense and confirmation of the gospel**
> UST in & and also as I explain to people why the good news {about Jesus} is true
> (καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου)

The words translated **defense** and **confirmation** could be used to refer to defending and confirming in a court of law the truth of something against which a charge was made. These two words mean very similar things. The repetition is used to emphasize that this is hard work. If your language has one word for these ideas, use that here and add emphasis another way. If there is a word or phrase that could be used with this legal sense but could also be used in the context of defending the gospel, consider using it here. Alternate translation: [and as I contend for the truth of the gospel] or [and as I labor to show people that the gospel is true]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
right	right
chains	both {as I endure} being a prisoner
of the gospel	the good news {about Jesus} is true
of grace	in & God has kindly blessed us to share together & this work

Philippians 1:8

ULT	UST
For God {is} my witness, how I long for all of you with the inner parts of Christ Jesus.	*I desire very much to be with you all, and I love you all in the same way as Jesus the Messiah loves you. God knows that this is true.*

> ULT **with the inner parts of Christ Jesus**
> UST in the same way as Jesus the Messiah loves you
> (ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ)

The Greek word translated as **inner parts** is a term which refers to body organs, particularly to the intestines, liver, lungs, and heart. Paul is using **inner parts** to refer to love or affection. You can use the body part that represents the seat of affection in your language, or translate the plain meaning. Alternate translation: [with the heart of Christ Jesus] or [with the affection of Christ Jesus]

Support Reference: Idiom

> ULT **with the inner parts of Christ Jesus**
> UST in the same way as Jesus the Messiah loves you
> (ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ)

Here, **the inner parts of Christ Jesus** could mean: (1) the same kind of love as Christ Jesus gives to people. (2) love that originates with Christ Jesus. Alternate translation: [with love that comes from Christ Jesus]

Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
is & witness	knows that this is true
God	God
of Christ	the Messiah
of Christ Jesus	Jesus the Messiah

Philippians 1:9

ULT	UST
And I pray this: that your love would abound still more and more in knowledge and all understanding	*I pray that God will enable you to love {God and others} in a way that continues to increase. As you increasingly love others, I pray that God will also help you to know {him} better and to understand {how to love others} in all situations.*

ULT that your love would abound still more and more
UST that God will enable you to love {God and others} in a way that continues to increase
(ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ)

If it would be clearer in your language, you could express the idea behind the abstract noun **love** with the verb form. Alternate translation: [that you will be able to love others more and more abundantly]

Support Reference: Abstract Nouns

ULT your
UST you
(ὑμῶν)

See how you translated the word **your** in Philippians 1:5.

Support Reference: Forms of 'You' — Singular

ULT in knowledge and all understanding
UST As you increasingly love others, I pray that God will also help you to know {him} better and to understand {how to love others} in all situations
(ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει)

If it would be clearer in your language, you could express the idea behind the abstract nouns **knowledge** and **understanding** with verb phrases. Alternate translation: [and that God will enable you to see the truth about Him and teach you to love wisely]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
I pray	I pray
love	God will enable & to love {God and others
would abound	in a way that continues to increase
knowledge	As you increasingly love others, I pray that God will also help you to know {him} better

Philippians 1:10

ULT	UST
so that you may approve {what} excels, so that you might be pure and blameless until the day of Christ,	*The reason I pray this is so that you will test and choose what is most pleasing {to God} so that then you will be completely free of doing anything wrong when the Messiah returns.*

ULT so that you may approve {what} excels
UST The reason I pray this is so that you will test and choose what is most pleasing {to God
(εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα)

The word **{what}** here refers to that which a person does, and the word **excels** here refers to something that is best, according to God. If it would be clearer in your language, you could state these things explicitly. Alternate translation: [so that you may approve and choose to do what pleases God the most]

Support Reference: Assumed Knowledge and Implicit Information

ULT so that
UST The reason I pray this is so that
(εἰς)

Here, the phrase **so that** shows that what follows this phrase is the desired result of Paul's prayer in verse nine. Consider using a connecting word or phrase that will clearly show that what follows it is the desired result of what Paul prayed in verse nine.

Support Reference: Connect — Reason-and-Result Relationship

ULT pure and blameless
UST completely free of doing anything wrong
(εἰλικρινεῖς καὶ ἀπρόσκοποι)

The words **pure** and **blameless** have very similar meanings. Paul uses these two words together to emphasize the idea of moral purity. If it would be clearer in your language, you could combine these two words and translate them as one idea. Alternate translation: [completely innocent]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
may approve	will test and choose
pure	completely free of doing anything wrong
blameless	completely free of doing anything wrong
of Christ	the Messiah
the day of Christ	the Messiah returns

Philippians 1:11

ULT	UST
being filled with the fruit of righteousness {that is} through Jesus Christ to the glory and praise of God.	*{Instead of doing wrong things,} you will be busy doing the truly good things that Jesus the Messiah enables us to do. These things will cause people to honor and praise God.*

ULT **being filled with the fruit of righteousness {that is**
UST Instead of doing wrong things,} you will be busy doing the truly good things
(πεπληρωμένοι καρπὸν δικαιοσύνης τὸν)

Here, the phrase **being filled with** is a metaphor meaning to be occupied in doing something. The phrase **the fruit of righteousness** is a metaphor which refers to what characterizes a person, namely what a person produces. This metaphor is a comparison between a good tree that produces good fruit and a person who is filled with righteousness and produces good actions as a result. So with these two metaphors, Paul is telling the Philippians to be occupied in doing righteous deeds. If this would be unclear in your language, you could state this plainly. Alternate translation: [filling your lives with the righteous deeds that are] or [habitually doing the good works that are]

Support Reference: Metaphor

ULT **being filled with**
UST Instead of doing wrong things,} you will be busy doing the truly good things
(πεπληρωμένοι)

The phrase **being filled with** is a passive form. If it would be more natural in your language, you could express this with an active form. Alternate translation: [letting God fill you with] or [continually producing]

Support Reference: Active or Passive

ULT **that is} through Jesus Christ**
UST Instead of doing wrong things,} you will be busy doing the truly good things that Jesus the Messiah enables us to do
(τὸν διὰ Ἰησοῦ Χριστοῦ)

Here, the phrase **through Christ Jesus** is a metaphor meaning that Christ Jesus is the one who makes it possible for a person to be righteous and thus to do the things that a righteous person does. Alternate translation: [that Christ Jesus produces in you] or [that Christ Jesus enables you to produce]

Support Reference: Metaphor

> ULT **to the glory and praise of God**
> UST These things will cause people to honor and praise God
> (εἰς δόξαν καὶ ἔπαινον Θεοῦ)

If it would be clearer in your language, you could express the idea behind the abstract nouns **glory** and **praise** with verbs. Alternate translation: [which will cause people to glorify and praise God]

Support Reference: Abstract Nouns

> ULT **to the glory and praise of God**
> UST These things will cause people to honor and praise God
> (εἰς δόξαν καὶ ἔπαινον Θεοῦ)

The words **glory** and **praise** mean very similar things here. They are used together to emphasize how much people will praise God. If you have one word for this in your language, you could use it here and show emphasis another way. Alternate translation: [which will cause people to greatly praise God] or [which will cause people to declare how great God is]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
the fruit	Instead of doing wrong things,} you will be busy doing the truly good things
of righteousness	Instead of doing wrong things,} you will be busy doing the truly good things
Jesus	Jesus
Christ	the Messiah enables us to do
the glory	These things will cause people to honor and praise
praise	These things will cause people to honor and praise
of God	God

Philippians 1:12

ULT	UST
Now I want you to know, brothers, that the things concerning me have really happened for the advancement of the gospel.	*My fellow believers, I want you to know that the things that have happened to me have not hindered people from hearing the good news. Instead, even more people have been able to hear the good news because I am in prison.*

ULT **brothers**
UST My fellow believers
(ἀδελφοί)

Although the term **brothers** is masculine, Paul is using the word here in a spiritual sense to include both men and women who believe in Jesus. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **brothers**
UST My fellow believers
(ἀδελφοί)

Paul is using the term **brothers** here to refer to anyone who is a fellow believer in Jesus. If this is not clear in your language, you could express this plainly. Alternate translation: [my companions who believe in Jesus]

Support Reference: Metaphor

ULT **the things concerning me**
UST the things that have happened to me & because I am in prison
(τὰ κατ’ ἐμὲ)

The phrase **the things concerning me** refers to Paul’s imprisonment. If it would be clearer in your language, you could state this explicitly. Alternate translation: [the things I have suffered because I was put into prison for preaching about Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **have really happened for the advancement of the gospel**
UST have not hindered people from hearing the good news. Instead, even more people have been able to hear the good news
(μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν)

The phrase **advancement of the gospel** refers to an increasing number of people hearing and believing the gospel. Alternate translation: [have actually caused more people to hear the gospel]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
to know	to know
of the gospel	the good news & the good news

Philippians 1:13

ULT	UST
As a result, my chains in Christ became apparent among the whole palace guard and all the others.	*In fact, all the military guards here and many other people now know that I am in prison because I proclaim the good news about the Messiah.*

ULT **As a result**
UST In fact
(ὥστε)

The phrase **As a result** shows that what follows this phrase is the result of Paul's circumstances which he began discussing in verse 12, namely, his imprisonment. Consider using a connecting word or phrase that will clearly show that what follows it is the result of Paul's imprisonment.

Support Reference: Connect — Reason-and-Result Relationship

ULT **my chains**
UST I am in prison
(τοὺς δεσμούς μου)

Paul again refers to his imprisonment in a figurative way by using the phrase **my chains**. See how you translated this phrase in 1:7.

Support Reference: Metonymy

ULT **my chains in Christ**
UST I am in prison because I proclaim the good news about the Messiah
(τοὺς δεσμούς μου & ἐν Χριστῷ)

The phrase **my chains in Christ** means that Paul is imprisoned because of his work for the cause of Christ. If it would be clearer in your language, you could state that explicitly. Alternate translation: [my chains for the sake of Christ] or [my chains because I teach people about Christ] or [my chains for the cause of Christ]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
chains	I am in prison
Christ	I proclaim the good news about the Messiah
in Christ	because I proclaim the good news about the Messiah
palace guard	all the military guards here

Philippians 1:14

ULT	UST
And most of the brothers have become confident in the Lord by my chains to dare more fearlessly to speak the word.	*Also, because the believers {here} have seen what the Lord has done through me in prison, most of them now proclaim the good news about Jesus more courageously and fearlessly {than they did before}.*

ULT **of the brothers**
UST the believers {here
(τῶν ἀδελφῶν)

See how you translated **brothers** in the previous verse 1:12.

Support Reference: When Masculine Words Include Women

ULT **of the brothers**
UST the believers {here
(τῶν ἀδελφῶν)

Paul is using the term **brothers** here to refer to anyone who is a fellow believer in Jesus. If this is not clear in your language, you could express this plainly. Alternate translation: [my companions who believe in Jesus]

Support Reference: Metaphor

ULT **have become confident in the Lord by my chains**
UST because & believers {here} have seen what the Lord has done through me in prison
(ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου)

The phrase **encouraged in the Lord** means that the Philippian Christians had grown in their trust of the Lord because of Paul's imprisonment. Alternate translation: [trust the Lord more because of my chains] or [have received more courage from the Lord as a result of my imprisonment]

Support Reference: Metaphor

ULT **And most of the brothers have become confident in the Lord by my chains**
UST Also, because the believers {here} have seen what the Lord has done through me in prison, most of them
(καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου)

If it would be more natural in your language, you could express this with an active form, and you could state who or what caused the action. Alternate translation: [The Lord has encouraged most of the brothers because of my chains] or [My chains have given most of the brothers more trust in the Lord]

Support Reference: Active or Passive

> ULT **by my chains**
> UST because & have seen what the Lord has done through me in prison
> (τοῖς δεσμοῖς μου)

Paul is referring to his imprisonment by mentioning one part of it: the chains that bound his feet and hands. If this is unclear in your language, you could mention the imprisonment directly. See how you translated the phrase **my chains** in 1:7 and 1:13. Alternate translation: [because of my imprisonment]

Support Reference: Metonymy

> ULT **the word**
> UST the good news about Jesus
> (τὸν λόγον)

Here, **the word** refers to the message from God about Jesus. If it would be clearer in your language, consider stating this explicitly. Alternate translation: [the gospel] or [the good news] or [God's message]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
the Lord	believers {here
in the Lord	believers {here
by & chains	because & have seen what the Lord has done through & in prison
to dare	courageously and fearlessly
word	the good news about Jesus

Philippians 1:15

ULT	UST
Some indeed even proclaim Christ because of envy and strife, but also some because of goodwill,	

Beginning in this verse, and extending to the end of 1:17, Paul uses a poetic device called chiasm that could be confusing in some languages. You may need to reorder certain things in 1:15–17 if it would be more natural in your language. See the UST.

Support Reference: Poetry

ULT **Some indeed even proclaim Christ**
UST QUOTE_NOT_FOUND: τινὲς μὲν καὶ & τὸν Χριστὸν κηρύσσουσιν
(τινὲς μὲν καὶ & τὸν Χριστὸν κηρύσσουσιν)

Alternate translation: [Some people are preaching the good news about Jesus]

ULT **because of envy and strife**
UST QUOTE_NOT_FOUND: διὰ φθόνον καὶ ἔριν
(διὰ φθόνον καὶ ἔριν)

If it would be clearer in your language, you could express the idea behind the abstract nouns **envy** and **strife** by using them in a verbal phrase. Alternate translation: [because they are envious and seek their own evil purposes]

Support Reference: Abstract Nouns

ULT **goodwill**
UST QUOTE_NOT_FOUND: εὐδοκίαν
(εὐδοκίαν)

If it would be clearer in your language, you could express the idea behind the abstract noun **goodwill** by using it in a verbal phrase. Alternate translation: [their desire that others would know Jesus Christ]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
envy	QUOTE_NOT_FOUND: φθόνον
strife	QUOTE_NOT_FOUND: ἔριν
goodwill	QUOTE_NOT_FOUND: εὐδοκίαν
Christ	QUOTE_NOT_FOUND: τὸν Χριστὸν
proclaim	QUOTE_NOT_FOUND: κηρύσσουσιν

Philippians 1:16

ULT	UST
the ones indeed from love having understood that I am appointed for the defense of the gospel,	

ULT **from love**
UST QUOTE_NOT_FOUND: ἐξ ἀγάπης
(ἐξ ἀγάπης)

The object of the word **love** is not specified. You can leave the object of **love** unspecified or, if it is needed in your language, you may specify the object of **love**. Here, the word **love** could refer to: (1) love for Paul. Alternate translation: [because of their love for me]; (2) love for Christ. Alternate translation: [The ones who proclaim the good news because they love Christ]; (3) love for multiple objects, such as Paul and Christ and those who have not yet heard or believed in the gospel. Alternate translation: [The ones who proclaim the good news because of their love for me, and Jesus, and those who do not believe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I am appointed**
UST QUOTE_NOT_FOUND: κεῖμαι
(κεῖμαι)

You could state the phrase **I am appointed** in active form. Alternate translation: [God appointed me]

Support Reference: Active or Passive

ULT **for the defense of the gospel**
UST QUOTE_NOT_FOUND: εἰς ἀπολογίαν τοῦ εὐαγγελίου
(εἰς ἀπολογίαν τοῦ εὐαγγελίου)

Paul is speaking of the gospel as though it were a place or person that could be attacked. If this is confusing in your language, you can use plain language. See how you translated “defense and confirmation of the gospel” in 1:7. Alternate translation: [to prove that the message about Jesus is true]

Support Reference: Metaphor

ULT **I am appointed for the defense of the gospel**
UST QUOTE_NOT_FOUND: εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι
(εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι)

The phrase **I am appointed** could refer to: (1) God appointing Paul’s current situation of being in prison. Alternate translation: [I am assigned to be here for the defense of the gospel]; (2) God appointing Paul to the ministry of defending the gospel. Alternate translation: [God has delegated me to the ministry of publicly defending the truth of the good news]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT the defense of the gospel**
> **UST** QUOTE_NOT_FOUND: ἀπολογίαν τοῦ εὐαγγελίου
> (ἀπολογίαν τοῦ εὐαγγελίου)

See how you translated the phrase “defense and confirmation of the gospel” in 1:7.

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
love	QUOTE_NOT_FOUND: ἀγάπης
having understood	QUOTE_NOT_FOUND: εἰδότες
of the gospel	QUOTE_NOT_FOUND: τοῦ εὐαγγελίου
I am appointed	QUOTE_NOT_FOUND: κεῖμαι

Philippians 1:17

ULT	UST
but the ones from selfish ambition proclaim Christ not sincerely, supposing to raise up trouble in my chains.	

ULT but the ones from selfish ambition proclaim Christ
UST the Messiah & and because they love {me and others & they are proclaiming the good news about the Messiah. They do it only because they want to promote themselves
(οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν)

If it would be clearer in your language, you could express the idea behind the abstract noun **ambition** with a verbal phrase. Alternate translation: [but they proclaim Christ only to make themselves seem important]

Support Reference: Abstract Nouns

ULT not sincerely
UST But some are not honest about why
(οὐχ ἁγνῶς)

Alternate translation: [with wrong motives] or [from wrong motives]

ULT in my chains
UST I & in prison
(τοῖς δεσμοῖς μου)

Paul is referring to his imprisonment by mentioning one part of it: the chains that bound his feet and hands. If this is unclear in your language, you could mention the imprisonment directly. See how you translated the phrase **my chains** in 1:7 and 1:13. Alternate translation: [because of my imprisonment]

Support Reference: Metonymy

ULT supposing to raise up trouble in my chains
UST They think that I will suffer even more in prison as they become famous for proclaiming the good news
(οἰόμενοι θλῖψιν ἐγείρειν τοῖς δεσμοῖς μου)

If it would be clearer in your language, you could state how the selfish preachers suppose that they are causing trouble to Paul. You could also start a new sentence here. Alternate translation: [They hope to cause me trouble in my imprisonment by their preaching]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Christ	the Messiah & the Messiah
proclaim	they are proclaiming the good news about
trouble	will suffer even more & as they become famous for proclaiming the good news
in & chains	in prison

Philippians 1:18

ULT	UST
What then? Only that in every way —whether in pretext or in truth— Christ is proclaimed, and in this I rejoice. Yes, and I will rejoice,	*But what they want to do to me is not important! The important thing is that people are proclaiming {the good news about} the Messiah, either for good reasons or for bad reasons. So I am rejoicing that people are spreading the message about the Messiah! And I will continue to rejoice in that!*

ULT **What then**
UST But what they want to do to me is not important
(τί γάρ)

The phrase **What then?** is a rhetorical question. If using a rhetorical question would be confusing in your language, consider expressing the meaning of this rhetorical question by changing it into a statement. Alternate translation: [But that does not matter!]

Support Reference: Rhetorical Question

ULT **What then**
UST But what they want to do to me is not important
(τί γάρ)

In the rhetorical question **What then?**, Paul leaves out some words that might be necessary in some languages. If you want to use a rhetorical question here, you may want to add the words which are implied but not stated. This could be done in two ways: (1) as a rhetorical question which expects a negative answer. Alternate translation: [What does it matter what their motives are?] or [So what difference does it make?]; (2) as a phrase that focuses on the result. Alternate translation: [What then is the result of this?]

Support Reference: Ellipsis

ULT **Christ is proclaimed**
UST The important thing is that people are proclaiming {the good news about} the Messiah & people are spreading the & about the Messiah
(Χριστὸς καταγγέλλεται)

You can express the meaning of the passive form **is proclaimed** with an active form. Alternate translation: [we all proclaim Christ]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
Christ	about} the Messiah & about the Messiah
is proclaimed	The important thing is that people are proclaiming {the good news & people are spreading the
I rejoice	So I am rejoicing that
I will rejoice	I will continue to rejoice

Philippians 1:19

ULT	UST
for I know that this will result to me in deliverance through your prayers and the provision of the Spirit of Jesus Christ,	*{I will rejoice} because I know how this situation will turn out: that God will deliver me {from prison}. He will do this because you are praying for me and because the Spirit of Jesus the Messiah is helping me.*

ULT **this**
UST God will deliver me {from prison
(τοῦτό)

Here, the word **this** refers to Paul's current situation of being in prison and the things that accompanied it. You could include this information if that would be helpful to your readers. Alternate translation: [my imprisonment] or [my current condition in prison]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for I know that this will result to me in deliverance**
UST I will rejoice} because I know how this situation will turn out: that God will deliver me {from prison
(οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν)

If it would be clearer in your language, you could express the meaning behind the abstract noun **deliverance** by using a verbal phrase. You could also say who does the action, if necessary. Alternate translation: [for I know that this will result in God delivering me]

Support Reference: Abstract Nouns

ULT **the provision of the Spirit of Jesus Christ**
UST the Spirit of Jesus the Messiah is helping me
(ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ)

If it would be clearer in your language, you could express the meaning behind the abstract noun **provision** by using a verbal phrase. You could also say who does the action, if necessary. Alternate translation: [by God providing to me the Spirit of Jesus Christ]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
I know	I will rejoice & I know how this situation will turn out
deliverance	God will deliver me {from prison
prayers	you are praying for me
of Jesus	of Jesus
Christ	the Messiah
of the Spirit of Jesus Christ	the Spirit of Jesus the Messiah

Philippians 1:20

ULT	UST
according to my eager expectation and hope that I will in nothing be ashamed, but in everything have boldness, and that now, as always, Christ will be exalted in my body, whether through life or through death.	*{I know that this will happen, because} I very confidently expect that I will continue to faithfully honor the Messiah. {I expect and desire that} I will boldly honor the Messiah by my actions now and always, whether by the way I live or by the way I die.*

ULT **eager expectation and hope**
UST very confidently expect
(τὴν ἀποκαραδοκίαν καὶ ἐλπίδα)

Both **eager expectation** and **hope** have similar meanings and together express a single idea. Paul uses these two words together to emphasize the strength of his expectation. If you have a single word or phrase in your language which expresses the meaning of these two words, consider using that to express the strength of the hope in another way. Alternate translation: [sincere expectation] or [sure hope]

Support Reference: Doublet

ULT **according to my eager expectation and hope**
UST I know that this will happen, because} I very confidently expect
(κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου)

Both **expectation** and **hope** are abstract nouns. If it would be clearer in your language, you could express them together in a verb phrase. Alternate translation: [because I fully believe]

Support Reference: Abstract Nouns

ULT **in my body**
UST by my actions
(ἐν τῷ σώματί μου)

The phrase **in my body** is used here to mean the activities that Paul does with his body. Paul speaks of his **body** because it was with his earthly body that he would serve God on earth until he died, as he explains in more detail in 1:22–24. Alternate translation: [in everything that I do]

Support Reference: Metonymy

ULT **I will in nothing be ashamed, but**
UST I will continue to faithfully honor the Messiah. {I expect and desire that
(ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ’)

If the double-negative phrase **in nothing be ashamed** would be confusing in your language, you could translate it in a positive way. Alternate translation: [I will always do the right thing and]

Support Reference: Double Negatives

ULT **in everything have boldness**
UST I & boldly
(ἐν πάσῃ παρρησίᾳ)

If it would be clearer in your language, you could express the idea behind the abstract noun **boldness** with a similar adverb. Alternate translation: [always act boldly]

Support Reference: Abstract Nouns

ULT **whether through life or through death**
UST whether by the way I live or by the way I die
(εἴτε διὰ ζωῆς εἴτε διὰ θανάτου)

If it would be clearer in your language, you could express the ideas behind the abstract nouns **life** and **death** with their verbal forms. Alternate translation: [whether I live or I die]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
hope	very confidently expect
I will & be ashamed	I will continue to faithfully honor the Messiah
Christ	the Messiah

Philippians 1:21

ULT	UST
For to me to live {is} Christ, and to die {is} gain.	*As for me, I live to honor the Messiah, and if I die, it will be even better for me.*

ULT is} gain
UST will be even better for me
(κέρδος)

If the abstract noun **gain** would be unclear in your language, you may express the meaning behind this word by using a verb phrase. Alternate translation: [to die is to go to Christ] or [to die would give me more blessing]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
is} Christ	to honor the Messiah
is} gain	will be even better for me

Philippians 1:22

ULT	UST
Now if to live in the flesh, this {is} fruitful labor for me, but I do not know which I will choose.	*But if I continue to live here in my body, I will be able to productively serve the Messiah. So I do not know which I prefer, {to live or to die}.*

ULT **in the flesh**
UST in my body
(ἐν σαρκί)

Paul is using the word **flesh** to refer to his entire body. The phrase **in the flesh** then refers to living as physical beings. If this would be confusing in your language, consider using a different word or phrase that refers to this present physical life. Alternate translation: [on this earth] or [in this world]

Support Reference: Synecdoche

ULT **this {is} fruitful labor for me**
UST my body, I will be able to productively serve the Messiah
(τοῦτό μοι καρπὸς ἔργου)

The word **fruitful** refers to Paul's work producing good results. This is a metaphor in which Paul's anticipated productive work is compared to a plant or tree which produces good fruit. Alternate translation: [this will mean effectively serving God] or [this will mean productively working for the advancement of the gospel]

Support Reference: Metaphor

ULT **this {is} fruitful labor for me**
UST my body, I will be able to productively serve the Messiah
(τοῦτό μοι καρπὸς ἔργου)

If the an abstract noun **labor** would be unclear in your language, you may express the meaning behind this word by using a verb phrase. Alternate translation: [I will accomplish something important]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
fruitful	will be able to productively serve the Messiah
labor	will be able to productively serve the Messiah
I will choose	I prefer
I do & know	I do & know

Philippians 1:23

ULT	UST
But I am hard pressed between the two, having the desire to depart and to be with Christ, for {that is} very much better,	*It is difficult for me to choose which I prefer, {living or dying}. I long to leave {this world} and go to be with the Messiah, because to be with the Messiah is very much better {than being here},*

ULT **But I am hard pressed between the two**
UST It is difficult for me to choose which I prefer, {living or dying
(συνέχομαι δὲ ἐκ τῶν δύο)

The phrase **I am hard pressed between the two** is a metaphor. Paul speaks as if he were experiencing literal pressure from two opposite sides at the same time. Paul uses this figurative expression to show his difficulty in deciding which decision is best, if given the option between living or dying. If this would be confusing in your language, you could translate this phrase using a metaphor that would make sense in your language, or you could choose to use plain language to express it. Alternate translation: [both options have their advantages, so the decision is not an easy one for me]

Support Reference: Metaphor

ULT **I am hard pressed**
UST It is difficult for me to choose
(συνέχομαι)

The phrase **I am hard pressed** is in passive form. If this would be confusing in your language, you could express the meaning behind this phrase by using a verb phrase that is in the active voice. Alternate translation: [It is not easy for me to decide]

Support Reference: Active or Passive

ULT **the two**
UST which I prefer, {living or dying
(τῶν δύο)

The phrase **the two** refers to the two options regarding what decision is best. The choice of continuing to live on earth and serve Christ or its alternative, the choice of leaving earth to be with Christ. If the phrase **the two** would be confusing in your language, consider stating this explicitly. Alternate translation: [these two options] or [these two choices]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having the desire**
> UST I long
> (τὴν ἐπιθυμίαν ἔχων)

If the word abstract noun **desire** would be unclear in your language, you could express the meaning of this word by using the verbal form. Alternate translation: [yearning] or [preferring]

Support Reference: Abstract Nouns

> ULT **to depart**
> UST to leave {this world & go
> (εἰς τὸ ἀναλῦσαι)

Paul is referring to his death with the phrase **to depart**. Instead of focusing on the unpleasantness of death, Paul is using the word **depart** to focus on the positive result of his death, namely, that his physical death will result in his being with Christ. If it would be clearer in your language, you could use a different euphemism or express this plainly. Alternate translation: [to leave this life] or [to depart from this earth] or [to die]

Support Reference: Euphemism

TRANSLATION WORDS

ULT	UST
I am hard pressed	It is difficult for me to choose
Christ	the Messiah & the Messiah

Philippians 1:24

ULT	UST
but to remain in the flesh {is} more necessary for your sake.	*but I need to remain alive here on earth in order to continue to help you.*

ULT **but to remain in the flesh**
UST but & to remain alive here on earth
(τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ)

The phrase **but remain in the flesh** means to remain alive in one's body on earth. See how you translated **flesh** in 1:22. If this would be unclear in your language, consider stating this plainly. Alternate translation: [but to continue in the body] or [but to continue to live on this earth]

Support Reference: Synecdoche

ULT **is} more necessary**
UST I need
(ἀναγκαιότερον)

In the phrase **{is} more necessary** Paul leaves out the implied words "than departing" because he knows that his readers will understand them from the context. If this would be unclear in your language, consider supplying these omitted words in your translation. Alternate translation: [rather than departing is more necessary]

Support Reference: Ellipsis

ULT **your**
UST you
(ὑμᾶς)

See how you translated the word **your** in 1:5.

Support Reference: Forms of 'You' — Singular

Philippians 1:25

ULT	UST
And having become confident of this, I know that I will remain and will continue with you all for your progress and joy in the faith	*Since I am convinced of this, I know that I will remain alive with you all in order to help you to be even more joyful as you continue to trust in Jesus.*

ULT **And having become confident of this**
UST Since I am convinced of this
(καὶ τοῦτο πεποιθὼς)

The word **this** refers back to 1:24 where Paul said that he believed it was more necessary that he remain alive on earth so that he could continue helping the Philippian Christians mature in their faith. If this would be unclear in your language, consider further explaining the word **this** in your translation. Alternate translation: [And being sure that it is better for you that I remain] or [And having been convinced that I should remain here on earth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having become confident of this**
UST I am convinced of this
(τοῦτο πεποιθὼς)

If it would be more natural in your language, you could express this with an active form. Alternate translation: [because I am sure of this]

Support Reference: Active or Passive

ULT **I will remain**
UST I will remain alive with
(μενῶ)

Here, the word **remain** refers to remaining alive on earth in one's body in contrast to dying and leaving the earth to be with Christ. See how you translated the word **remain** in 1:24 and make the meaning the same here. Alternate translation: [I will continue living on this earth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I will remain and will continue with**
UST I will remain alive with
(μενῶ καὶ παραμενῶ)

These two words mean very similar things. The first is more general and the second is more specific about remaining with someone. If your language has one word for both of these meanings, you could use that here. Alternate translation: [I will continue with]

Support Reference: Doublet

ULT **you**
UST you
(ὑμῖν)

See how you translated the word **you** in 1:2.

Support Reference: Forms of 'You' — Singular

ULT **for your progress and joy**
UST in order to help you to be even more joyful & you
(εἰς τὴν ὑμῶν προκοπὴν καὶ χαράν)

If it would be clearer in your language, you could express the ideas behind the abstract nouns **progress** and **joy** with verbal phrases. Alternate translation: [so that you will advance and be joyful]

Support Reference: Abstract Nouns

ULT **for your progress and joy**
UST in order to help you to be even more joyful & you
(εἰς τὴν ὑμῶν προκοπὴν καὶ χαράν)

This phrase, **progress and joy**, may be expressing a single idea by using two words connected with **and**. The word **joy** tells how it feels to progress in faith. Alternate translation: [joyful progress]

Support Reference: Hendiadys

ULT **your**
UST you
(ὑμῶν)

See how you translated the word **your** in 1:5.

ULT **in the faith**
UST as & continue to trust in Jesus
(τῆς πίστεως)

If it would be clearer in your language, you could express the idea behind the abstract noun **faith** with a verbal phrase. Alternate translation: [in trusting Jesus]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
I know	I know
joy	to be even more joyful
in the faith	as & continue to trust in Jesus

Philippians 1:26

ULT	UST
so that in me your boasting in Christ Jesus might abound through my coming to you again.	*{I will do this} so that you will praise Jesus the Messiah even more because of me, because I will come and visit you again.*

> ULT **so that**
> UST I will do this} so that
> (ἵνα)

Here, the phrase **so that** indicates that what follows is the purpose of what came before it. The purpose of Paul remaining alive, (1:25), was to increase the Philippian's boasting in Christ. In your translation, use the method your language uses to indicate purpose.

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **boasting in**
> UST you will praise & even more
> (τὸ καύχημα & ἐν)

If it would be clearer in your language, you could express the idea behind the abstract noun **boasting** by expressing its meaning in a verb phrase or in some other way that would be natural in your language. Alternate translation: [glorying in] or [rejoicing in]

Support Reference: Abstract Nouns

> ULT **coming**
> UST I will come and visit
> (τῆς & παρουσίας)

Here the word **coming** describes Paul's travel from the perspective of the Philippians. In your language, it may be more natural to describe his travel from Paul's perspective and use a word such as "going." Here and in verse 27, use the word or phrase that is most natural in your language.

Support Reference: Go and Come

> ULT **through my coming**
> UST because I will come and visit
> (διὰ τῆς ἐμῆς παρουσίας)

Here the word **through** could refer to: (1) the reason the Philippians would greatly boast in Christ. Therefore, the word **through** means "because". Alternate translation: [because of my coming]; (2) the means by which the Philippians would greatly boast in Christ. Therefore, the word **through** means [by]. Alternate translation: [by my coming]

Support Reference: Connect — Reason-and-Result Relationship

TRANSLATION WORDS

ULT	UST
might abound	you will praise & even more
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	you will praise Jesus the Messiah even more

Philippians 1:27

ULT	UST
Only conduct yourselves in a manner worthy of the gospel of Christ so that whether having come and having seen you or whether being absent, I might hear about you, that you stand firm in one spirit, with one soul striving together for the faith of the gospel.	*The important thing is that you act in a way that honors the good news about the Messiah. {Do this} so that people will tell me that you are working hard together in a unified way as you resist those who oppose the message about the Messiah and as you help people to live according to the good news. {You must act in this way} whether or not I visit you again.*

ULT **having come**
UST I visit & again
(ἐλθὼν)

Your language may have a different way of expressing the motion described by the word **come**. Here, the word **come** refers to Paul traveling to where the Philippians live and visiting them. See how you translated the form of this word in the previous verse, 1:26.

Support Reference: Go and Come

ULT **conduct yourselves in a manner worthy of the gospel of Christ**
UST you act in a way that honors the good news about the Messiah
(ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε)

This is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people.

Support Reference: Forms of 'You' — Singular

ULT **you stand firm**
UST in a unified way
(στήκετε)

The phrase **stand firm** is used to mean not changing one's beliefs but, rather, remaining steadfast in what one believes. If this would be unclear in your language, consider using an equivalent expression from your language, or use plain language. Alternate translation: [you be unmoved] or [you remain strong in your faith]

Support Reference: Metaphor

ULT **in one spirit, with one soul**
UST in a unified way
(ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ)

The phrases **in one spirit** and **with one soul** mean essentially the same thing and are used together to emphasize the importance of unity. If it would be clearer in your language, you could translate them together as one expression and express the emphasis in another way. Alternate translation: [unified as one spirit] or [with complete unity]

Support Reference: Doublet

ULT **in one spirit, with one soul**
UST in a unified way
(ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ)

The phrases **in one spirit** and **with one soul** are used to mean “to have unity in one’s primary purposes and beliefs.” Both phrases refer to being in agreement about what matters. If these expressions would be confusing in your language, you may use plain language or use a similar expression from your language. Alternate translation: [with one mind] or [with singleness of purpose] or [in full agreement]

Support Reference: Metaphor

ULT **striving together**
UST are working hard together & as you resist those who oppose
(συναθλοῦντες)

Alternate translation: [cooperating together in the work]

ULT **for the faith of the gospel**
UST the message & the Messiah and as you help people to live according to the good news
(τῇ πίστει τοῦ εὐαγγελίου)

The abstract noun **faith** in the phrase **the faith of the gospel** refers to what believers understand and do as a result of believing the gospel, which is God’s message about Jesus.

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
of the gospel	the good news
of Christ	about the Messiah
spirit	in a unified way
with & soul	in a unified way
for the faith	the message & the Messiah and as you help people to live according to the good news
of the gospel	the message & the Messiah and as you help people to live according to the good news

Philippians 1:28

ULT	UST
And do not be frightened in anything by the ones opposing {you}. This is a sign to them of their destruction, but of your salvation—and this from God.	*Do not let the people who are against you make you afraid by anything {that they do or say}. When they see that you are not afraid of them, they will know that God will destroy them, but he will save you. All of this is from God.*

ULT **the ones opposing {you**
UST the people who are against you
(τῶν ἀντικειμένων)

The phrase **the ones opposing you** refers to the people who were opposing the Philippian Christians and causing them trouble. If this would be unclear in your language, consider stating this plainly. Alternate translation: [the people opposing you] or [the people opposing you because you believe in Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **This is a sign to them**
UST When they see that you are not afraid of them, they will know that
(ἥτις ἐστὶν αὐτοῖς ἔνδειξις)

The word **This** in the phrase **This is a sign to them** refers to the lack of fear because of their faith that the Philippian believers will have when they are opposed.

Support Reference: Pronouns — When to Use Them

ULT **of their destruction**
UST God will destroy them
(ἀπωλείας)

If it would be clearer in your language, you could express the idea behind the abstract noun **destruction** by using a verb form or by expressing it in some other way that would be clear in your language. Alternate translation: [that God will destroy them]

Support Reference: Abstract Nouns

ULT **but of your salvation**
UST but he will save you
(ὑμῶν δὲ σωτηρίας)

If it would be clearer in your language, you could express the idea behind the abstract noun **salvation** by using a verb form of this word or by expressing it in some other way that would be clear in your language. Alternate translation: [while he is saving you]

Support Reference: Abstract Nouns

> **ULT this from God**
> **UST** All of this is from God
> (τοῦτο ἀπὸ Θεοῦ)

The word **this** in the phrase **this from God** could refer to: (1) what comes before it in this verse, both the courage God gives the Philippian Christians and the sign that their courage gives to those opposing them. Alternate translation: [your lack of fear and the evidence it gives is all from God]; (2) the sign given to those who oppose the Philippian Christians. Alternate translation: [this sign is from God]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
a sign	When they see that you are not afraid of them, they will know that
of & salvation	he will save
God	God

Philippians 1:29

ULT	UST
For it has been freely given to you on behalf of Christ not only to believe in him, but also to suffer on behalf of him,	*God does this for you because he has given you the gift of suffering for the Messiah, along with the gift of believing in him.*

ULT it has been freely given to you
UST you & he has given you the gift & the gift
(ὑμῖν ἐχαρίσθη)

You could express this with an active form, and you could state who did the action. Alternate translation: [God has graciously granted to you]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
of Christ	the Messiah
to believe	of believing in
to suffer	of suffering

Philippians 1:30

ULT	UST
having the same struggle which you saw in me, and now you hear in me.	*You saw how I had to resist the people who opposed me {when I was there in Philippi}. Now you have to resist the people who are opposing you in the same way. As people tell you even now, I am still struggling to resist such people.*

ULT **having the same struggle**
UST You saw how I had to resist the people who opposed me {when I was there in Philippi}. Now you have to resist the people who are opposing you in the same way
(τὸν αὐτὸν ἀγῶνα ἔχοντες)

If the abstract noun **struggle** would be confusing in your language, you could express it with a verb phrase, as the UST does, or by expressing the idea behind this word in some other way that would be clear in your language. Alternate translation: [facing the same strife] or [enduring the same trials]

Support Reference: Abstract Nouns

ULT **having the same struggle which you saw in me**
UST You saw how I had to resist the people who opposed me {when I was there in Philippi}. Now you have to resist the people who are opposing you in the same way
(τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἴδετε ἐν ἐμοὶ)

The word **struggle** is a figurative way of referring to the conflict that Paul and the Philippian believers had with people who opposed them because of their faith. Paul speaks of it here as if it were a military battle or an athletic competition. If this would be unclear in your language, you could state this in plain language. Alternate translation: [as you experience the same opposition from people that you saw that I experienced]

Support Reference: Metaphor

ULT **you saw in me, and now you hear in me**
UST You saw how I had to resist the people who opposed me {when I was there in Philippi}. Now you have to resist the people who are opposing you & As people tell you even now, I am still struggling to resist such people
(εἴδετε ἐν ἐμοὶ, καὶ νῦν ἀκούετε ἐν ἐμοί)

The phrase **in me** occurs twice, both times referring to what Paul is experiencing. If this would be unclear in your language, you could express this in a way that is understandable in your language. Alternate translation: [you saw me experience and now hear that I am experiencing]

Support Reference: Idiom

Philippians 2

Philippians 2 Introduction

Philippians 2 Chapter Introduction

Structure and Formatting

Some translations, like the ULT, set apart the lines of verses 6–11. These verses describe the example of Christ. They teach important truths about the person of Jesus.

Religious and Cultural Concepts in This Chapter

Practical instructions

In this chapter Paul gives many practical instructions to the church in Philippi.

Translation Issues in This Chapter

“If there is any”

This appears as though it is a type of hypothetical statement. However, it is not a hypothetical statement, because it expresses something that is true. The translator may also translate this phrase as “Since there is.”

Philippians 2:1

ULT	UST
Therefore, if {there is} any encouragement in Christ, if any comfort of love, if any fellowship of the Spirit, if any affections and compassions,	*Since the Messiah encourages us, since he comforts us with his love, since the Spirit has produced fellowship {among you}, since {God gives you} affection and compassion {toward one another},*

ULT **Therefore**
UST QUOTE_NOT_FOUND: οὖν
(οὖν)

The word **Therefore** indicates that what follows is the natural result of or conclusion to what preceded it. Use the most natural form in your language to show this relationship.

Support Reference: Connecting Words and Phrases

ULT **if {there is} any encouragement in Christ, if any comfort of love, if any fellowship of the Spirit, if any affections and compassions**
UST Since the Messiah encourages us, since he comforts us with his love, since the Spirit has produced fellowship {among you}, since {God gives you} affection and compassion {toward one another
(εἴ τις & παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί)

The phrase **if {there is} any**, which occurs one time in this verse, and the phrase **if any**, which occurs three times in this verse, appear to be hypothetical statements. However, they are not hypothetical, because they each express things which are true. If it would be clearer in your language, you could express the meaning of these phrases explicitly. Alternate translation: [because of the encouragement which comes from Christ, because there is comfort from his love, because of the fellowship of the Spirit, because you have affections and compassions] or [since Christ has encouraged you, since there is comfort from his love, since there is fellowship in the Spirit, since you have affections and compassions]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **if any comfort of love, if any fellowship of the Spirit, if any affections and compassions**
> UST since he comforts us with his love, since the Spirit has produced fellowship {among you}, since {God gives you} affection and compassion {toward one another
> (εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί)

In the three occurrences of the phrase **if any** in this verse, the missing words, “there is,” are implied and can be supplied in your translation if omitting them would cause confusion. Alternate translation: [if there is any comfort from love, if there is any fellowship of the Spirit, if there are any affections and compassions]

Support Reference: Ellipsis

> ULT **if {there is} any encouragement in Christ**
> UST Since the Messiah encourages us
> (εἴ τις & παράκλησις ἐν Χριστῷ)

If it would be clearer in your language, you could express the idea behind the abstract noun **encouragement** by using a verbal form of this word. Alternate translation: [if Christ encourages you]

Support Reference: Abstract Nouns

> ULT **if {there is} any encouragement in Christ**
> UST Since the Messiah encourages us
> (εἴ τις & παράκλησις ἐν Χριστῷ)

The word **encouragement** could refer to: (1) “encouragement” (2) “exhortation” Alternate translation: [if there is any exhortation in Christ]; (3) both the idea of “encouragement” and “exhortation” at the same time. Alternate translation: [if there is any encouragement and exhortation in Christ]

> ULT **if {there is} any encouragement in Christ**
> UST Since the Messiah encourages us
> (εἴ τις & παράκλησις ἐν Χριστῷ)

The phrase, **encouragement in Christ** probably means the encouragement that Christ gives to believers because they are in union with him. If it would be clearer in your language, you could state that explicitly. Alternate translation: [because of the encouragement which comes from Christ] or [if Christ encourages you] or [because you are encouraged by being in Christ] or [since you are encouraged because of your union with Christ]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **if any comfort of love**
> UST since he comforts us with his love
> (εἴ τι παραμύθιον ἀγάπης)

Here, **love** probably refers to Christ's love for the Philippians. Alternate translation: [if his love has given you any comfort] or [if his love for you has comforted you in any way]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **if any comfort of love**
> UST since he comforts us with his love
> (εἴ τι παραμύθιον ἀγάπης)

If it would be clearer in your language, you could express the ideas behind the abstract nouns **comfort** and **love** by using verbal forms of these words and/or using them in a verbal phrase. Alternate translation: [if Christ's way of loving you has comforted you] or [if being loved by Christ has comforted you]

Support Reference: Abstract Nouns

> ULT **if any comfort of love**
> UST since he comforts us with his love
> (εἴ τι παραμύθιον ἀγάπης)

The phrase **comfort of love** refers to the comfort which the Philippian believers received from Christ's love. If it would be clearer in your language, consider stating this explicitly. Alternate translation: [if you have received any comfort from Christ's love] or [if Christ's love comforts you]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **if any fellowship of the Spirit**
> UST since the Spirit has produced fellowship {among you
> (εἴ τις κοινωνία Πνεύματος)

The phrase **fellowship of the Spirit** could refer to: (1) the Holy Spirit giving the Philippian Christians fellowship with each other. Alternate translation: [if the Spirit has produced any fellowship among you] or [if the Spirit has given you fellowship with each other]; (2) the Philippian Christians' fellowship with the Holy Spirit. Alternate translation: [if you have fellowship with the Spirit]; (3) both the Holy Spirit giving the Philippian Christians fellowship with each other and to their having fellowship with the Holy Spirit. Alternate translation: [if you have any fellowship with the Spirit and the Spirit has produced in you any fellowship with each other]

> **ULT if any fellowship of the Spirit**
> **UST** since the Spirit has produced fellowship {among you
> (εἴ τις κοινωνία Πνεύματος)

If it would be clearer in your language, you could express the idea behind the abstract noun **fellowship** by using it in a verbal phrase. Alternate translation: [if the Spirit has produced any fellowship among you] or [if the Spirit has enabled you to fellowship with each other]

Support Reference: Abstract Nouns

> **ULT if any affections and compassions**
> **UST** since {God gives you} affection and compassion {toward one another
> (εἴ τις σπλάγχνα καὶ οἰκτιρμοί)

If it would be clearer in your language, you could express the idea behind the abstract nouns **affections** and **compassions** by using them in a verbal phrase. Alternate translation: [if you feel any affections and compassions for one another] or [if you have any affection and compassion for each other]

Support Reference: Abstract Nouns

> **ULT if any affections and compassions**
> **UST** since {God gives you} affection and compassion {toward one another
> (εἴ τις σπλάγχνα καὶ οἰκτιρμοί)

The phrase **if any affections and compassions** probably refers to the Philippian believers' affection and compassion toward each other. If it would be clearer in your language, consider stating this explicitly. Alternate translation: [if you have any affection and compassion toward one another]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
encouragement	encourages us
Christ	the Messiah
in Christ	the Messiah
of love	with his love
fellowship	fellowship {among you
of the Spirit	the Spirit has produced
compassions	compassion {toward one another

Philippians 2:2

ULT	UST
fulfill my joy that you might think the same, having the same love, united in soul, thinking the one thing.	*make me completely happy by doing the following things: Agree with one another, love one another, be closely united with one another, be united in your thinking.*

ULT **fulfill my joy**
UST make me completely happy
(πληρώσατέ μου τὴν χαρὰν)

If your language does not use an abstract noun for the idea of **joy**, you can express the idea behind the abstract noun **joy** by using an adjective or verb. Alternate translation: [make me overflow with happiness]

Support Reference: Abstract Nouns

ULT **you might think the same**
UST Agree with one another
(τὸ αὐτὸ φρονῆτε)

Alternate translation: [you think together as one]

ULT **having the same love**
UST love one another
(τὴν αὐτὴν ἀγάπην ἔχοντες)

If your language does not use an abstract noun for the idea of **love**, you can express the idea behind the abstract noun **love** with an adjective or verb. Alternate translation: [love each other]

Support Reference: Abstract Nouns

ULT **united in soul**
UST be closely united with one another
(σύνψυχοι)

Paul's use of the idiom **united in soul** is a figurative way of asking the Philippians to be unified and to agree about what is important. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [be one in spirit] or [be one in heart and will] or [agree about what is important] or [be unified]

Support Reference: Idiom

ULT **thinking the one thing**
UST be united in your thinking
(τὸ ἓν φρονοῦντες)

Alternate translation: [being concerned about the same things]

TRANSLATION WORDS

ULT	UST
fulfill	make & completely
joy	happy
you might think	Agree with one another
love	love one another
united in soul	be closely united with one another
thinking	be united in your thinking

Philippians 2:3

ULT	UST
{Do} nothing according to selfish ambition or according to empty conceit, but with humility considering others better than yourselves,	*Never try to selfishly make yourselves more important than others, and do not think of yourselves as better than others. Instead, be humble, and treat others as more important than yourselves.*

ULT **Do} nothing according to selfish ambition**
UST Never try to selfishly make yourselves more important than others
(μηδὲν κατ᾽ ἐριθείαν)

Alternate translation: [Do not be selfishly ambitious] or [Do not do anything with an attitude of self-importance]

ULT **or according to empty conceit**
UST and do not think of yourselves as better than others
(μηδὲ κατὰ κενοδοξίαν)

Alternate translation: [or with empty pride]

ULT **or according to empty conceit**
UST and do not think of yourselves as better than others
(μηδὲ κατὰ κενοδοξίαν)

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **conceit** by using an adjective or some other way. Alternate translation: [or with prideful motives]

Support Reference: Abstract Nouns

ULT **but with humility considering others better than yourselves**
UST Instead, be humble, and treat others as more important than yourselves
(ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν)

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **humility** by using an adjective or some other way. Alternate translation: [but rather, act in a humble way by considering others more important than yourselves]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
with humility	be humble

Philippians 2:4

ULT	UST
each one not considering the things of themselves, but also the things of each other.	*Each one of you should not only be concerned about your needs. Instead, you should also be concerned about other people and their needs.*

ULT **each one not considering the things of themselves, but also the things of each other**
UST Each one of you should not only be concerned about your needs. Instead, you should also be concerned about other people and their needs
(μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι)

Alternate translation: [each of you caring not only about what you need, but also about what others need]

ULT **each one**
UST Each one of you
(ἕκαστος)

The phrase **each one** here means “each person” and refers to all of the Philippian believers. If it would be clearer in your language, consider stating this explicitly. Alternate translation: [every one of you] or [each of you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not considering**
UST should not only be concerned about
(μὴ & σκοποῦντες)

Alternate translation: [not thinking about]

ULT **of themselves**
UST your
(ἑαυτῶν)

The reflexive pronoun **themselves** is plural in form in the original language in which Paul wrote this letter. If your language has a plural form for this pronoun, consider using it here. Alternate translation: [of yourselves]

Support Reference: Pronouns

> ULT **of themselves**
> UST your
> (ἑαυτῶν)

The reflexive pronoun **themselves** refers back to **each one** at the beginning of the verse. Alternate translation: [of yourselves]

Support Reference: Reflexive Pronouns

Philippians 2:5

ULT	UST
Have this attitude in you which also {was} in Christ Jesus,	*Think the same way as the Messiah Jesus thought:*

ULT Have this attitude in you which also {was} in Christ Jesus
UST Think the same way as the Messiah Jesus thought
(τοῦτο φρονεῖτε ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ)

Alternate translation: [Have the same attitude that Christ Jesus had]

ULT Have this attitude in you which also {was} in Christ Jesus
UST Think the same way as the Messiah Jesus thought
(τοῦτο φρονεῖτε ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ)

If your language does not use an abstract noun for the idea of **attitude**, you can express the idea behind the abstract noun **attitude** with a verb such as “think.” Alternate translation: [Think about one another the way Christ Jesus thought of people]

Support Reference: Abstract Nouns

ULT Have this attitude
UST Think the same way
(τοῦτο φρονεῖτε)

This is a command or instruction to all of the Philippian believers. Use the most natural form in your language to give direction to a group of people. Alternate translation: [Every one of you should have this attitude]

Support Reference: Forms of ‘You’ — Singular

ULT Have this attitude in you which also {was} in Christ Jesus
UST Think the same way as the Messiah Jesus thought
(τοῦτο φρονεῖτε ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ)

The phrase **Have this attitude in you which also {was} in Christ Jesus** means that a believer is to have the same attitude and disposition which Christ Jesus had and which characterized his behavior. If it would be helpful in your language, consider stating it explicitly. Alternate translation: [Think the same way that Christ Jesus did] or [Have the same values which Christ Jesus also had]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Have & attitude	Think
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	as the Messiah Jesus thought

Philippians 2:6

ULT	UST
who, existing in the form of God, did not consider being equal with God something to be grasped.	*Although he was in every way the same as God, he did not insist on keeping all the privileges of being equal with God.*

ULT existing in the form of God
UST was in every way the same as God
(ἐν μορφῇ Θεοῦ ὑπάρχων)

The phrase **existing in the form of God** means that Jesus had the very nature of God. It does not mean that Jesus only appeared to be God, but was not God. This phrase is saying that Jesus was fully God. The rest of this verse and the next two verses explain that Jesus, while being fully God, humbled himself and acted as a servant, in obedience to God. Avoid any translation that would suggest that Jesus was not fully God. Alternate translation: [being fully God] or [though everything that is true of God is true of him]

Support Reference: Assumed Knowledge and Implicit Information

ULT did not consider
UST he did not insist on
(οὐχ & ἡγήσατο)

Alternate translation: [did not think] or [did not regard]

ULT something to be grasped
UST keeping all & privileges of being equal
(ἁρπαγμὸν)

Alternate translation: [something to be held onto] or [something to be retained]

TRANSLATION WORDS

ULT	UST
of God	God
with God	with God

Philippians 2:7

ULT	UST
Instead, he emptied himself, having taken the form of a servant, having been born in the likeness of men, and having been found in appearance as a man,	*Rather, he gave up divine privileges and became a servant to others and became a human being. When he had become a human being,*

ULT **Instead**
UST Rather
(ἀλλὰ)

The word **Instead** introduces a contrast between the preceding clause in 2:6 and what is expressed about Jesus in this verse and the next two verses. The contrast is made between Jesus' choice to retain his divine rights and privileges, or to surrender them. Choose the best form in your language to show the contrast that **Instead** expresses here. Alternate translation: [On the contrary] or [Rather] or [But instead]

Support Reference: Connect — Contrast Relationship

ULT **Instead, he emptied himself**
UST Rather, he gave up divine privileges
(ἀλλὰ ἑαυτὸν ἐκένωσεν)

The pronoun **he** refers to Jesus. If it would be helpful in your language, consider the best way to express the meaning of **he** to show that it refers to Jesus. Alternate translation: [Instead, Jesus emptied himself]

Support Reference: Pronouns — When to Use Them

ULT **he emptied himself**
UST he gave up divine privileges
(ἑαυτὸν ἐκένωσεν)

The reflexive pronoun **himself** refers to Jesus and is used to emphasize the fact that Jesus freely and intentionally chose to empty himself of divine rights and privileges. Consider the best way to express the emphatic element of this pronoun in your language. Alternate translation: [he willingly set aside divine privileges]

Support Reference: Reflexive Pronouns

> ULT **he emptied himself**
> UST he gave up divine privileges
> (ἑαυτὸν ἐκένωσεν)

Paul statement that Christ **emptied himself** is figurative and not literal. By using the figurative phrase **he emptied himself**, Paul is vividly expressing that Christ chose to give up his divine rights and privileges when he became human. If it would be helpful in your language, you could use an equivalent metaphor from your culture, or use plain language. Alternate translation: [he gave up divine rights and privileges] or [he willingly set aside divine privileges]

Support Reference: Metaphor

> ULT **having taken the form of a servant**
> UST and became a servant to others
> (μορφὴν δούλου λαβών)

The phrase, **having taken the form of a servant**, means that Jesus acted as a servant while on earth. It does not mean that Jesus simply appeared to be a servant. If it would be helpful in your language, consider using an equivalent expression from your language, or state this in plain language. Alternate translation: [and acted as a servant]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having been born in the likeness of men**
> UST and became a human being
> (ἐν ὁμοιώματι ἀνθρώπων γενόμενος)

The phrase **having been born in the likeness of men** means that Jesus became a human being. It does not mean that Jesus only appeared to be human. Rather, it means that Jesus, who always existed as God, chose to take on a human body and appear on earth in human form. If it would be helpful in your language, consider saying this in plain language. Alternate translation: [having become a human being]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the likeness of men**
> UST and & a human being
> (ἐν ὁμοιώματι ἀνθρώπων)

The word **men** is emphasizing the idea of Jesus' humanity rather than his gender. The word **men** is plural in form to emphasize the idea that Jesus resembled humanity in general. Consider the best way in your language to express this emphasis on Jesus' humanity. Alternate translation: [in the likeness of human beings]

Support Reference: When Masculine Words Include Women

> ULT **and having been found in appearance as a man**
> UST When he had become a human being
> (καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος)

The phrase **having been found in appearance as a man** does not mean that Jesus appeared to be a man but was not a man. Rather, this phrase continues the thought of the previous phrase, **having been born in the likeness of men**, and means that Jesus became a human being and therefore was fully human in appearance. The phrase, **in appearance**, points out that Jesus appeared in all ways to be fully human. It also indicates that while being fully human, Jesus was distinct from the rest of humanity: He retained his full deity while being human and, therefore, he was both human and divine at the same time. Alternate translation: [and while being found in the form of a human being]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a man**
> UST a human being
> (ἄνθρωπος)

Here the word **man** is emphasizing the idea of Jesus' humanity rather than his gender. If your language has a way of expressing this emphasis on Jesus' humanity, consider using the term that would most clearly express this. See how you translated the word **men** earlier in this verse. Alternate translation: [a human being]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
of a servant	a servant to others

Philippians 2:8

ULT	UST
he humbled himself, having become obedient to the point of death, even death on a cross!	*he humbled himself further. Specifically, {he humbled himself} by obeying God so far as to be willing to die. He was even willing to die by being crucified on a cross.*

ULT **he humbled himself, having become obedient to the point of death**
UST he humbled himself further. Specifically, {he humbled himself} by obeying God so far as to be willing to die
(ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου)

The phrase **having become** clarifies or introduces the way that Jesus **humbled himself**. Choose the most natural form in your language to express this meaning. Alternate translation: [Jesus humbled himself by becoming obedient to the point of dying] or [Jesus humbled himself this way, by obeying to the point of death] or [Jesus humbled himself, specifically, by obeying God to the point of death]

Support Reference: Assumed Knowledge and Implicit Information

ULT **himself**
UST himself
(ἑαυτὸν)

The reflexive pronoun **himself**, which refers to Jesus, is used here to emphasize Jesus' action of humbling himself. Consider the best way in your language to express the emphatic element of this pronoun.

Support Reference: Reflexive Pronouns

ULT **having become obedient to the point of death, even death on a cross**
UST Specifically, {he humbled himself} by obeying God so far as to be willing to die. He was even willing to die by being crucified on a cross
(γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ)

If it would be clearer in your language, you could express the idea behind the two occurrences in this verse of the abstract noun **death** with a verb such as "dying". Alternate translation: [having become obedient to the point of dying, even dying on a cross]

Support Reference: Abstract Nouns

> ULT **having become obedient to the point of death**
> UST Specifically, {he humbled himself} by obeying God so far as to be willing to die
> (γενόμενος ὑπήκοος μέχρι θανάτου)

The phrase **to the point of** is an English idiom that translates a single Greek preposition. This preposition emphasizes the intensity of Jesus' obedience to the Father by showing that **death** that follows as the extreme result of that obedience. Alternate translation: [remaining obedient even though it resulted in him dying]

Support Reference: Idiom

> ULT **even death on a cross**
> UST He was even willing to die by being crucified on a cross
> (θανάτου δὲ σταυροῦ)

The phrase **even death on a cross** emphasizes that dying on a cross was a very humiliating way to die. By using the word **even** and repeating the word **death**, Paul is emphasizing the great extent of Jesus' humility and obedience. Think about the best way in your language to show the emphasis provided by the phrase **even death on a cross**. Alternate translation: [even so far as dying on a cross] or [even to the extent of dying on a cross]

Support Reference: Reduplication

TRANSLATION WORDS

ULT	UST
he humbled	he humbled & further
on a cross	by being crucified on a cross

Philippians 2:9

ULT	UST
Therefore, God also highly exalted him and gave him the name {that is} above every name	*Because {the Messiah humbly obeyed God,} God also honored him very much; he honored him more than any other person or being,*

ULT **Therefore**
UST Because {the Messiah humbly obeyed God
(διὸ)

The word **Therefore** shows the reason and result relationship between what comes before this word and what follows it. Here, **Therefore** introduces the result of Jesus humbling himself, as was described in 2:6–8. Choose the form in your language that best expresses the reason and result relationship expressed by the word **Therefore**. Alternate translation: [Because of this] or [Because Jesus acted this way]

Support Reference: Connect — Reason-and-Result Relationship

ULT **highly exalted him**
UST honored him very much
(αὐτὸν ὑπερύψωσεν)

Alternate translation: [greatly honored him]

ULT **the name {that is} above every name**
UST more than any other person or being
(τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα)

Here, **name** is a metonym that refers to the status or position associated with someone's name. Alternate translation: [the position that is above every other position] or [the position that is higher than any other position] or [the rank that is above every other rank]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
God	God
highly exalted	honored & very much

Philippians 2:10

ULT	UST
so that at the name of Jesus every knee would bend, in heaven and on earth and under the earth,	*so that before Jesus, every being will bow down and honor him, beings who are in heaven and beings on earth and beings under the earth;*

ULT **so that**
UST so that
(ἵνα)

The phrase **so that** connects this verse with the preceding verse, 2:9 and shows that this verse and the next verse are the result of 2:9. Use the most natural form in your language to show this connection.

Support Reference: Connect — Reason-and-Result Relationship

ULT **at the name of Jesus every knee would bend**
UST before Jesus, every being will bow down and honor him
(ἐν τῷ ὀνόματι Ἰησοῦ, πᾶν γόνυ κάμψῃ)

Here, **every knee** bending is an idiomatic way of saying that Jesus will be worshiped and honored by all. If this would be clear in your language, consider using this expression, but If it would be helpful in your language, consider using an equivalent expression to communicate the idea of worship.

Support Reference: Idiom

ULT **at the name of Jesus every knee would bend**
UST before Jesus, every being will bow down and honor him
(ἐν τῷ ὀνόματι Ἰησοῦ, πᾶν γόνυ κάμψῃ)

Here, **name** is a metonym for the person, telling who it is they will worship. Alternate translation: [before the person of Jesus] or [every person and being will worship Jesus]

Support Reference: Metonymy

ULT **in heaven and on earth and under the earth**
UST beings who are in heaven and beings on earth and beings under the earth
(ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων)

Paul uses the phrase **in heaven and on earth and under the earth** to include to all beings, including human beings and angels. This phrase emphasizes that all beings everywhere will bow in reverence to Jesus. Consider the best way to express this in your language. Alternate translation: [every being in heaven, and on earth, and under the earth]

Support Reference: Merism

TRANSLATION WORDS

ULT	UST
of Jesus	Jesus
would bend	being will bow down and honor him
in heaven	beings who are in heaven
on earth	beings on earth
under the earth	beings under the earth

Philippians 2:11

ULT	UST
and every tongue would confess that Jesus Christ {is} Lord, to the glory of God the Father.	*and every mouth will say, that Jesus the Messiah is Lord, so that God the Father is honored.*

ULT **every tongue would confess**
UST every mouth will say
(πᾶσα γλῶσσα ἐξομολογήσηται)

Paul uses the word **tongue** to represent the mouth and what comes out of the mouth. Paul is describing what is said by associating it with the tongue. If this is not clear in your language, you could use an equivalent expression, or use plain language. Alternate translation: [every mouth will declare] or [every being will say] or [everyone will say]

Support Reference: Metonymy

ULT **to the glory of God the Father**
UST so that God the Father is honored
(εἰς δόξαν Θεοῦ Πατρὸς)

The word **to** expresses result. Alternate translation: [with the result that God the Father will be honored]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **to the glory of God the Father**
UST so that God the Father is honored
(εἰς δόξαν Θεοῦ Πατρὸς)

If your language does not use an abstract noun for the idea of **glory**, you can express the idea behind the abstract noun **glory** by using a verbal form of this word or by some other way. Alternate translation: [and honor God the Father]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
tongue	mouth
would confess	will say
is} Lord	is Lord
Jesus	Jesus
Christ	the Messiah
the glory	is honored
of God the Father	God the Father

Philippians 2:12

ULT	UST
So then, my beloved, just as you always obeyed, not only as in my presence, but now much more in my absence, work out your own salvation with fear and trembling.	*As a result of these things, my dearly loved fellow believers, as you have always obeyed God when I was with you, now that I am apart from you, you also must obey him even more. Every one of you, work with God in his saving work within you, and do this humbly reverencing God.*

ULT **So then**
UST As a result of these things
(ὥστε)

The phrase **So then** shows that what follows it is the desired result of what preceded it in 2:5–11. Use the most natural form in your language to show this relationship. Alternate translation: [Therefore]

Support Reference: Connecting Words and Phrases

ULT **my beloved**
UST my dearly loved fellow believers
(ἀγαπητοί μου)

The word **beloved** refers to the believers in Philippi. Paul uses this word to express how much he loves them. If it would be helpful in your language, you could use an equivalent phrase in your language that expresses love and affection. Alternate translation: [my dear fellow believers]

ULT **as in my presence**
UST when I was with you
(ὡς ἐν τῇ παρουσίᾳ μου)

Alternate translation: [when I was present with you]

ULT **in my absence**
UST I am apart from you
(ἐν τῇ ἀπουσίᾳ μου)

Alternate translation: [when I am not there with you]

ULT **work out your own salvation with fear and trembling**
UST must & Every one of you, work with God in his saving work within you, and do this humbly reverencing God
(μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε)

If your language does not use an abstract noun for the idea of **salvation**, you can express the idea behind the abstract noun **salvation** by using a verbal form of this word or expressing it in some other way which describes God's saving work. Alternate translation: [with fear and trembling, continue to work hard to do that which is proper for those whom God saves] or [with awe and reverence for God, work to do good things, as those whom God has saved]

Support Reference: Abstract Nouns

ULT **with fear and trembling**
UST with & humbly reverencing God
(μετὰ φόβου καὶ τρόμου)

Paul uses the words **fear** and **trembling** together to show the attitude of reverence that people should have for God. Consider the best way to express this idea in your language. These words have very similar meanings, so you can express them as one idea or translate them as two separate expressions. Alternate translation: [with awe and reverence for God] or [with deep reverence]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
beloved	dearly loved fellow believers
fear	humbly reverencing God
trembling	humbly reverencing God
salvation	in his saving work within you

Philippians 2:13

ULT	UST
For God is the one working in you both to will and to work for his good pleasure.	*For God is doing something within you so that you will want to do—and then actually do—the good things that please him.*

ULT **working**
UST doing something
(ἐνεργῶν)

In the original language in which Paul wrote this letter, the word **working** expresses continuous action and emphasizes the ongoing nature of God's work in believers. Consider the best way to express the continuous nature of this word in your language. Alternate translation: [continually working]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in you**
UST within you so that you
(ἐν ὑμῖν)

The phrase **in you** could refer to: (1) God working individually within the heart of each of the Philippian believers. (2) God working among the Philippian believers as a whole. Alternate translation: [among you]; (3) both option one and two simultaneously. Alternate translation: [in and among you] If your language allows you to keep the object of God's work ambiguous, as it is in the ULT, this is the preferable option. If your language does not allow for this, choose one of the options above.

Support Reference: When to Keep Information Implicit

ULT **both to will and to work for his good pleasure**
UST will want to do—and then actually do—the good things that please him
(καὶ τὸ θέλειν, καὶ τὸ ἐνεργεῖν, ὑπὲρ τῆς εὐδοκίας)

Alternate translation: [to enable you to both desire to do, and to do, the things which him happy] or [so that you will want to do what pleases him, and will be able to do what pleases him]

TRANSLATION WORDS

ULT	UST
God	For God
good pleasure	good things that please him

Philippians 2:14

ULT	UST
Do all things without complaining or arguing	*Do everything without grumbling or quarreling.*

> **ULT Do all things without complaining or arguing**
> UST Do everything without grumbling or quarreling
> (πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν)

The phrase **Do all things without** is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people. Alternate translation: [Every one of you, make sure that you do not complain or argue in anything you do]

Support Reference: Forms of 'You' — Singular

Philippians 2:15

ULT	UST
so that you might become blameless and pure, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as lights in the world,	*Behave like that in order that you may be completely faultless, children of God, who keep yourselves from evil as you live among the wicked people of this world. Then, as you live among them, you will stand out brightly against the darkness of sin.*

ULT **blameless and pure**
UST completely faultless
(ἄμεμπτοι καὶ ἀκέραιοι)

The words **blameless** and **pure** are very similar in meaning and are used together to emphasize the idea of living a morally pure life. You may translate these words individually, as the ULT does, or combine them together into one idea and express their meaning together as a single expression. Consider what would be most natural in your language. Alternate translation: [completely innocent]

Support Reference: Doublet

ULT **children of God**
UST children of God
(τέκνα Θεοῦ)

The phrase **children of God** is a metaphorical way of describing people who have entered into a father-child relationship with God by putting their faith and trust in Jesus. Here, **children** does not refer to those who are young, but only to the relationship that people have at any age to their father. If you translate **children** using a literal term, choose a word that can refer to people of any age in relation to their fathers. Alternate translation: [God's spiritual offspring] or [spiritual children of God]

Support Reference: Metaphor

ULT **without blemish**
UST who keep yourselves from evil
(ἄμωμα)

The phrase **without blemish** means being free from flaws or defects. Here the phrase **without blemish** specifically means being free from moral flaws or corruption. Consider using an equivalent phrase from your language that would be understood in this context, or use plain language. Alternate translation: [who abstain from all evil]

Support Reference: Assumed Knowledge and Implicit Information

ULT **among whom you shine as lights in the world**
UST among the & of this world. Then, as you live among them, you will stand out brightly against & darkness of sin
(ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ)

Paul is describing people by associating them with the world in which they live. If it would be helpful in your language, you could use an equivalent expression or use plain language. Alternate translation: [among whom you shine as lights before the people in the world]

Support Reference: Metonymy

ULT **you shine as lights in the world**
UST the & of this world & will stand out brightly against & darkness of sin
(φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ)

The word **lights** represents believers who are living in a righteous way that shows other people what is true and good. “Light” is often used metaphorically in the Bible to represent truth and the righteous living that aligns with truth. In the Bible, light is often contrasted with darkness, which represents falsehood and living according to it. To **shine as lights in the world** means to live in a way that helps people see God’s truth and character. You can retain this metaphor or express this using plain language. Alternate translation: [you will be examples of God’s goodness and truth in the world]

Support Reference: Metaphor

ULT **in the midst of a crooked and perverted generation**
UST as you live & wicked people & the
(μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης)

The words **crooked** and **perverted** are used together to emphasize the idea of extreme sinfulness. These two words are very similar in meaning. You may translate these words individually, as the ULT does, or combine them together into one idea and express their meaning together as a single expression. Consider what would be most natural in your language. Alternate translation: [among people who are very sinful]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
blameless	completely faultless
pure	completely faultless
of God	of God
without blemish	who keep yourselves from evil
a & generation	wicked people & the
crooked	wicked people & the
perverted	wicked people & the
the world	the & of this world & darkness of sin

Philippians 2:16

ULT	UST
holding forth the word of life for my boasting on the day of Christ that I did not run in vain nor labor in vain.	*Tell others the message about how to have eternal life. {Do all these things} so that at the time when the Messiah returns, I will be able to rejoice that I did not work hard among you uselessly.*

ULT **holding forth the word of life**
UST Tell others the message about how to have eternal life
(λόγον ζωῆς ἐπέχοντες)

Here, **holding forth** could mean: (1) holding out to others the word of life. Alternate translation: [holding out the word of life] or [offering the word of life]; (2) holding firmly to the word of life. Alternate translation: [holding tightly to the word of life] or [holding firmly to the word of life]

ULT **holding forth the word of life**
UST Tell others the message about how to have eternal life
(λόγον ζωῆς ἐπέχοντες)

The phrase **holding forth the word of life** continues the thought from the previous verse and shows in more detail how Christians can become “blameless and pure, children of God” who “shine as lights in the world.” Consider the best way to show this connection in your language. Alternate translation: [as you hold forth the word of life]

Support Reference: Connecting Words and Phrases

ULT **the word of life**
UST the message about how to have eternal life
(λόγον ζωῆς)

The phrase **word of life** refers to the good news about Jesus. If this would be unclear in your language, consider translating this phrase in plain language. Alternate translation: [the message that gives life] or [the life-giving gospel] or [the life-giving message]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the word**
UST the message about
(λόγον)

Here the phrase **the word** means “the gospel.” In his writings, Paul often uses **word** to refer to the message of the gospel. In doing this, Paul is describing something Christians communicate to others by associating it with words. If this is not clear in your language, you could use an equivalent expression, or use plain language. Alternate translation: [the message] or [the gospel] or [the good news]

Support Reference: Metonymy

> ULT **the word of life**
> UST the message about how to have eternal life
> (λόγον ζωῆς)

The phrase **the word of life** could mean: (1) the word that gives people life. Alternate translation: [the word that gives life]; (2) the word that is about life and that gives life. Alternate translation: [the word that is about life and gives life]; (3) the word which contains life and has the ability to give people life. Alternate translation: [the word that contains and gives life] If your language allows you to keep the phrase **the word of life** ambiguous, this is the best option. If your language does not allow you to do this, you may specify clearly how the phrase **of life** is related to **the word**.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the word of life**
> UST the message about how to have eternal life
> (λόγον ζωῆς)

If it would be clearer in your language, you could express the abstract noun **life** by using it in a verbal phrase. Alternate translation: [the life-giving word] or [the word which gives life]

Support Reference: Abstract Nouns

> ULT **for my boasting on the day of Christ that I did not run in vain nor labor in vain**
> UST Do all these things} so that at the time when the Messiah returns, I will be able to rejoice that I did not work hard among you uselessly
> (εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα)

With the phrase **for my boasting on the day of Christ**, Paul introduces a reason that the Philippian believers should try to live out the things he has just told them to do in 2:12 and ending with the phrase “holding forth the word of life.” Paul here gives one reason for what he has just asked them to do. He says that if they live out what he has just told them, then when Christ returns, he can be proud of the fact that he did not work in vain among them. Consider the best way in your language to show this reason-result relationship. Alternate translation: [so that I will be able to boast on the day Christ returns that I did not run in vain or labor in vain]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **for my boasting**
> UST Do all these things} so that & I will be able to rejoice
> (εἰς καύχημα ἐμοὶ)

Here, **boasting** refers to Paul being rightfully proud of God's work in the lives of the Philippian believers. If it would be clearer in your language, consider stating this explicitly. Alternate translation: [so that I may be rightfully proud of God's work in you] or [so that I might glory in God's work in you]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for my boasting**
> UST Do all these things} so that & I will be able to rejoice
> (εἰς καύχημα ἐμοὶ)

Alternate translation: [so that I may boast] or [in order that I have good reason to glory]

> ULT **on the day of Christ**
> UST at the time when the Messiah returns
> (εἰς ἡμέραν Χριστοῦ)

The phrase **the day of Christ** refers to the time in the future when Christ will return. If it would be clearer in your language, you could state that explicitly. Alternate translation: [when Christ returns] or [at the time Christ returns]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I did not run in vain nor labor in vain**
> UST I did not work hard among you uselessly
> (οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα)

The phrases **run in vain** and **labor in vain** have very similar meanings here. Paul uses these two phrases together to emphasize how hard he has worked to help people believe in Christ and mature in their obedience and love for him. You may translate these two phrases separately, as the ULT does, or if it would be clearer in your language, you may translate them together as a single phrase. Alternate translation: [I did not work so hard for nothing] or [I did not work hard with no lasting results]

Support Reference: Parallelism

ULT **I did not run in vain**
UST I did not work hard among you uselessly
(οὐκ εἰς κενὸν ἔδραμον)

Paul uses the word **run** metaphorically to mean “work.” Here Paul specifically means that he worked for the advancement of the gospel among the Philippians. Paul uses the word **run** to bring to the Philippians’ minds the image of a runner who is racing toward a finish line in order to win a prize. If this image is familiar to people in your culture, consider using this metaphor. But if this image is not familiar to your readers, consider stating this idea in plain language. Alternate translation: [I did not work for the advancement of the gospel uselessly] or [I did not work for the spread of the good news for nothing] or [I did not run the race uselessly]

Support Reference: Metaphor

ULT **in vain**
UST uselessly
(εἰς κενὸν)

Alternate translation: [for no purpose … for no purpose] or [without positive results … without positive results] or [for nothing … for nothing]

ULT **nor labor in vain**
UST I did not work hard among you uselessly
(οὐδὲ εἰς κενὸν ἐκοπίασα)

Paul uses the word **labor** to refer to his spiritual work of sharing the gospel with the Philippian believers and working to help them grow in spiritual maturity. Paul assumes that his readers will know that he is referring to his spiritual work among them. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [or work hard for nothing, trying to help you believe in Christ and obey him]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
of Christ	the Messiah returns
the day of Christ	the time when the Messiah returns
labor	I did & work hard among you

Philippians 2:17

ULT	UST
But even if I am being poured out as an offering on the sacrifice and service of your faith, I rejoice and rejoice with you all.	*And I am joyful and I will rejoice with you all, despite suffering daily or going through times when those who oppose the gospel try to kill me. I will gladly suffer along with you, adding to your service which you offer because you believe in him.*

ULT **But even if**
UST And
(ἀλλ’ εἰ καὶ)

But even if connects the idea of running and laboring for the advance of the gospel, which Paul discussed in 2:16, with what he says in the rest of this verse. Consider how to translate this phrase in your language in a way that shows this connection.

Support Reference: Connecting Words and Phrases

ULT **I am being poured out as an offering on the sacrifice and service of your faith**
UST despite suffering daily or going through times when those who oppose the gospel try to kill me. I will gladly suffer along with you, adding to your service which you offer & you believe in him
(σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν)

The phrase **I am being poured out as an offering on the sacrifice** uses imagery from the Old Testament Jewish sacrificial system. A priest would sacrifice an animal on the altar as a burnt offering to God and then pour out wine as a drink offering to God, in order to make the sacrifice complete. See Num 28:7. If there is a gesture with similar meaning in your culture, consider using it here, but if this imagery would be confusing in your culture, consider translating this imagery using plain language. Alternate translation: [I work and give my life for your sake in order to complete the sacrificial service of your faith]

Support Reference: Symbolic Action

ULT **I am being poured out as an offering**
UST despite suffering daily or going through times when those who oppose the gospel try to kill me
(σπένδομαι)

Paul uses the phrase **I am being poured out as an offering** to depict his imprisonment and suffering for the advancement of the gospel. Paul probably is also thinking of the fact that he could be killed in the future for preaching the gospel. If this metaphor would not be clear in your language, consider using plain language to express this idea.

Support Reference: Metaphor

> ULT **I am being poured out as an offering**
> UST despite suffering daily or going through times when those who oppose the gospel try to kill me
> (σπένδομαι)

If it would be clearer in your language, you could express the abstract noun **offering** by using a verbal form.

Support Reference: Abstract Nouns

> ULT **on the sacrifice and service of your faith**
> UST I will gladly suffer along with you, adding to your service which you offer & you believe in him
> (ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν)

If it would be clearer in your language, you could express this with an active form. Alternate translation: [on your sacrifice and service which you offer because you believe]

Support Reference: Active or Passive

> ULT **on the sacrifice and service of your faith**
> UST I will gladly suffer along with you, adding to your service which you offer & you believe in him
> (ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν)

The words **sacrifice** and **service** express a single idea by using two words connected by **and**. If it would be clearer in your language, you could express this meaning as a single idea or phrase. Alternate translation: [to complete your sacrificial service which you offer because you believe the gospel]

Support Reference: Hendiadys

TRANSLATION WORDS

ULT	UST
sacrifice	I will gladly suffer along with you, adding to your service
service	I will gladly suffer along with you, adding to your service
of & faith	which & offer & you believe in him
I rejoice	I am joyful

Philippians 2:18

ULT	UST
Now in the same manner, you also rejoice and rejoice with me.	*In the same way also, each of you should rejoice regarding these things; you should rejoice together with me!*

ULT **in the same manner**
UST In the same way
(τὸ & αὐτὸ)

The phrase **in the same manner** refers to the Philippian Christians rejoicing in the same manner that Paul said he would rejoice in previous verse 2:17. If this would be unclear in your language, consider stating this explicitly. Alternate translation: [in the same way that I rejoice]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you also rejoice and rejoice with me**
UST also, each of you should rejoice regarding these things; you should rejoice together with me
(καὶ ὑμεῖς χαίρετε καὶ συνχαίρετέ μοι)

The phrases **you also rejoice** and **rejoice with me** are both commands or instructions given to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people. Alternate translation: [I urge each of you to rejoice, and also to rejoice with me]

Support Reference: Forms of 'You' — Singular

TRANSLATION WORDS

ULT	UST
rejoice	should rejoice regarding these things

Philippians 2:19

ULT	UST
Now I hope in the Lord Jesus to send Timothy to you soon so that I also might be encouraged, having come to know the things concerning you.	*I am hoping that the Lord Jesus will soon allow me to be able to send Timothy to visit you. I want this visit to happen because I hope he can encourage me when he returns with news of you.*

ULT Now I hope in the Lord Jesus
UST I am hoping that the Lord Jesus
(ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ)

If your language does not use an abstract noun for the idea of **hope**, you can express the idea behind the abstract noun **hope** with a verb form such as “hoping.”

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
I hope	I am hoping that
the Lord	the Lord
Jesus	Jesus
in the Lord Jesus	the Lord Jesus
Timothy	Timothy
might be encouraged	I hope he can encourage me
having come to know	I hope he can encourage me

Philippians 2:20

ULT	UST
For I have no one like-minded, who will be genuinely anxious about the things concerning you,	*I have no one else like Timothy who genuinely cares for you.*

ULT For I have no one like-minded
UST I have no one else like Timothy
(οὐδένα γὰρ ἔχω ἰσόψυχον)

Alternate translation: [For I have no one else who loves you like I do]

Philippians 2:21

ULT	UST
for they all seek their own things, not the things of Jesus Christ.	*All the others whom I might send to you are concerned only about their own matters. They are not concerned enough about what Jesus the Messiah considers important.*

ULT for they all seek their own things, not the things of Jesus Christ

UST All the others whom I might send to you are concerned only about their own matters. They are not concerned enough about what Jesus the Messiah considers important

(οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ)

The words **they** and **their** refer to a group of people whom Paul does not think he can trust to help the believers in Philippi. If it would be helpful in your language, consider stating that explicitly. Alternate translation: [All the other people I might send to you seek what they want and do not see the things Jesus Christ wants]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
seek	are concerned only about & concerned enough about
of Jesus	Jesus
Christ	the Messiah considers important

Philippians 2:22

ULT	UST
But you know his proven worth, that as a child with his father, he served with me in the gospel.	*But you know that Timothy has proved that he serves the Lord and others faithfully. You know that he has served the Lord closely together with me in proclaiming the good news to people.*

ULT **as a child with his father, he served with me in the gospel**
UST he has served the Lord closely together with me in proclaiming the good news to people
(ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον)

The point of this comparison is that children learn from their fathers and try to follow and imitate them as they work alongside them. Paul was not Timothy's biological father, but he uses this simile to illustrate how Timothy worked alongside him and learned from him as, together, they advanced the gospel. If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: [he learned from me and did what I did as he served with me in the gospel]

Support Reference: Simile

ULT **But you know his proven worth**
UST But you know that Timothy has proved that he serves the Lord and others faithfully. You know that
(τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε)

If your language does not use an abstract noun for this idea, you can express the idea behind the abstract noun **worth** with an adjective such as "valuable" or in some other way. Alternate translation: [But you know how valuable Timothy is]

Support Reference: Abstract Nouns

ULT **in the gospel**
UST in proclaiming the good news to people
(εἰς τὸ εὐαγγέλιον)

Here, **the gospel** means the work of advancing the gospel. If it would be helpful in your language, consider stating this explicitly. Alternate translation: [in gospel work] or [in working to spread the gospel] or [in the work of telling people the good news about Jesus]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
you know	you know that & You know that
he served	he has served the Lord
gospel	proclaiming the good news to people

Philippians 2:24

ULT	UST
But I am confident in the Lord that I myself will also come soon.	*And I am confident that the Lord will allow me to be released soon, so that I myself will also come to you.*

ULT I am confident in the Lord that I myself will also come soon
UST I am confident that the Lord will allow me to be released soon, so that I myself will also come to you
(πέποιθα & ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι)

Alternate translation: [I am sure, if it is the Lord's will, that I will also come soon]

ULT that I myself will also come soon
UST soon, so that I myself will also come to you
(ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι)

The word **also** expresses that Paul was confident that he would be able to visit the Philippian Christians too, in addition to sending Timothy to them. You could include this information if that would be helpful to your readers. Alternate translation: [that I myself, in addition to Timothy, will also come soon]

Support Reference: Assumed Knowledge and Implicit Information

ULT that I myself will also come soon
UST soon, so that I myself will also come to you
(ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι)

Your language may say "go" instead of **come** in contexts such as this. Alternate translation: [that I myself will also go soon]

Support Reference: Go and Come

TRANSLATION WORDS

ULT	UST
the Lord	the Lord
in the Lord	the Lord will allow me to be released

Philippians 2:25

ULT	UST
Now I consider {it} necessary to send back to you Epaphroditus, my brother and fellow worker and fellow soldier, and your messenger and minister for my needs,	*I have concluded that I should send Epaphroditus back to you. He is a fellow believer and my fellow worker, and he endures difficulties together with me just like soldiers endure difficulties together. He is your messenger and servant, whom you sent to help me when I was needy.*

ULT **Epaphroditus**
UST Epaphroditus
(Ἐπαφρόδιτον)

Epaphroditus is the name of a man sent by the Philippian church to minister to Paul in prison.

Support Reference: How to Translate Names

ULT **my brother**
UST He is a fellow believer & my
(τὸν ἀδελφὸν & μου)

The phrase **my brother** does not mean that Epaphroditus was Paul's biological brother. Rather, Paul calls Epaphroditus his **brother** because they were both members of God's spiritual family through their faith in Jesus Christ. If this would be unclear in your language, consider stating this explicitly. Alternate translation: [my spiritual brother] or [my brother in Christ]

Support Reference: Metaphor

ULT **fellow soldier**
UST he endures difficulties together with me just like soldiers endure difficulties together
(συνστρατιώτην)

The phrase **fellow soldier** does not mean that Epaphroditus and Paul were actual soldiers in a military. What Paul means is that he and Epaphroditus were spiritual soldiers fighting together beside God in the spiritual battle against Satan and evil. If it would be helpful in your language, you could express this explicitly or modify the phrase **fellow soldier** to further explain what Paul means, or you could express the meaning of **fellow soldier** by turning it into a simile, as the UST does. Alternate translation: [fellow believer who works and struggles along with us] or [fellow soldier of God] or [fellow warrior for God]

Support Reference: Metaphor

> ULT **your messenger and minister for my needs**
> UST your messenger and servant, whom you sent to help me when I was needy
> (ὑμῶν & ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου)

Alternate translation: [who brings your messages to me and helps me in my need]

TRANSLATION WORDS

ULT	UST
fellow worker	fellow worker
fellow soldier	he endures difficulties together with me just like soldiers endure difficulties together
messenger	messenger
minister	servant

Philippians 2:26

ULT	UST
seeing that he has been longing to be with you all, and he is distressed because you heard that he was sick.	*Epaphroditus eagerly desires to be there with you at Philippi, and he is concerned for you {that you would be worried about him} since you learned of his illness.*

ULT **he has been longing to be with you all, and he is distressed**
UST Epaphroditus eagerly desires to be there with you at Philippi, and he is concerned for you {that you would be worried about him
(ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν)

Alternate translation: [he has wanted to be with you all and is deeply concerned]

ULT **seeing that he has been longing to be with you all, and he is distressed because you heard that he was sick**
UST Epaphroditus eagerly desires to be there with you at Philippi, and he is concerned for you {that you would be worried about him} since you learned of his illness
(ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἠσθένησεν)

In this verse all three uses of the pronoun **he** refer to Epaphroditus. If it would be helpful in your language, consider clarifying this in your translation in a way that would be natural. Alternate translation: [seeing that Epaphroditus has been longing to be with you all and is distressed because you heard that he was sick]

Support Reference: Pronouns — When to Use Them

Philippians 2:27

ULT	UST
For indeed he was sick nearly to death, but God had mercy on him, and not on him only, but also on me, so that I might not have sorrow upon sorrow.	*Indeed, he was so sick that he almost died. But God pitied him, and he also pitied me{, and as a result, he healed him}. God pitied me so that I would not grieve even more.*

ULT **For indeed he was sick nearly to death, but God had mercy on him, and not on him only, but also on me, so that I might not have sorrow upon sorrow**
UST Indeed, he was so sick that he almost died. But God pitied him, and he also pitied me{, and as a result, he healed him}. God pitied me so that I would not grieve even more
(καὶ γὰρ ἠσθένησεν παραπλήσιον θανάτῳ, ἀλλὰ ὁ Θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ)

The pronoun **he** refers to Epaphroditus, as do both uses of the pronoun **him**. If this would be unclear in your language, consider clarifying this in your translation. Alternate translation: [For indeed Epaphroditus was sick nearly to death. But God had mercy on him, and not on him only, but also on me, so that I might not have sorrow upon sorrow]

Support Reference: Pronouns — When to Use Them

ULT **he was sick nearly to death**
UST he was so sick that he almost died
(ἠσθένησεν παραπλήσιον θανάτῳ)

If it would be clearer in your language, you could express the idea behind the abstract noun **death** with an adjective such as “dying” or with a verbal form such as **died**, as the UST does. Alternate translation: [he was sick nearly to the point of dying]

Support Reference: Abstract Nouns

ULT **but God had mercy on him**
UST But God pitied him
(ἀλλὰ ὁ Θεὸς ἠλέησεν αὐτόν)

If your language does not use an abstract noun for the idea of **mercy**, you can express the idea behind the abstract noun **mercy** with an adjective such as “merciful” or in some other way. Alternate translation: [but God was merciful to him]

Support Reference: Abstract Nouns

> ULT **sorrow upon sorrow**
> UST grieve even more
> (λύπην ἐπὶ λύπην)

The phrase **sorrow upon sorrow** is an expression that refers to great or abundant sorrow. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [endless sorrow] or [great sorrow]

Support Reference: Idiom

> ULT **sorrow upon sorrow**
> UST grieve even more
> (λύπην ἐπὶ λύπην)

The expression **sorrow upon sorrow** could mean: (1) adding the sorrow of Epaphroditus' death to the sorrow of Epaphroditus' sickness. Alternate translation: [the sorrow of Epaphroditus' death added to the sorrow of his sickness]; (2) adding the sorrow of Epaphroditus' death to the sorrow of Paul's imprisonment. Alternate translation: [the sorrow of Epaphroditus' death added to the sorrow of my imprisonment]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
God	God
had mercy on	pitied

Philippians 2:28

ULT	UST
Therefore, I sent him all the more eagerly, so that, having seen him again, you might rejoice, and I might be free from pain.	*So I am sending him back to you as quickly as possible. I will do this in order that you may rejoice when you see him again, and so that I might grieve less.*

ULT **Therefore, I sent him all the more eagerly, so that, having seen him again, you might rejoice, and I might be free from pain**
UST So I am sending him back to you as quickly as possible. I will do this in order that you may rejoice when you see him again, and so that I might grieve less
(σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν, χαρῆτε κἀγὼ ἀλυπότερος ὦ)

Here, both occurrences of the pronoun **him** refer to Epaphroditus. If it would be helpful in your language, consider clarifying who **him** is referring to in a way that would be natural in your language. Alternate translation: [Therefore, I sent Epaphroditus all the more eagerly, so that, having seen him again, you might rejoice, and I might be free from pain]

Support Reference: Pronouns — When to Use Them

ULT **and I might be free from pain**
UST and so that I might grieve less
(κἀγὼ ἀλυπότερος ὦ)

When Paul refers to **pain**, he is referring to emotional pain. If your language does not use an abstract noun for the idea of **pain**, you can express the idea behind the abstract noun **pain** with an adjective such as “anxious” or “concerned” or in some other way. Alternate translation: [and I might be less anxious] or [and I might be less concerned about you]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
you might rejoice	you may rejoice

Philippians 2:29

ULT	UST
Therefore, welcome him in the Lord with all joy, and hold in honor the ones such as {him},	*Receive Epaphroditus joyfully as a fellow believer, and honor other believers who are like him.*

ULT **welcome him**
UST Receive Epaphroditus
(προσδέχεσθε & αὐτὸν)

The word **welcome** is a command or instruction in plural form to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people. Alternate translation: [I exhort all of you to welcome him] or [all of you receive him]

Support Reference: Forms of 'You' — Singular

ULT **in the Lord with all joy**
UST joyfully as a fellow believer
(ἐν Κυρίῳ μετὰ πάσης χαρᾶς)

If your language does not use an abstract noun for the idea of **joy**, you can express the idea behind the abstract noun **joy** with an adverb such as "joyfully," as the UST does, or you can use a verbal form of this word such as "rejoicing." Alternate translation: [in the Lord with rejoicing]

Support Reference: Abstract Nouns

ULT **hold in honor**
UST honor
(ἐντίμους ἔχετε)

The phrase **hold in honor** is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people. Alternate translation: [I exhort each of you to hold in honor] or [each of you honor] or [all of you honor]

Support Reference: Forms of 'You' — Singular

ULT **hold in honor**
UST honor
(ἐντίμους ἔχετε)

If your language does not use an abstract noun for the idea of **honor**, you can express the idea behind the abstract noun **honor** with a verbal form of **honor** as the UST does, or in some other way.

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
welcome	Receive
the Lord	as a fellow believer
in the Lord	as a fellow believer
joy	joyfully
in honor	honor

Philippians 2:30

ULT	UST
since for the sake of the work of Christ, he came near even to death, risking his life so that he might make up your lack of service to me.	*Do this because, as Epaphroditus was working for the Messiah, he almost died. He knew that he might die as a result of helping me, and he nearly did die. He helped me in order to supply the things that I needed, something you could not do because you are far away from me.*

ULT **since for the sake of the work of Christ, he came near even to death, risking his life so that he might make up your lack of service to me**
UST Do this because, as Epaphroditus was working for the Messiah, he almost died. He knew that he might die as a result of helping me, and he nearly did die. He helped me in order to supply the things that I needed, something you could not do because you are far away from me
(ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἤγγισεν, παραβολευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα, τῆς πρός με λειτουργίας)

The pronouns **he** and **him** refer to Epaphroditus. If it would be helpful in your language, consider clarifying this in a way that would be natural in your language. Alternate translation: [since for the sake of the work of Christ, Epaphroditus came near even to death, risking his life so that he might make up your lack of service to me]

Support Reference: Pronouns — When to Use Them

ULT **for the sake of the work of Christ**
UST as Epaphroditus was working for the Messiah
(διὰ τὸ ἔργον Χριστοῦ)

In the phrase **the work of Christ**, Paul is using the possessive form to describe work that is done for Christ. If it would be helpful in your language, you could express the idea behind this phrase in some other way. Alternate translation: [for the sake of working for Christ] or [as a result of working for Christ]

Support Reference: Possession

ULT **for the sake of the work of Christ**
UST as Epaphroditus was working for the Messiah
(διὰ τὸ ἔργον Χριστοῦ)

If your language does not use an abstract noun for the idea of **work**, you can express the idea behind the abstract noun **work** with a verbal form such as “working.” Alternate translation: [for the sake of working for Christ] or [as a result of working for Christ]

Support Reference: Abstract Nouns

ULT **he came near even to death**
UST he almost died & and he nearly did die
(μέχρι θανάτου ἤγγισεν)

If your language does not use an abstract noun for the idea of **death**, you can express the idea behind the abstract noun **death** with an adjective such as “dying” or with a verbal form such as **died**, as the UST does. Alternate translation: [he was close to dying] or [he came close to dying]

Support Reference: Abstract Nouns

ULT **risking his life**
UST He knew that he might die as a result of helping me
(παραβολευσάμενος τῇ ψυχῇ)

If your language does not use an abstract noun for the idea of **life**, you can express the idea behind the phrase **risking his life** in some other way. Alternate translation: [running the risk of dying] or [taking the risk that he would die]

Support Reference: Abstract Nouns

ULT **so that he might make up your lack of service to me**
UST He helped me in order to supply the things that I needed, something you could not do because you are far away from me
(ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα, τῆς πρός με λειτουργίας)

If your language does not use an abstract noun for the idea of **service**, you can express the idea behind the word **service** by using a verb form such as “serve.” Alternate translation: [so that he might make up for your being unable to serve me]

Support Reference: Abstract Nouns

ULT **so that he might make up your lack of service to me**
UST He helped me in order to supply the things that I needed, something you could not do because you are far away from me
(ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα, τῆς πρός με λειτουργίας)

The **lack of service** Paul speaks of here is the inability of the Philippian believers to be present with him in prison. By sending Epaphroditus to Paul, the Philippian believers ministered to Paul’s needs through Epaphroditus, and so Epaphroditus supplied what they could not. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [so that he might supply what you could not give me] or [so that he might make up for what you could not give]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
of Christ	the Messiah
of service	something & could not do because you are far away from me

Philippians 3

Philippians 3 Introduction

Philippians 3 Chapter Introduction

Structure and Formatting

In verses 4–8, Paul lists the ways he qualifies for being considered a righteous Jew. In every way, Paul was an exemplary Jew, but he contrasts this with the greatness of knowing Jesus. (See: righteous, righteousness, unrighteous, unrighteousness, upright, uprightness)

Religious and Cultural Concepts in This Chapter

Dogs

The people of the ancient Near East used dogs as an image to refer to people in a negative way. Not all cultures use the term “dogs” in this way.

Resurrected bodies

We know very little about what people will be like in heaven. Paul teaches here that Christians will have some kind of glorious body and will be free from sin. (See: heaven, sky, heavens, heavenly and sin, sinful, sinner, sinning)

Translation Issues in This Chapter

Prize

Paul uses an extended illustration to describe the Christian life. The goal of the Christian life is to grow to be like Christ while we live on earth. We can never achieve this goal perfectly, but we must strive for it.

Philippians 3:1

ULT	UST
{As to} the rest, my brothers, rejoice in the Lord. For me to write these same things to you {is} no trouble, and {is} a safeguard for you.	*Finally, my fellow believers, rejoice in who God is, and rejoice about what he has done and is doing. Though I will now write to you about the same things that I mentioned to you before, this is not tiresome for me, and it will protect you from being led astray by those who teach things that are not true.*

ULT **brothers**
UST fellow believers
(ἀδελφοί)

Paul is using the term **brothers** here to refer to anyone who is a fellow believer in Jesus. If this is not clear in your language, you could express this plainly. See how you translated this word in Philippians 1:12.

Support Reference: When Masculine Words Include Women

ULT **rejoice in the Lord**
UST rejoice in who God is, and rejoice about what he has done and is doing
(χαίρετε ἐν Κυρίῳ)

The word **rejoice** is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people. Alternate translation: [I exhort each of you to rejoice in the Lord] or [each of you rejoice in the Lord] or [all of you rejoice in the Lord]

Support Reference: Forms of 'You' — Singular

ULT **in the Lord**
UST rejoice in who God is, and rejoice about what he has done and is doing
(ἐν Κυρίῳ)

Alternate translation: [in your relationship with the Lord] or [in who the Lord is and what he has done]

ULT **and {is} a safeguard for you**
UST and it will protect you from being led astray by those who teach things that are not true
(ὑμῖν δὲ ἀσφαλές)

If it would be helpful in your language, you could state explicitly how writing these things is a **safeguard** for the Philippians. Alternate translation: [and these teachings will protect you from those who teach what is false]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
rejoice	rejoice in who God is, and rejoice about what he has done and is doing
the Lord	rejoice in who God is, and rejoice about what he has done and is doing
in the Lord	rejoice in who God is, and rejoice about what he has done and is doing
is & trouble	this is & tiresome

Philippians 3:2

ULT	UST
Beware of the dogs, beware of the evil workers, beware of the mutilation.	*Guard yourselves against the ones who are like dirty dogs. Guard yourselves against the ones who teach what is false. Guard yourselves against the ones who cut their bodies.*

ULT **Beware of**
UST Guard yourselves against
(βλέπετε)

All three times that the phrase **Beware** occurs in this verse, it is a command or instruction given to all of the Philippian believers. Use the most natural form in your language to give direction to a group of people. Alternate translation: [I exhort each of you to beware of] or [Each of you should beware of]

Support Reference: Forms of 'You' — Singular

ULT **Beware of**
UST Guard yourselves against
(βλέπετε)

Alternate translation: [Watch out for] or [Look out for] or [Be on guard against]

ULT **the dogs & the evil workers & the mutilation**
UST the ones who are like dirty dogs & the ones who teach what is false & the ones who cut their bodies
(τοὺς κύνας & τοὺς κακοὺς ἐργάτας & τὴν κατατομήν)

The phrases **the dogs**, **the evil workers**, and **the mutilation** are three different ways of describing the same group of Jewish teachers who were corrupting the gospel. Paul uses strong expressions to convey his feelings about these Jewish teachers.

ULT **the dogs**
UST the ones who are like dirty dogs
(τοὺς κύνας)

Paul speaks of the Jewish teachers who were corrupting the gospel as though they were **dogs** in order to show strong contempt for them. A dog is an animal that is common in many parts of the world. Dogs are despised in some cultures but not despised in other cultures, so using the term **dogs** in some cultures may not have the same derogatory or negative meaning that Paul intended. If you have a different animal in your culture that is despised or whose name is used as an insult, you could use this animal instead, if it would fit well in this context.

Support Reference: Translate Unknowns

> ULT **evil workers**
> UST who teach what is false
> (κακοὺς ἐργάτας)

The phrase **evil workers** refers to Jewish teachers who were teaching things that were contrary to the gospel. If it would be helpful in your language, you could express the idea behind this phrase using plain language. Alternate translation: [false teachers]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the mutilation**
> UST the ones who cut their bodies
> (τὴν κατατομήν)

The word **mutilation** is a sarcastic way of referring to circumcision, and the phrase **the mutilation** is a sarcastic way of referring to the people who taught that circumcision was necessary in order to be in right standing with God. By using the term **mutilation**, Paul is showing the Philippian believers that those who trust in circumcision, and not solely in Christ, mistakenly think that they can earn God's favor by cutting their bodies. Consider the term that would best communicate this idea in your language, or you could state this using plain language. Alternate translation: [those who cut themselves]

Support Reference: Translate Unknowns

> ULT **the mutilation**
> UST the ones who cut their bodies
> (τὴν κατατομήν)

Here, **the mutilation** refers to the Jewish teachers, all circumcised, who were corrupting the gospel by teaching that it was necessary to be circumcised.

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
evil	who teach what is false
workers	who teach what is false

Philippians 3:3

ULT	UST
For we are the circumcision—the ones worshiping by the Spirit of God and boasting in Christ Jesus and not being confident in the flesh,	*But as for us—we ourselves are what it truly means to be circumcised. The Spirit of God enables us to truly worship God, and we glory in the Messiah Jesus rather than trusting in religious acts such as circumcision.*

ULT **For we are**
UST But as for us
(ἡμεῖς γάρ ἐσμεν)

Paul uses **we** to refer to himself and the Philippian believers and anyone else who believes in Christ, so **we** is inclusive. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive 'We'

ULT **the circumcision**
UST we ourselves are what it & means to be circumcised & truly
(ἡ περιτομή)

In contrast to its normal usage in the Bible, here Paul uses the term **the circumcision** as a metonym to refer to all true Christians. Normally, the term **the circumcision** was used to refer to Jewish males, all circumcised, but here Paul intentionally uses this term with a spiritual sense to refer to all Christians, both Jews and non-Jew. This would have been surprising to his readers. Paul's use of **the circumcision** here refers to the inward, spiritual circumcision that the Holy Spirit performs in the hearts of all true Christians. If it would be helpful in your language, you could express the idea behind this term using plain language.

Support Reference: Metonymy

ULT **the ones worshiping by the Spirit of God**
UST truly & The Spirit of God enables us to & worship God
(οἱ Πνεύματι Θεοῦ λατρεύοντες)

Alternate translation: [the ones who are empowered by God's Spirit to worship him] or [the ones who are enabled to worship God by his Spirit] or [the ones who worship God through his Spirit]

ULT **not being confident in the flesh**
UST rather than trusting in religious acts such as circumcision
(οὐκ ἐν σαρκὶ πεποιθότες)

You can state explicitly that Paul did not have any **confidence** in the works of **the flesh**. Alternate translation: [having no confidence in the works of the flesh] or [not trusting that physical circumcision will please God] or [not trusting that being circumcised will earn God's favor]

Support Reference: Assumed Knowledge and Implicit Information

ULT **boasting in Christ Jesus and not being confident in the flesh**
UST we glory in the Messiah Jesus rather than trusting in religious acts such as circumcision
(καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες)

The phrase **boasting in Christ Jesus** and the phrase **and having no confidence in the flesh** are complementary ideas which express a similar truth. If people truly place their confidence in Christ as their only means of earning God's favor, they will not put their confidence in themselves or religious acts. Conversely, if people put their confidence in religious rituals and observances, they cannot place their full confidence in Christ. Consider the best way to clearly express these coordinate ideas in your language.

ULT **and not being confident in the flesh**
UST rather than trusting in religious acts such as circumcision
(καὶ οὐκ ἐν σαρκὶ πεποιθότες)

If your language does not use an abstract noun for the idea of **confidence**, you can express the idea behind the abstract noun **confidence** with an adjective such as **trusting** or a verbal form such as **trust**. Alternate translation: [and we do not trust in our flesh]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
circumcision	we ourselves are what it & means to be circumcised & truly
by the Spirit of God	The Spirit of God
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	in the Messiah Jesus

Philippians 3:4

ULT	UST
although I myself having confidence even in the flesh. If anyone else thinks to be confident in the flesh, I even more:	*However, if anyone thinks they could trust in religious acts, I could; and I even more than others. {I will tell you why.}*

ULT I myself having confidence even in the flesh. If anyone else thinks to be confident in the flesh, I even more

UST if anyone thinks they could trust in religious acts, I could; and I even more than others. {I will tell you why

(ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον)

Using a type of hypothetical situation, Paul begins to recite his own credentials to illustrate that if observing the law could earn God's favor, then he had more reason to boast than anyone else. His purpose is to teach the Philippian believers that they should only trust in Christ and not trust in other things to earn God's favor. Paul explains in 3:7–11 that his hope is in Christ and not in the things he lists in the next two verses. Alternate translation: [we do not trust in those rituals to make us acceptable to God, although I could very well do that if it would be useful for me]

Support Reference: Hypothetical Situations

Philippians 3:5

ULT	UST
circumcision on the eighth day, from the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; according to the law, a Pharisee;	*I was circumcised eight days after I was born. I am from the people of Israel and am a descendant of the tribe of Benjamin. I am a Hebrew who has retained the Hebrew language and way of living. As regards obeying the laws of Moses, I was a Pharisee, and therefore I strictly obeyed all the laws of Moses and teachings of the scribes.*

ULT **circumcision on the eighth day, from the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; according to the law, a Pharisee**

UST I was circumcised eight days after I was born. I am from the people of Israel and am a descendant of the tribe of Benjamin. I am a Hebrew who has retained the Hebrew language and way of living. As regards obeying the laws of Moses, I was a Pharisee, and therefore I strictly obeyed all the laws of Moses and teachings of the scribes

(περιτομῇ ὀκταήμερος ἐκ γένους Ἰσραήλ φυλῆς Βενιαμείν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος)

In this verse and the next verse, Paul lists a total of seven things in which he put his confidence before he believed in Christ. In this verse he lists five of those things and in the next verse he lists the remaining two. If the connection between this statement and the previous one and following one is not clear, you may want to use a connecting word to show how this statement relates to what came before it. Use a natural form in your language for connecting this statement to those before and after it.

Support Reference: Connecting Words and Phrases

ULT **of the tribe of Benjamin**

UST and am a descendant of the tribe of Benjamin

(φυλῆς Βενιαμείν)

The phrase **of the tribe of Benjamin** means that Paul was from the Israelite tribe of Benjamin and therefore descended from Jacob’s son Benjamin. Consider the best way to say this in your language.

Support Reference: Assumed Knowledge and Implicit Information

ULT **a Hebrew of Hebrews**
UST I am a Hebrew who has retained the Hebrew language and way of living
(Ἑβραῖος ἐξ Ἑβραίων)

Paul assumes that his readers will understand that the meaning of his statement. You could include this information if that would be helpful to your readers. The phrase **a Hebrew of Hebrews** could mean: (1) that Paul had retained Hebrew customs and spoke the language of the Hebrew people, which was Aramaic. (2) that Paul had no Gentile ancestors, but rather was a pure-blooded Hebrew. Alternate translation: [a Hebrew whose parents and ancestors are all full-blooded Jews]; (3) a combination of both of the above. Alternate translation: [a full-blooded Jew who has retained the Hebrew culture, customs, and language]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to the law, a Pharisee**
UST As regards obeying the laws of Moses, I was a Pharisee, and therefore I strictly obeyed all the laws of Moses and teachings of the scribes
(κατὰ νόμον Φαρισαῖος)

The phrase **according to the law, a Pharisee** means that prior to his conversion Paul had been a Pharisee. He related to the law of Moses as a Pharisee and, therefore, strictly obeyed it as well as the many rules scribes had added to try to safeguard the law of Moses. Alternate translation: [in relation to the law of Moses, I was a Pharisee] or [in relation to how I observed the law of Moses, I was a Pharisee, and therefore, I strictly obeyed every detail of it including the teachings of the scribes]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
circumcision	I was circumcised
of Israel	of Israel
of the tribe	and am a descendant of the tribe
of Benjamin	of Benjamin
a Hebrew	I am a Hebrew
Hebrews	who has retained the Hebrew language and way of living
the law	the laws of Moses & the laws of Moses
a Pharisee	obeying & I was a Pharisee, and therefore I strictly obeyed all & and teachings of the scribes

Philippians 3:6

ULT	UST
according to zeal, persecuting the church; according to righteousness {that is} in the law, having become blameless.	*With regard to being passionate about what I believed, I was so extremely passionate about what I believed that I caused those who followed Jesus to suffer. With regard to doing what God required in the law of Moses and doing what the scribes required concerning it, I was without fault.*

ULT **according to zeal, persecuting the church; according to righteousness {that is} in the law, having become blameless**
UST With regard to being passionate about what I believed, I was so extremely passionate about what I believed that I caused those who followed Jesus to suffer. With regard to doing what God required in the law of Moses and doing what the scribes required concerning it, I was without fault
(κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος)

In this verse Paul finishes naming the things in which he put his confidence before he believed in Christ.

Support Reference: Connecting Words and Phrases

ULT **according to zeal, persecuting the church**
UST With regard to being passionate about what I believed, I was so extremely passionate about what I believed that I caused those who followed Jesus to suffer
(κατὰ ζῆλος διώκων τὴν ἐκκλησίαν)

The phrase **persecuting the church** is explaining the extent of Paul's **zeal**. Before Paul believed in Jesus, he thought that by **persecuting the church**, he was serving God and ensuring that the law of Moses was honored and obeyed. If it would be helpful in your language, consider stating the meaning of the phrase **according to zeal, persecuting the church** plainly. Alternate translation: [having so much desire to serve God that I persecuted the church] or [wanting so much to honor God, I persecuted the church]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the church**
UST those who followed Jesus
(τὴν ἐκκλησίαν)

Here, **church** is a collective noun. The phrase **the church** refers to Christians as a whole and includes anyone belonging to the group of people who follow Jesus. What Paul means by saying that he had persecuted **the church** is that he formerly persecuted anyone who was a Christian. Alternate translation: [persecuting Christians] or [persecuting anyone who was a Christian]

Support Reference: Collective Nouns

ULT **according to righteousness {that is} in the law, having become blameless**
UST With regard to doing what God required in the law of Moses and doing what the scribes required concerning it, I was without fault
(κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος)

The phrase **righteousness {that is} in the law** refers to obeying the righteous guidelines for living that the law of Moses required. Paul obeyed the law so carefully that he believed that no one could find any part of it that he disobeyed. If it would be helpful in your language, consider stating it plainly. Alternate translation: [As regards obeying the law of Moses, no one could say that I ever disobeyed the law]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
zeal	being passionate about what I believed, I was so extremely passionate about what I believed that
persecuting	I caused & to suffer
church	who followed Jesus
righteousness	doing what God required in the law of Moses and doing what the scribes required concerning it
the law	doing what God required in the law of Moses and doing what the scribes required concerning it
blameless	without fault

Philippians 3:7

ULT	UST
Whatever things were gains for me, I consider these things loss for the sake of Christ.	*But all the things that I formerly trusted in, these same things I now consider to be worthless because of the Messiah.*

ULT **Whatever things were gains for me, I consider these things loss for the sake of Christ**
UST But all the things that I formerly trusted in, these same things I now consider to be worthless because of the Messiah
(ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν)

This entire verse is Paul's response to the seven things he listed in 3:5–6, which he once considered to be spiritually and religiously profitable to himself. In this verse Paul contrasts his former way of viewing things when he was a Pharisee with his new way of viewing things now that he believes in Christ.

Support Reference: Connect — Contrast Relationship

ULT **Whatever things were gains for me, I consider these things loss for the sake of Christ**
UST But all the things that I formerly trusted in, these same things I now consider to be worthless because of the Messiah
(ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν)

In the original language in which Paul wrote this letter, the words **gains** and **loss** were common business terms used in accounting to describe things a business person determined to be either profitable or unprofitable. Paul is using these two terms metaphorically to portray the things he considers spiritually profitable and unprofitable. If your language has similar business or accounting terms that would be natural to use in this context, consider using them here. Alternate translation: [Whatever things I formerly counted as gains, these things I now count as loss for the sake of Christ] or [Whatever things I formerly accounted as gains, these things I now account as loss for the sake of Christ]

Support Reference: Metaphor

ULT **Whatever things were gains for me**
UST But all the things that I formerly trusted in
(ἅτινα ἦν μοι κέρδη)

The phrase **Whatever things were gains for me** refers specifically to the list of seven things that Paul has just listed in 3:5–6 and to anything else in which he would have put confidence before he believed in Christ. Alternate translation: [Whatever things I formerly considered profitable]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Whatever things were gains for me**
> UST But all the things that I formerly trusted in
> (ἅτινα ἦν μοι κέρδη)

If your language does not use an abstract noun for the idea of **gains**, you can express the idea behind the abstract noun **gains** by using an adjective such as **profitable**, or you can express it in some other way. Alternate translation: [Whatever things were profitable for me]

Support Reference: Abstract Nouns

> ULT **I consider these things loss for the sake of Christ**
> UST these same things I now consider to be worthless because of the Messiah
> (ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν)

If your language does not use an abstract noun for the idea of **loss**, you can express the idea behind the abstract noun **loss** by using a verbal phrase such as “worth losing”. Alternate translation: [I judge these things worth losing for the sake of Christ]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
gains	trusted in
Christ	the Messiah

Philippians 3:8

ULT	UST
But on the contrary, I consider even all things to be loss because of the surpassing value of the knowledge of Christ Jesus my Lord, because of whom I have suffered the loss of all things—and I consider {them} dung—so that I might gain Christ	*Instead, even more, I now regard all things as worthless compared to how great it is to know the Messiah, Jesus my Lord. For his sake I have willingly given up all things and I think of them as feces to throw away in order that I might have the Messiah.*

ULT **But on the contrary, I consider even all things to be loss because of the surpassing value of the knowledge of Christ Jesus my Lord, because of whom I have suffered the loss of all things—and I consider {them} dung—so that I might gain Christ**
UST Instead, even more, I now regard all things as worthless compared to how great it is to know the Messiah, Jesus my Lord. For his sake I have willingly given up all things and I think of them as feces to throw away in order that I might have the Messiah
(ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι, διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι’ ὃν τὰ πάντα ἐζημιώθην καὶ ἡγοῦμαι σκύβαλα, ἵνα Χριστὸν κερδήσω)

In this verse Paul continues the business metaphor which he began in 3:7.

Support Reference: Metaphor

ULT **I consider**
UST I now regard
(ἡγοῦμαι)

See how you translated the word **consider** in 3:7.

ULT **loss**
UST as worthless
(ζημίαν)

See how you translated the abstract noun **loss** in 3:7. Alternate translation: [worth losing]

Support Reference: Abstract Nouns

> ULT **I consider even all things to be loss because of the surpassing value of the knowledge of Christ Jesus my Lord**
> UST even more, I now regard all things as worthless compared to how great it is to know the Messiah, Jesus my Lord
> (καὶ ἡγοῦμαι πάντα ζημίαν εἶναι, διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου)

If your language does not use an abstract noun for the idea of **value**, you can express the idea behind the abstract noun **value** with an adjective such as “valuable.” Alternate translation: [I consider everything worth losing for the sake of what is most valuable, namely, knowing Christ Jesus my Lord]

Support Reference: Abstract Nouns

> ULT **because of the surpassing value of the knowledge of Christ Jesus my Lord**
> UST compared to how great it is to know the Messiah, Jesus my Lord
> (διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου)

If your language does not use an abstract noun for the idea of **knowledge**, you can express the idea behind the abstract noun **knowledge** with a verbal form such as “knowing.” Alternate translation: [because of the surpassing value of knowing Christ Jesus my Lord]

Support Reference: Abstract Nouns

> ULT **because of the surpassing value of the knowledge of Christ Jesus my Lord**
> UST compared to how great it is to know the Messiah, Jesus my Lord
> (διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου)

Alternate translation: [because knowing Christ Jesus my Lord is worth so much more]

> ULT **of the knowledge of Christ Jesus my Lord**
> UST to know the Messiah, Jesus my Lord
> (τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου)

The word **knowledge** does not refer to simply being mentally aware of something or someone, but rather, it refers to having a deep, intimate, personal knowledge or experience of someone or something. Here, it refers to having an intimate and personal knowledge or experience of Christ. Consider the best way to express this meaning in your language. Alternate translation: [of intimately knowing Christ Jesus my Lord] or [of deeply knowing and experiencing Christ Jesus my Lord]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because of whom I have suffered the loss of all things**
UST For his sake I have willingly given up all things
(δι’ ὃν τὰ πάντα ἐζημιώθην)

See how you translated the abstract noun **loss** earlier in this verse and in 3:7. Alternate translation: [for whom I have willingly lost all things]

Support Reference: Abstract Nouns

ULT **I consider {them**
UST I think of
(ἡγοῦμαι)

See how you translated the word **consider** earlier in this verse and in 3:7.

ULT **dung**
UST them as feces to throw away
(σκύβαλα)

During Paul’s time, the word **dung** was used to refer to excrement and things which were considered worthless and worthy only of being thrown out. In the original language in which Paul wrote this letter, the term **dung** was a crude term that referred to things that were discarded as garbage, including excrement, and the specific meaning was determined by context. Here, this word could be referring to: (1) excrement, since in the preceding verses Paul has been discussing what comes from the flesh. Alternate translation: [excrement]; (2) garbage, since Paul is discussing what he now considers worth throwing away in order to gain and know Christ. Alternate translation: [garbage] or [refuse]

Support Reference: Translate Unknowns

ULT **I might gain**
UST I might have
(κερδήσω)

See how you translated the word **gains** in 3:7.

Support Reference: Abstract Nouns

ULT **so that I might gain Christ**
UST in order that I might have the Messiah
(ἵνα Χριστὸν κερδήσω)

The phrase **so that** is a purpose clause. In your translation, follow the conventions of your language for purpose clauses. Alternate translation: [for the purpose of gaining Christ]

Support Reference: Connect — Goal (Purpose) Relationship

TRANSLATION WORDS

ULT	UST
of the knowledge	to know
of Christ	the Messiah
of Christ Jesus	the Messiah, Jesus
Lord	Lord
Christ	the Messiah
I might gain	I might have

Philippians 3:9

ULT	UST
and be found in him, not having my own righteousness {that is} from law, but {that which is} through faith in Christ—the righteousness from God by faith—	*I have willingly given up the things I formerly trusted in so that I might be fully united with the Messiah by believing in him, and not by obeying the laws that God gave to Moses. {I do this because I know} that the only way to please God is by believing in the Messiah.*

ULT **and be found in him**
UST I have willingly given up the things I formerly trusted in so that I might be fully united with the Messiah by believing in him
(καὶ εὑρεθῶ ἐν αὐτῷ)

If it would be clearer in your language, you could translate the passive verbal phrase **be found** with an active form, and you could state who did the action. Alternate translation: [and God might find me belonging to him]

Support Reference: Active or Passive

ULT **not having my own righteousness {that is} from law**
UST not & obeying & laws that God gave to Moses & by
(μὴ ἔχων ἐμὴν δικαιοσύνην, τὴν ἐκ νόμου)

If your language does not use an abstract noun for the idea of **righteousness**, you can express the idea behind the abstract noun **righteousness** in some other way. Alternate translation: [not being able to please God by keeping the law]

Support Reference: Abstract Nouns

ULT **but {that which is} through faith in Christ**
UST and & by & the & is & believing in the Messiah
(ἀλλὰ τὴν διὰ πίστεως Χριστοῦ)

If your language does not use an abstract noun for the idea of **faith**, you can express the idea behind **faith** by using a verbal form. Alternate translation: [but that which comes by believing in Christ]

Support Reference: Abstract Nouns

ULT **but {that which is} through faith in Christ**
UST and & by & the & is & believing in the Messiah
(ἀλλὰ τὴν διὰ πίστεως Χριστοῦ)

The word **that** refers to “righteousness.” Paul assumes his readers will know this from the context. If this would be unclear in your language, consider stating this explicitly. Alternate translation: [but the righteousness which is through faith in Christ] or [but the righteousness which comes by faith in Christ]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the righteousness from God by faith**
> UST I do this because I know} that the only way to please God is & believing in
> (τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει)

If your language does not use an abstract noun for the idea of **righteousness**, you can express the idea behind the abstract noun **righteousness** in some other way. See how you translated **righteousness** earlier in this verse. Alternate translation: [being pleasing to God by believing in Christ]

Support Reference: Abstract Nouns

> ULT **the righteousness from God by faith**
> UST I do this because I know} that the only way to please God is & believing in
> (τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει)

If your language does not use an abstract noun for the idea of **faith**, you can express the idea behind **faith** by using a verbal form. See how you translated **faith** earlier in this verse. Alternate translation: [but the righteousness from God, which comes by believing in Christ]

Support Reference: Abstract Nouns

> ULT **by faith**
> UST is & believing in
> (ἐπὶ τῇ πίστει)

In the phrase **by faith**, Paul is leaving out some words that would be needed to complete the sentence in many languages. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [which comes by faith] or [which is received through faith]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
righteousness	obeying & laws that God gave to Moses & by
law	obeying & laws that God gave to Moses & by
faith	is & believing in
in Christ	the Messiah
God	that & God
righteousness	the only way to please
faith	is & believing in

Philippians 3:10

ULT	UST
to know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death,	*I want to know the Messiah better and better. I want to continually experience him working powerfully in my life, just like God worked powerfully when he caused the Messiah to become alive after he had died. I also want to be continually willing to suffer in order that I may obey God, just like the Messiah suffered in order that he might obey God. I want to become like him in his death.*

ULT **to know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death**
UST I want to know the Messiah better and better. I want to continually experience him working powerfully in my life, just like God worked powerfully when he caused the Messiah to become alive after he had died. I also want to be continually willing to suffer in order that I may obey God, just like the Messiah suffered in order that he might obey God. I want to become like him in his death
(τοῦ γνῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ κοινωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ)

All occurrences of the pronouns **him** and **his** in this verse refer to Christ. If it would be helpful in your language, you could clarify this in a way that would be natural in your language. Alternate translation: [to know Christ and the power of his resurrection and the fellowship of his sufferings, being conformed to his death]

Support Reference: Pronouns — When to Use Them

ULT **and**
UST I want to continually experience him working powerfully in my life
(καὶ)

The first occurrence of the word **and** indicates that what follows is the Paul’s explanation of how specifically he wants to know Christ.

Support Reference: Connecting Words and Phrases

ULT **to know him and the power of his resurrection and the fellowship of his sufferings**
UST I want to know the Messiah better and better. I want to continually experience him working powerfully in my life, just like God worked powerfully when he caused the Messiah to become alive after he had died. I also want to be continually willing to suffer in order that I may obey God, just like the Messiah suffered in order that he might obey God
(τοῦ γνῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ κοινωνίαν παθημάτων αὐτοῦ)

In the original language in which Paul wrote this letter, he closely connects the phrase **the power of his resurrection** and the phrase **the fellowship of his sufferings**. He does this because in Paul's mind these two things are inseparably linked, and a person cannot know the power of Christ's resurrection without first sharing in Christ's suffering. Consider the best way to show the close connection between these two phrases in your language.

Support Reference: Connecting Words and Phrases

ULT **to know him**
UST I want to know the Messiah better and better
(τοῦ γνῶναι αὐτὸν)

See how you translated the word "knowledge" in 3:8. Here, the word **know** does not refer to simply being mentally aware of something or someone, but rather, it refers to having a deep, intimate, personal knowledge or experience of something or someone. Here, it refers to having an intimate and personal knowledge or experience of Christ. You could include this information if that would be helpful to your readers, so consider the best way to express this meaning in your language. Alternate translation: [to intimately know Christ] or [to deeply know and experience him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **power**
UST I want to continually experience him working powerfully in my life
(δύναμιν)

If your language does not use an abstract noun for the idea of **power**, you could express the idea behind **power** by using an adverb such as "powerfully," as modeled in UST.

Support Reference: Abstract Nouns

ULT **and the fellowship of his sufferings**
UST I also want to be continually willing to suffer in order that I may obey God, just like the Messiah suffered in order that he might obey God
(καὶ κοινωνίαν παθημάτων αὐτοῦ)

If your language does not use abstract noun for the idea of **fellowship**, you can express the idea behind this word by using a verbal form such as “participate” or “sharing.” Alternate translation: [and to participate in his sufferings] or [and the sharing of his sufferings]

Support Reference: Abstract Nouns

ULT **and the fellowship of his sufferings**
UST I also want to be continually willing to suffer in order that I may obey God, just like the Messiah suffered in order that he might obey God
(καὶ κοινωνίαν παθημάτων αὐτοῦ)

If your language does not use an abstract noun for the idea of suffering, you can express the idea behind the word **sufferings** by using a verbal form such as “suffer.” Alternate translation: [and to suffer with him]

Support Reference: Abstract Nouns

ULT **and**
UST also
(καὶ)

The word **and** indicates that what follows is the second aspect of knowing Christ, which Paul introduces in explanation of how specifically he wants to know Christ. Alternate translation: [and to know]

Support Reference: Connecting Words and Phrases

ULT **being conformed to his death**
UST I want to become like him in his death
(συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ)

If it would be clearer in your language, you could express the phrase **being conformed to** with an active form. Alternate translation: [taking on the likeness of his death]

Support Reference: Active or Passive

ULT **being conformed to his death**
UST I want to become like him in his death
(συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ)

If your language does not use an abstract noun for the idea of **death**, you can express the idea behind this word by using a verbal form such as “die.”

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
to know	I want to know & better and better
of & resurrection	just like God worked powerfully when he caused the & to become alive after he had died
the fellowship	I & want to be continually willing to suffer in order that I may obey God, just like the Messiah suffered in order that he might obey God
of & sufferings	I & want to be continually willing to suffer in order that I may obey God, just like the Messiah suffered in order that he might obey God

Philippians 3:11

ULT	UST
if, in some way, I might attain to the resurrection {that is} from the dead.	*{I want all of this because} I somehow want God to cause me to live again after I have died.*

ULT the resurrection {that is} from the dead
UST God to cause me to live again after I have died
(τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν)

Alternate translation: [the resurrection from the dead]

TRANSLATION WORDS

ULT	UST
resurrection	God to cause me to live again

Philippians 3:12

ULT	UST
Not that I already received {it}, or have already been made perfect, but I am pursuing {it}, if perhaps I might also grasp that for which I was also grasped by Christ Jesus.	*I do not claim that I have already attained this. Nor do I say that God has already finished working in me to make me like Jesus. But I earnestly try to become more and more like Jesus, because this is why Jesus the Messiah took hold of me.*

ULT **Not that I already received {it**
UST I do not claim that I have already attained this
(οὐχ ὅτι ἤδη ἔλαβον)

The pronoun **{it}** in the phrase **Not that I already received {it}** could be referring to: (1) spiritual perfection and completion. This phrase would then mean that Paul is saying that he is not yet spiritually perfect or complete. Alternate translation: [Not that I have already attained spiritual perfection] or [Not that I am already spiritually complete] or [Not that God's work in me is already complete] or [Not that God's work in me is already perfected]; (2) that Paul has not yet reached the goals he has for himself and so has not received his reward. Alternate translation: [Not that I have yet reached my goals and received my reward from God]; (3) Paul has not yet finished the work God gave him to do with his life, and then died and received his reward from God. Alternate translation: [Not that I have finished my work and received my reward from God]

Support Reference: Pronouns — When to Use Them

ULT **or have already been made perfect**
UST Nor do I say that God has already finished working in me to make me like Jesus
(ἢ ἤδη τετελείωμαι)

If it would be more natural in your language, you could express the phrase **been made perfect** with an active form. Alternate translation: [or think that God has already made me perfect] or [or think that God has already completed his work in me]

Support Reference: Active or Passive

> ULT **have already been made perfect**
> UST God has already finished working in me to make me like Jesus
> (ἤδη τετελείωμαι)

In the original language in which Paul wrote this letter, the word **perfect** means that someone or something has reached full completion and therefore reached its intended purpose or goal. It can also refer to someone reaching full maturity and is used in the New Testament of Christians reaching completeness of Christ-like character. Alternate translation: [been brought to completion] or [have already been made complete] or [have already reached full maturity] or [have already reached full Christ-likeness]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **have already been made perfect**
> UST God has already finished working in me to make me like Jesus
> (ἤδη τετελείωμαι)

If it would be more natural in your language, you could translate the phrase **been made perfect** with an active form. Alternate translation: [that God has already perfected me] or [that God has already perfected his work in me]

Support Reference: Active or Passive

> ULT **I might & grasp that for which I was also grasped by Christ Jesus**
> UST because this is why Jesus the Messiah took hold of me
> (καταλάβω, ἐφ’ ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ)

If it would be more natural in your language, you could translate the phrase **I was also grasped by Christ Jesus** with an active form. Alternate translation: [I might grasp the things for which Christ Jesus grasped me]

Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
I & received {it	I have & attained this
have & been made perfect	God has & finished working in me to make me like Jesus
Christ	the Messiah
Christ Jesus	Jesus the Messiah

Philippians 3:13

ULT	UST
Brothers, I do not consider myself to have grasped {it}. But one thing: forgetting {what is} behind and straining for {what is} ahead,	*My fellow believers, I certainly do not think that I have already become completely like Jesus. Nor have fully known him. Rather, I have determined to forget about the things that are in the past and to work hard for the things that are in front of me.*

ULT **Brothers**
UST My fellow believers
(ἀδελφοί)

See how you translated the word **Brothers** in Philippians 1:12 and 3:1.

Support Reference: When Masculine Words Include Women

ULT **I do not consider myself to have grasped {it**
UST I certainly do not think that I have already become completely like Jesus. Nor have fully known him
(ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι)

Paul does not explicitly state what **{it}** is that he has not yet **grasped**. He is probably referring to becoming perfectly like Jesus and to fully knowing Jesus. You may choose to state this in your translation, as the UST does, or you may leave it ambiguous, as the ULT does.

Support Reference: When to Keep Information Implicit

ULT **But one thing**
UST Rather, I have determined
(ἓν δέ)

In the phrase **But one thing**, Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: [But take note of this one thing]

Support Reference: Ellipsis

> ULT **forgetting {what is} behind and straining for {what is} ahead**
> UST to forget about the things that are in the past and to work hard for the things that are in front of me
> (τὰ & ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος)

In the phrase **forgetting {what is} behind and straining for {what is} ahead**, Paul is using the imagery of a person who is in a race to win a prize. Paul portrays himself as a runner in this metaphor, and he continues using this metaphor until the end of Philippians 3:14. If this metaphor is unfamiliar in your culture, consider using another metaphor that would be familiar to your readers, or you may state this in plain language, as the UST does. Alternate translation: [like a runner, I forget what is behind me and put all of my effort into running toward the finish line in front of me] or [like a runner, I have one focus, and therefore I do not look backward as I run, but only look forward as I strain with all my might so that I will reach the finish line]

Support Reference: Metaphor

Philippians 3:14

ULT	UST
I press on toward the goal for the prize of the upward calling of God in Christ Jesus.	*Instead, I concentrate only on continuing to become more and more like Jesus until I die. As a result, because of my relationship with Jesus the Messiah, God will reward me in heaven.*

ULT **I press on toward the goal for the prize**
UST Instead, I concentrate only on continuing to become more and more like Jesus until I die. As a result & will reward me in heaven
(κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον)

In this verse Paul continues using the metaphor of a runner who is competing in a foot race in order to win a prize. In this verse Paul says that his **goal**, which he works hard for, is to win the **prize** which God promises to give every person who obediently follows Christ. If this metaphor would be unfamiliar in your culture, consider using another metaphor, or use plain language to translate the idea behind this metaphor. Alternate translation: [I do all I can to pursue the goal of winning the prize of God's upward call in Christ Jesus] or [I work hard so that I can reach my goal]

Support Reference: Metaphor

ULT **the goal for the prize of the upward calling of God**
UST Instead, I concentrate only on continuing to become more and more like Jesus until I die. As a result & God will reward me in heaven
(σκοπὸν & εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ)

The phrases **the goal** and **the prize** could be related to each other in one of two ways. They could: (1) be focusing on the same basic idea. Alternate translation: [the goal, which is to be given the prize of God's upward call] or [my goal, which is to receive the prize of God's upward call]; (2) be focusing on different things, in which case **the goal** is referring to the goal of Paul's life, while **the prize** is referring to what Paul hopes to receive once he has successfully achieved his goal. Alternate translation: [the goal and toward being given the prize of God's upward call] or [the goal and toward receiving the prize of God's upward call]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the prize of the upward calling of God**
UST As a result & God will reward me in heaven
(τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ)

The phrase **the prize of the upward calling of God** could mean: (1) that **the prize** is **the upward calling of God**. Alternate translation: [receive the prize of God's upward call] or [receive the prize of God's heavenward invitation]; (2) that the **upward calling of God** is a call to come and receive God's **prize**. Alternate translation: [answer God's upward call to receive his prize] or [answer God's invitation to receive his prize]

Support Reference: When to Keep Information Implicit

ULT **of the upward calling of God**
UST As a result & God will reward me in heaven
(τῆς ἄνω κλήσεως τοῦ Θεοῦ)

The word **upward** probably refers to both the origin of God's call and to the direction of God's call. In other words, the phrase **the upward calling of God** probably refers both to the fact that the **calling** is from God and that the calling is also a heavenly calling to move towards God. Alternate translation: [God's heavenward call]

Support Reference: When to Keep Information Implicit

ULT **I press on toward the goal for the prize of the upward calling of God in Christ Jesus**
UST Instead, I concentrate only on continuing to become more and more like Jesus until I die. As a result, because of my relationship with Jesus the Messiah, God will reward me in heaven
(κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ)

The phrase **in Christ Jesus** could be: (1) modifying the phrase **the upward calling of God**. (2) modifying the phrase **I press on**. Alternate translation: [I press on in Christ Jesus toward the goal for the prize of the upward calling of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I press on toward the goal for the prize of the upward calling of God in Christ Jesus**
UST Instead, I concentrate only on continuing to become more and more like Jesus until I die. As a result, because of my relationship with Jesus the Messiah, God will reward me in heaven
(κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ)

If your language does not use an abstract noun for the idea of a **goal**, you can express the idea behind the abstract noun **goal** in another way. Alternate translation: [I make it my main focus to win the prize of God's upward calling in Christ Jesus]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
of the & calling	As a result & will reward me in heaven
of God	God
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	because of my relationship with Jesus the Messiah

Philippians 3:15

ULT	UST
Therefore, as many as {are} perfect should think this {way}; and if you think differently about anything, God will also reveal that to you.	*So then, all of us who are mature believers should think this same way. But if you think differently about anything I have just written, God also will show this to you.*

ULT **Therefore**
UST So then
(οὖν)

The word **Therefore** indicates that Paul is transitioning from teaching the Philippians by using his personal experience (Philippians 3:4–14) to exhorting them (Philippians 3:15–17). Use the form that would best express this meaning in your language.

Support Reference: Connecting Words and Phrases

ULT **as many as**
UST all of us who
(ὅσοι)

The phrase **as many as** is missing some words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [as many of you as] or [all of you who]

Support Reference: Ellipsis

ULT **as many as {are} perfect**
UST all of us who are mature believers
(ὅσοι & τέλειοι)

The word **perfect** does not mean “without sin,” but rather, it means “spiritually mature.” You could include this information if that would be helpful to your readers. Alternate translation: [as many as are spiritually mature]

Support Reference: Assumed Knowledge and Implicit Information

ULT **God will also reveal that to you**
UST God also will show this to you
(καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει)

Alternate translation: [God will also make it clear to you] or [God will make sure you know it]

TRANSLATION WORDS

ULT	UST
are} perfect	are mature believers
should think	should think this same way
you think & about	you think & about
God	God

Philippians 3:16

ULT	UST
However, in what we have attained, we should live in it.	*However, regarding the true things that God has already revealed to us, let us all conduct our lives according to these things.*

ULT **in what we have attained, we should live in it**
UST regarding the true things that God has already revealed to us, let us all conduct our lives according to these things
(εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν)

When Paul says **we** in this verse, he is speaking of himself and the Philippian Christians, so **we** is inclusive here. Your language may require you to mark these two uses of **we** as inclusive forms. Alternate translation: [let us all continue obeying the same truths we have already received]

Support Reference: Exclusive and Inclusive ‘We’

ULT **in what we have attained, we should live in it**
UST regarding the true things that God has already revealed to us, let us all conduct our lives according to these things
(εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν)

Alternate translation: [in the things that we have attained so far, we should live in them] or [in the things that we have believed so far, we should obey them] or [in the things that we have believed so far, we should act on them]

Philippians 3:17

ULT	UST
Become imitators of me, brothers, and watch closely the ones walking in this manner, just as you have us {as} an example.	*My fellow believers, join together in imitating me, and observe closely those people who live as we do.*

ULT **Become imitators of me**
UST join together in imitating me
(συνμιμηταί μου γίνεσθε)

Alternate translation: [Do what I do] or [Live as I live]

ULT **Become**
UST join together in imitating me
(γίνεσθε)

The word **Become** is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people. Alternate translation: [I exhort each of you to become] or [Each of you become] or [I command each of you to become]

Support Reference: Forms of 'You' — Singular

ULT **brothers**
UST My fellow believers
(ἀδελφοί)

See how you translated the word **brothers** in Philippians 1:12.

Support Reference: When Masculine Words Include Women

ULT **watch closely**
UST observe closely
(σκοπεῖτε)

The phrase **watch closely** is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people. Alternate translation: [I exhort each of you to watch closely] or [each of you watch closely] or [I urge each of you to watch closely]

Support Reference: Forms of 'You' — Singular

ULT **the ones walking in this manner, just as you have us {as} an example**
UST those people who live as we do
(τοὺς οὕτω περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς)

Alternate translation: [those people who are already living just as I live and follow our example] or [those people who are already doing what I do and imitating us]

TRANSLATION WORDS

ULT	UST
watch closely	observe closely

Philippians 3:18

ULT	UST
For many walk—about whom I have often told you, but now even weeping, I say—{as} the enemies of the cross of Christ,	*There are many people who act in a way that shows that they oppose the message about the Messiah dying on the cross. I have told you about these people many times before, and now I am sad, even crying, as I tell you about them again.*

ULT **For many walk**
UST There are many people who act in a way that shows that & people
(πολλοὶ γὰρ περιπατοῦσιν)

The word **walk** is a Jewish figure of speech meaning to “live” or to “conduct one’s life.” In Jewish culture a person’s behavior was spoken of as if that person were walking along a path. If it would be helpful in your language, consider stating this in plain language. Alternate translation: [For many live] or [For many people conduct their lives]

Support Reference: Metonymy

ULT **For many**
UST There are many people & people
(πολλοὶ γὰρ)

The phrase **For many** leaves out a word that would be needed in some languages to be completely clear. If it would be clearer in your language, you could supply the missing word from the context. Alternate translation: [For many people walk]

Support Reference: Ellipsis

ULT **but now even weeping**
UST and now I am sad, even crying, as
(νῦν δὲ καὶ κλαίων)

Alternate translation: [but now telling you with great sadness]

ULT **as} the enemies of the cross of Christ**
UST they oppose the message about the Messiah dying on the cross
(τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ)

Paul is describing the good news of Jesus' death and resurrection and the work of sharing this good news by associating these things with **the cross of Christ**. The phrase **the cross of Christ** is synonymous with the gospel message and the work of spreading the gospel message. The phrase **enemies of the cross of Christ** refers to the people who are opposed to the message of the gospel and who oppose the people who share the gospel with others. If this is not clear in your language, you could express this with plain language. Alternate translation: [as enemies of the good news about Jesus] or [as enemies of the message about Jesus and enemies of those who proclaim it] or [as enemies of the message about Jesus and enemies of those who share it with others]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
as & enemies	oppose
of the cross	the message about the & dying on the cross
of Christ	the message about the Messiah dying on the cross

Philippians 3:19

ULT	UST
whose end {is} destruction, whose god {is their} belly, and {whose} glory {is} in their shame, the ones thinking about earthly things.	*God will severely punish these people. These people serve their physical desires rather than God, and they are proud of the very things of which they should be ashamed. These people only think about earthly things instead of heavenly things.*

ULT whose end {is} destruction
UST God will severely punish these people
(ὧν τὸ τέλος ἀπώλεια)

If your language does not use an abstract noun for the idea of **end**, you can express the idea behind the abstract noun **end** in another way. Alternate translation: [whom God will destroy]

Support Reference: Abstract Nouns

ULT whose end {is} destruction
UST God will severely punish these people
(ὧν τὸ τέλος ἀπώλεια)

If your language does not use an abstract noun for the idea of **destruction**, you can express the idea behind the abstract noun **destruction** by using a verb such as “destroy.” Alternate translation: [whom God will destroy]

Support Reference: Abstract Nouns

ULT whose god {is their} belly
UST These people serve their physical desires rather than God
(ὧν ὁ Θεὸς ἡ κοιλία)

Paul uses **belly** to represent all physical desires for pleasure. By Paul calling their **belly** their **god**, he means that these people love and serve their physical desire for pleasure rather than loving and serving God. If it would be helpful in your language, you could use an equivalent expression from your culture, or you could use plain language. Alternate translation: [who serve their desire for food and other pleasures rather than serve God] or [who obey their physical appetites instead of obeying God] or [who love pleasure more than they love God]

Support Reference: Synecdoche

> ULT **whose} glory {is} in their shame**
> UST they are proud of the very things of which they should be ashamed
> (ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν)

Here, **shame** stands for the actions that people should be ashamed of but are not. Alternate translation: [they are proud of the things that should cause them shame]

Support Reference: Metonymy

> ULT **whose} glory {is} in their shame**
> UST they are proud of the very things of which they should be ashamed
> (ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν)

If your language does not use an abstract noun for the idea of **glory**, you can express the idea behind the abstract noun **glory** by using an adjective such as “proud.” Alternate translation: [who take pride in what should bring them shame]

Support Reference: Abstract Nouns

> ULT **whose} glory {is} in their shame**
> UST they are proud of the very things of which they should be ashamed
> (ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν)

If your language does not use an abstract noun for the idea of **shame**, you can express the idea behind the abstract noun **shame** by using an adjective such as “ashamed.” Alternate translation: [who take pride in what should cause them to be ashamed]

Support Reference: Abstract Nouns

> ULT **the ones thinking about earthly things**
> UST These people only think about earthly things instead of heavenly things
> (οἱ τὰ ἐπίγεια φρονοῦντες)

Here, **earthly** refers to all the things that pertain to everyday living on earth. Alternate translation: [who only think about the things here on this earth] or [who only think about the things of this life]

Support Reference: Metonymy

> ULT **the ones thinking about earthly things**
> UST These people only think about earthly things instead of heavenly things
> (οἱ τὰ ἐπίγεια φρονοῦντες)

The implied contrast that Paul is making here is between **earthly things** and spiritual things. You could include this information if that would be helpful to your readers. Alternate translation: [who think about is earthly things instead of the things of God] or [who only think about earthly things instead of the things of God]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
god	serve
whose} glory	they are proud
shame	the very things of which they should be ashamed
earthly things	earthly things instead of heavenly things

Philippians 3:20

ULT	UST
But our citizenship exists in heaven, from where we also eagerly await a Savior, the Lord Jesus Christ,	*As for us, we are citizens of heaven, and it is from heaven that we eagerly wait for our Lord Jesus the Messiah to return and rescue us.*

ULT **our & we & eagerly await**
UST As for us & we eagerly wait for
(ἡμῶν & ἀπεκδεχόμεθα)

When Paul uses **our** and **we** here, he is referring to himself and the believers in Philippi, so **our** and **we** are inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

ULT **citizenship**
UST we are citizens of heaven
(τὸ πολίτευμα)

If your language does not use an abstract noun for the idea of **citizenship**, you can express the idea behind **citizenship** with a concrete noun such as "citizen." Alternate translation: [status as citizens]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
citizenship	we are citizens of heaven
heaven	we are citizens of heaven
a Savior	to return and rescue us
the Lord	our Lord
Jesus	Jesus
Christ	the Messiah

Philippians 3:21

ULT	UST
who will transform our lowly body to conformity to his glorious body, according to the working of his power even to subject all things to himself.	*God will change the weak and humble bodies that we have now to be bodies like the glorious resurrected body of Jesus. He will do this by his power, by which he is able to control all things.*

ULT to his glorious body
UST bodies & the glorious resurrected body of Jesus
(τῷ σώματι τῆς δόξης αὐτοῦ)

Here, the pronoun **his** refers to Christ. Alternate translation: [to Christ's glorious body]

Support Reference: Pronouns — When to Use Them

ULT of his power
UST He will do this by his power, by which
(τοῦ δύνασθαι αὐτὸν)

If your language does not use an abstract noun for the idea of **power**, you can express the idea behind the abstract noun **power** in some other way. Alternate translation: [of his might and ability]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
lowly	weak and humble
glorious	the glorious resurrected & of Jesus
to subject	he is able to control

Philippians 4

Philippians 4:1

ULT	UST
Therefore, my brothers, beloved and longed for, my joy and crown, in this way stand firm in the Lord, beloved.	*My fellow believers, I love you, and I greatly desire to see you. I rejoice because of you; you are the reason God will reward me. In the way that I have just described to you {in this letter}, continue to be steadfastly committed to the Lord, my fellow believers whom I love.*

ULT **Therefore**
UST fellow believers
(ὥστε)

Paul uses the word **Therefore** as a transition word to introduce the exhortations to the Philippian Christians which he is about to give and which are based on the things that he has said before this verse. Consider the best word or phrase to use in your language to show this meaning. Alternate translation: [So then]

Support Reference: Connecting Words and Phrases

ULT **brothers**
UST fellow believers
(ἀδελφοί)

See how you translated the word **brothers** in Philippians 1:12.

Support Reference: When Masculine Words Include Women

ULT **beloved and longed for**
UST I love you, and I greatly desire to see you
(ἀγαπητοὶ καὶ ἐπιπόθητοι)

Alternate translation: [whom I love and greatly desire to see]

ULT **my joy and crown**
UST I rejoice because of you; you are the reason God will reward me
(χαρὰ καὶ στέφανός μου)

If your language does not use an abstract noun for the idea of **joy**, you can express the idea behind the abstract noun **joy** by using a verbal form such as “rejoice” or by using an adjective such as “happy.” Alternate translation: [who cause me to be very happy and are my crown]

Support Reference: Abstract Nouns

ULT **my joy and crown**
UST I rejoice because of you; you are the reason God will reward me
(χαρὰ καὶ στέφανός μου)

The phrase **my joy and crown** could refer to: (1) Paul's current feelings of joy regarding the Philippian Christians and his future hope of being rewarded for his labor among them. Alternate translation: [my source of joy and my future hope of being rewarded when Christ returns]; (2) Paul's joy and reward in the future when Christ returns. Alternate translation: [my hope for joy and reward when Christ returns]; (3) Paul's present joy in the Philippian believers and his present feeling that they are his reward for his work among them. Alternate translation: [my joy and reward]

Support Reference: Assumed Knowledge and Implicit Information

ULT **crown**
UST you are the reason God will reward
(στέφανός)

Paul speaks of the Philippian Christians as if they were his **crown**. At the time Paul wrote this letter, a **crown** was made of leaves and was worn by a person on their head as a sign of their achievement after they had won an important victory. Here, the word **crown** means that the Philippian Christians brought great honor to Paul before God and were a sign of his hard work among them. If your readers would not understand the meaning of this metaphor, you could use an equivalent metaphor from your culture or state the meaning in plain language. Alternate translation: [my reward] or [my honor] or [the sign of my hard work]

Support Reference: Metaphor

ULT **in this way stand firm in the Lord, beloved**
UST In the way that I have just described to you {in this letter}, continue to be steadfastly committed to the Lord, my fellow believers whom I love
(οὕτως στήκετε ἐν Κυρίῳ, ἀγαπητοί)

Alternate translation: [so continue living for the Lord in the way that I have taught you, dear friends]

ULT **in this way stand firm in the Lord, beloved**
UST In the way that I have just described to you {in this letter}, continue to be steadfastly committed to the Lord, my fellow believers whom I love
(οὕτως στήκετε ἐν Κυρίῳ, ἀγαπητοί)

The phrase **in this way** could refer to: (1) what comes before it, in which case this phrase would mean, "in the way that I have just explained to you" Alternate translation: [stand firm in the Lord in the way that I have just explained to you, beloved]; (2) what Paul commands the Philippian Christians to do in Philippians 4:2–9. Alternate translation: [stand firm in the Lord, beloved, in this way]

ULT **stand firm**
UST continue to be steadfastly committed
(στήκετε)

The phrase **stand firm** is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people.

Support Reference: Forms of 'You' — Singular

ULT **stand firm**
UST continue to be steadfastly committed
(στήκετε)

The phrase **stand firm** is used to refer to the imagery of a soldier remaining in place, not moved by the enemy. Paul gives this metaphor a spiritual meaning to exhort the Philippian Christians to not change their minds but continue believing what they have already believed. If it would be helpful in your language, consider using another metaphor that would make sense in your culture, or use plain language. Alternate translation: [remain unmoved in your belief in Christ] or [remain firm in your faith]

Support Reference: Metaphor

ULT **in this way stand firm in the Lord**
UST In the way that I have just described to you {in this letter}, continue to be steadfastly committed to the Lord
(οὕτως στήκετε ἐν Κυρίῳ)

Alternate translation: [stand firm in your union and relationship with the Lord] or [stand firm in your union and communion with the Lord]

TRANSLATION WORDS

ULT	UST
beloved	I love you
joy	I rejoice because of you
crown	you are the reason God will reward
the Lord	the Lord
in the Lord	to the Lord
beloved	my fellow believers whom I love

Philippians 4:2

ULT	UST
I urge Euodia and I urge Syntyche to think the same in the Lord.	*I urge you, Euodia, and I urge you, Syntyche, to again have a peaceful relationship with each other, because you are both joined to the Lord.*

ULT Euodia & Syntyche
UST you, Euodia & you, Syntyche
(Εὐοδίαν & Συντύχην)

Euodia and **Syntyche** are the names of women.

Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
I urge	I urge
I urge	I urge
to think	to again have a peaceful relationship with each other
the Lord	the Lord
in the Lord	because you are both joined to the Lord

Philippians 4:3

ULT	UST
Yes, I also ask you, true companion, to help these {women} who labored with me in the gospel, with also Clement and the rest of my fellow workers, whose names {are} in the Book of Life.	*And I also urge you, my faithful partner, to please help these women. {Please help them because} they have helped me spread the good news, as have Clement and the rest of my fellow laborers, whose names God has written in his book of those who will live with him forever.*

ULT **you**
UST you
(σέ)

Here, **you** refers to the **true companion** and is singular. This is the only occurrence of the word **you** in Philippians that is singular.

Support Reference: Forms of 'You' — Singular

ULT **true companion**
UST my faithful partner
(γνήσιε σύνζυγε)

The phrase **true companion** refers to a person with whom the Philippian believers were familiar at that time but whose identity is no longer known. Alternate translation: [my faithful helper in the work of the gospel]

ULT **who labored with me in the gospel**
UST these women. {Please help them because} they have helped me spread the good news
(αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι)

In the phrase **the gospel**, Paul is leaving out some of the words that would be needed in many languages for the sentence to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: [who have labored with me in the work of spreading the gospel] or [who have labored with me in the work of telling people the gospel] or [who have labored with me in the work of sharing the gospel with people]

Support Reference: Ellipsis

> ULT **the gospel**
> UST spread the good news
> (τῷ εὐαγγελίῳ)

Paul is using the phrase **the gospel** to refer specifically to the work of telling other people about Jesus. If it would be helpful in your language, you could express plainly the idea behind this term. Alternate translation: [the work of spreading the gospel] or [the work of telling people the gospel] or [the work of sharing the gospel with people]

Support Reference: Metonymy

> ULT **the gospel**
> UST spread the good news
> (τῷ εὐαγγελίῳ)

See how you translated the phrase **the gospel** in Philippians 1:5.

> ULT **Clement**
> UST Clement
> (Κλήμεντος)

Clement is the name of a man.

Support Reference: How to Translate Names

> ULT **whose names {are} in the Book of Life**
> UST whose names God has written in his book of those who will live with him forever
> (ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς)

Alternate translation: [whose names God has written in the Book of Life]

TRANSLATION WORDS

ULT	UST
gospel	spread the good news
of & fellow workers	fellow laborers
the Book of Life	his book of those who will live with him forever

Philippians 4:4

ULT	UST
Rejoice in the Lord always. Again I will say, rejoice.	*Always rejoice in who God is and what he has done and is doing! I say again, rejoice!*

ULT **Rejoice in the Lord**
UST rejoice in who God is and what he has done and is doing
(χαίρετε ἐν Κυρίῳ)

See how you translated the phrase **Rejoice in the Lord** in Philippians 3:1.

Support Reference: Forms of 'You' — Singular

ULT **Rejoice in the Lord always. Again I will say, rejoice**
UST Always rejoice in who God is and what he has done and is doing! I say again, rejoice
(χαίρετε ἐν Κυρίῳ πάντοτε, πάλιν ἐρῶ, χαίρετε)

Both occurrences of the word **Rejoice** are commands or instructions to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people. Alternate translation: [I urge you all to rejoice in the Lord at all times. Again I will say it, I urge each of you to rejoice]

Support Reference: Forms of 'You' — Singular

TRANSLATION WORDS

ULT	UST
Rejoice	rejoice
the Lord	in who God is and what he has done and is doing
in the Lord	in who God is and what he has done and is doing
rejoice	rejoice

Philippians 4:5

ULT	UST
Let your gentleness be known to all men. The Lord {is} near.	*Act in such a way that all people see that you are gentle. {Do this because} the Lord will return soon.*

ULT Let your gentleness be known
UST Act in such a way that & see that you are gentle
(τὸ ἐπιεικὲς ὑμῶν γνωσθήτω)

The phrase **Let your gentleness be known** is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people.

Support Reference: Forms of 'You' — Singular

ULT to all men
UST all people
(πᾶσιν ἀνθρώποις)

Although the term **men** is masculine, Paul is using the word here in a general sense to mean all people in general, including women. Alternate translation: [to all people] or [to everyone.]

Support Reference: When Masculine Words Include Women

ULT The Lord {is} near
UST Do this because} the Lord will return soon
(ὁ Κύριος ἐγγύς)

The phrase **The Lord {is} near** could mean: (1) that the day that Jesus will return is coming soon. Alternate translation: [The Lord will return soon] or [The second coming of the Lord is near]; (2) the Lord was close to the Philippian believers. Alternate translation: [The Lord is near to you]

TRANSLATION WORDS

ULT	UST
Let & be known	Act in such a way that & see that
Lord	Lord

Philippians 4:6

ULT	UST
Be anxious about nothing, but in everything, by prayer and petition with thanksgiving, let your requests be known to God,	*Do not worry about anything. Instead, in every situation pray to God, and tell him exactly what you need, and ask him to help you. And thank God for all he does for you.*

ULT **Be anxious about nothing**
UST Do not worry about anything
(μηδὲν μεριμνᾶτε)

Be anxious about nothing is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people.

Support Reference: Forms of 'You' — Singular

ULT **but**
UST Instead
(ἀλλ')

The word **but** shows a contrast here between the phrase **Be anxious** and the phrase **by prayer and petition with thanksgiving, let your requests be known to God**. Consider the best way to show this contrast in your language.

Support Reference: Connect — Contrast Relationship

ULT **in everything**
UST in every situation
(ἐν παντὶ)

The phrase **in everything** could refer to: (1) all situations. Alternate translation: [in all situations] or [in all circumstances.]; (2) all times. Alternate translation: [at all times]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by prayer and petition**
UST pray to God, and & and ask him to help you
(τῇ προσευχῇ καὶ τῇ δεήσει)

The words **prayer** and **petition** mean basically the same thing. The repetition is used both for emphasis and comprehensiveness. Petition is a type of prayer in which a person asks God for things. If it would be clearer in your language, you could combine these two words. Alternate translation: [by asking in prayer] or [by prayerfully petitioning]

Support Reference: Doublet

> ULT **by prayer and petition**
> UST pray to God, and & and ask him to help you
> (τῇ προσευχῇ καὶ τῇ δεήσει)

If your language does not use an abstract noun for the idea of **prayer**, you can express the idea behind the abstract noun **prayer** with a verb such as “praying” or in some other way. Alternate translation: [by praying and making a petition]

Support Reference: Abstract Nouns

> ULT **by prayer and petition**
> UST pray to God, and & and ask him to help you
> (τῇ προσευχῇ καὶ τῇ δεήσει)

If your language does not use an abstract noun for the idea of **petition**, you can express the idea behind the abstract noun **petition** by using a verbal form such as “petitioning” or in some other way. Alternate translation: [by praying and petitioning God]

Support Reference: Abstract Nouns

> ULT **with thanksgiving**
> UST And thank & for all he does & you
> (μετὰ εὐχαριστίας)

If your language does not use an abstract noun for the idea of **thanksgiving**, you can express the idea behind the abstract noun **thanksgiving** with a verb such as “thank” or in a verbal phrase such as “giving thanks.” Alternate translation: [and giving thanks]

Support Reference: Abstract Nouns

> ULT **let your requests be known**
> UST tell him exactly what you need
> (τὰ αἰτήματα ὑμῶν γνωριζέσθω)

The phrase **let your requests be known** is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people.

Support Reference: Forms of ‘You’ — Singular

> ULT **let your requests be known to God**
> UST tell him exactly what you need & God & for
> (τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν Θεόν)

If your language does not use an abstract noun for the idea of **requests**, you can express the idea behind the abstract noun **requests** in some other way. Alternate translation: [tell God your needs]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
by prayer	pray to God
petition	and ask him to help you
let & be known	tell him exactly
God	God

Philippians 4:7

ULT	UST
and the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.	*As a result God will enable you not to worry about anything, and he will protect how you think and feel, as you are joined to the Messiah Jesus.*

ULT and
UST As a result
(καὶ)

The word **and** shows that what follows is the result of practicing what comes before **and** in the previous verse. Alternate translation: [and then]

Support Reference: Connect — Reason-and-Result Relationship

ULT the peace of God
UST God will enable you not to worry about anything
(ἡ εἰρήνη τοῦ Θεοῦ)

Paul is using the possessive form to describe a **peace** that is characterized by having been given by **God**. If your language would not use the possessive form for this, you could express it another way. The phrase **the peace of God** refers to the peace which God gives. Alternate translation: [the peace that God gives]

Support Reference: Possession

ULT of God, which surpasses all understanding
UST God will enable you not to worry about anything
(τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν)

If your readers not understand the abstract noun **peace**, you could express the meaning with an adjectival phrase such as “at peace” or in some other way. Alternate translation: [then God will help you be confident in God, even if you do not understand everything]

Support Reference: Abstract Nouns

ULT which surpasses all understanding
UST will enable you not to worry about anything
(ἡ ὑπερέχουσα πάντα νοῦν)

The phrase **which surpasses all understanding** could mean: (1) that the peace God gives is so great that human minds are not able to understand it. Alternate translation: [which is greater than we can understand]; (2) that the peace that God gives is superior to anything that humans can contrive through their own efforts. Alternate translation: [which humans cannot accomplish or attain by their own efforts]

Support Reference: Assumed Knowledge and Implicit Information

ULT **which surpasses all understanding**
UST will enable you not to worry about anything
(ἡ ὑπερέχουσα πάντα νοῦν)

If your language does not use an abstract noun for the idea of **understanding**, you can express the idea behind the abstract noun **understanding** by using a verbal form such as "understand." Alternate translation: [which is greater than we can understand]

Support Reference: Abstract Nouns

ULT **will guard your hearts and your minds**
UST and he will protect how you think and feel
(φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν)

The word **guard** is a military term which refers to a soldier guarding a city or a fortress in order to protect it from enemy attacks. Here Paul presents God's peace as if it were a soldier who protects **hearts** and **minds** from worrying, and so this phrase literally means "will be like a soldier and guard your hearts and minds" or "will be like a soldier standing guard to protect your hearts and minds." If your readers would not understand this metaphor in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express Paul's meaning plainly. Alternate translation: [will keep your hearts and minds safe from attacks of worry and fear] or [will keep your hearts and minds safe] or [will protect your hearts and minds]

Support Reference: Metaphor

ULT **in Christ Jesus**
UST as you are joined to the Messiah Jesus
(ἐν Χριστῷ Ἰησοῦ)

See how you translated the phrase **in Christ Jesus** in Philippians 1:1.

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
peace	will enable you not to worry about anything
of God	God
understanding	will enable you not to worry about anything
minds	think
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	as you are joined to the Messiah Jesus

Philippians 4:8

ULT	UST
{As to} the rest, brothers, as many as are true, as many as honorable, as many as just, as many as pure, as many as lovely, as many as reputable, if anything {is} virtuous, and if anything {is} praiseworthy, think about these things.	*Finally, my fellow believers, think about whatever is true, whatever is worth honoring, whatever is right, whatever is faultless, whatever is pleasing, whatever is worth admiring, whatever is good, whatever is worth praising: These are the things that you should always be thinking about.*

ULT **As to} the rest**
UST Finally
(τὸ λοιπόν)

Here, as Paul comes near to the end of his letter, he gives some final instructions for how believers should live. Alternate translation: [Regarding what remains to be said] or [As to what remains for me to say]

Support Reference: End of Story

ULT **brothers**
UST my fellow believers
(ἀδελφοί)

See how you translated the word **brothers** in Philippians 1:12.

Support Reference: When Masculine Words Include Women

ULT **as many as are true, as many as honorable, as many as just, as many as pure, as many as lovely, as many as reputable**
UST whatever is true, whatever is worth honoring, whatever is right, whatever is faultless, whatever is pleasing, whatever is worth admiring
(ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἁγνά, ὅσα προσφιλῆ, ὅσα εὔφημα)

Paul is leaving out some of the words that would be needed in many languages in order for these phrases to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: [as many things as are true, as many things as are honorable, as many things as are just, as many things as are pure, as many things as are lovely, as many things as are reputable]

Support Reference: Ellipsis

ULT **as many as lovely**
UST whatever is pleasing
(ὅσα προσφιλῆ)

Alternate translation: [whatever things are pleasing]

ULT **as many as reputable**
UST whatever is worth admiring
(ὅσα εὔφημα)

Alternate translation: [whatever things people admire] or [whatever things people respect]

ULT **if anything {is} virtuous**
UST whatever is good
(εἴ τις ἀρετὴ)

Alternate translation: [if anything is morally good]

ULT **if anything {is} praiseworthy**
UST whatever is worth praising
(εἴ τις ἔπαινος)

Alternate translation: [if anything is worth praising]

ULT **think about**
UST think about & that you should always be thinking about
(λογίζεσθε)

The phrase **think about** is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people.

Support Reference: Forms of 'You' — Singular

TRANSLATION WORDS

ULT	UST
honorable	worth honoring
just	right
pure	faultless
is} praiseworthy	worth praising

Philippians 4:9

ULT	UST
And what you learned and received and heard and saw in me, do these things, and the God of peace will be with you.	*Continually do the things that I have taught you and the things you have heard me say and the things you have seen me do. If you do these things, the God who causes us to be at peace will be with you.*

ULT **And what you learned and received and heard and saw in me**
UST the things that I have taught you and the things you have heard me say and the things you have seen me do
(ἃ καὶ ἐμάθετε καὶ παρελάβετε, καὶ ἠκούσατε καὶ εἴδετε, ἐν ἐμοί)

Alternate translation: [And everything that I have taught and shown you]

ULT **And what you learned and received**
UST the things that I have taught you & the things
(ἃ καὶ ἐμάθετε καὶ παρελάβετε)

The words **learned** and **received** mean basically the same thing. If it would be clearer in your language, you could combine them into one idea. Alternate translation: [And what you learned]

Support Reference: Doublet

ULT **do these things**
UST Continually do the things that & the things
(ταῦτα πράσσετε)

Alternate translation: [put these things into practice]

ULT **do**
UST Continually do
(πράσσετε)

The word **do** is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people.

Support Reference: Forms of 'You' — Singular

ULT **and**
UST If you do these things
(καὶ)

The word **and** shows that what follows it is the result of practicing what comes before it. Consider the best way to show this relationship in your language. Alternate translation: [and then] or [and the result will be that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the God of peace**
UST the God who causes us to be at peace
(ὁ Θεὸς τῆς εἰρήνης)

The phrase **the God of peace** could mean: (1) that God is the giver of peace. Alternate translation: [the God who gives peace] or [God, who gives peace,]; (2) that God is characterized by peace. Alternate translation: [the God who is characterized by peace] or [our God who is characterized by peace]; (3) God, the source of peace and the giver of peace. Alternate translation: [God, who is both the source of peace and the giver of peace,]

Support Reference: Possession

ULT **and the God of peace will be with you**
UST If you do these things, the God who causes us to be at peace will be with you
(καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ’ ὑμῶν)

If your readers would better understand it, you could express the idea behind the abstract noun **peace** with an adjective such as “peaceful” or in some other way. Alternate translation: [the God who gives us a peaceful spirit will be with you]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
received	I have taught you
God	the God
of peace	who causes us to be at peace

Philippians 4:10

ULT	UST
Now I greatly rejoice in the Lord, because now at last you renewed your concern on my behalf, for which indeed you were concerned, but were lacking opportunity.	*I rejoice greatly and thank the Lord, because now, after some time, {by sending money to me} you have once again shown that you are concerned about me. Indeed, you were concerned about me all the time, but you had no opportunity to show it.*

ULT in the Lord
UST and thank the Lord
(ἐν Κυρίῳ)

See how you translated the phrase **in the Lord** in Philippians 3:12.

Support Reference: Forms of 'You' — Singular

ULT because now at last you renewed your concern on my behalf
UST because now, after some time, {by sending money to me} you have once again shown that you are concerned about me
(ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν)

Alternate translation: [because now at last you revived your concern for me]

ULT for which indeed you were concerned
UST Indeed, you were concerned about me all the time
(ἐφ' ᾧ καὶ ἐφρονεῖτε)

Alternate translation: [for whom you were certainly worried]

ULT but were lacking opportunity
UST but you had no opportunity to show it
(ἠκαιρεῖσθε δέ)

Connecting Statement:

Here Paul is leaving out some of the words that a phrase would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: [but you did not have a way to demonstrate it] or [but it was not possible for you to show it]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
I & rejoice	I rejoice
the Lord	the Lord
in the Lord	and thank the Lord

Philippians 4:11

ULT	UST
Not that I speak according to need, for I myself have learned in whatever I am to be content.	*Do not think that I am saying this because I am concerned about lacking something I need. Rather, I have learned how to be happy no matter what situation I am in.*

ULT Not that I speak according to need
UST Do not think that I am saying this because I am concerned about lacking something I need
(οὐχ ὅτι καθ’ ὑστέρησιν λέγω)

Alternate translation: [I do not say this because of need]

ULT to be content
UST to be happy
(αὐτάρκης εἶναι)

Alternate translation: [to be satisfied] or [to be happy]

ULT in whatever I am
UST no matter what situation I am in
(ἐν οἷς εἰμι)

Here Paul is leaving out some of the words that a phrase would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: [in whatever situation I am in] or [in whatever circumstances I am in]

Support Reference: Ellipsis

Philippians 4:12

ULT	UST
I know both {how} to be brought low, and I know {how} to abound. In each {situation} and in all {situations}, I have learned both to be filled and to be hungry, and to abound and to be in need.	*I have learned how to be happy when I do not have what I need and how to be happy when I have more than I need. I have learned how to be happy when I am hungry and when I have plenty of food to eat. I have learned how to be happy in all circumstances and at all times.*

ULT **I know both {how**
UST I have learned how to be happy & and
(οἶδα καὶ)

Here, the phrase **I know** means “I know from experience” and refers to what Paul knew from his experience. If it would help your readers, consider clarifying this in your translation in some way. Alternate translation: [I have learned both how]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I know both {how} to be brought low, and I know {how} to abound & and to abound and to be in need**
UST I have learned how to be happy when I do not have what I need and how to be happy when I have more than I need
(οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν & καὶ περισσεύειν καὶ ὑστερεῖσθαι)

The sentence at the beginning of this verse, **I know both {how} to be brought low and I know {how} to abound** is very similar in meaning to the phrase **and to abounding and to being in need** at the end of this verse. You can combine the beginning sentence and the closing phrase, as modeled by the UST, if you think it will help your readers.

ULT **I know both {how} to be brought low, and I know {how} to abound**
UST I have learned how to be happy when I do not have what I need and how to be happy when I have more than I need
(οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν)

Here, the phrases **to be brought low** and **to abound** refer to two opposite extremes of living and to every living condition between them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [I know both how to live with very little and how to live with more than I need] or [I know how to live with very little and I know how to live with plenty]

Support Reference: Merism

> ULT **to be brought low**
> UST when I do not have what I need
> (ταπεινοῦσθαι)

If it would be more natural in your language, you could express the passive phrase **to be brought low** with an active form. Alternate translation: [to live with less] or [to live without things I need]

Support Reference: Active or Passive

> ULT **to be brought low**
> UST when I do not have what I need
> (ταπεινοῦσθαι)

Here the phrase **to be brought low** is a figurative way of saying “to live with very little.” If it would help your readers, you could use an equivalent idiom or use plain language. Alternate translation: [to live with very little]

Support Reference: Idiom

> ULT **to be filled and to be hungry**
> UST I have learned how to be happy when I am hungry and when I have plenty of food to eat
> (χορτάζεσθαι καὶ πεινᾶν)

Here Paul is leaving out some of the words that a phrase would need in many languages to be understandable. If it would help your readers, you could supply these words from the context. Alternate translation: [to be full of food and to be hungry] or [to be content when I have plenty of food to eat and to be content when I am hungry]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to be filled and to be hungry**
> UST I have learned how to be happy when I am hungry and when I have plenty of food to eat
> (χορτάζεσθαι καὶ πεινᾶν)

Here the phrases **to be filled** and **to be hungry** refer to two opposite extremes and to everything in between them. If it would help your readers, you could use an equivalent expression or plain language. Alternate translation: [to be hungry and to be filled and to everything in between]

Support Reference: Merism

> ULT **to abound and to be in need**
> UST when I do not have what I need and & when I have more than I need
> (περισσεύειν καὶ ὑστερεῖσθαι)

Here Paul is leaving out some of the words that a phrase would need in many languages to be understandable. If it would help your readers, you could supply these words from the context. Alternate translation: [to have an abundance of things I need and to live contentedly when I do not have certain things I need]

Support Reference: Ellipsis

> ULT **to abound and to be in need**
> UST when I do not have what I need and & when I have more than I need
> (περισσεύειν καὶ ὑστερεῖσθαι)

Here, the phrases **to abound** and **to be in need** refer to two opposite extremes and to everything in between them. If it would help your readers, you could use an equivalent expression or plain language. Alternate translation: [to abound and to be in need and to everything in between]

Support Reference: Merism

TRANSLATION WORDS

ULT	UST
I know & how	I have learned how to be happy
I know {how	how to be happy
to abound	when I have more than I need
to abound	when I have more than I need

Philippians 4:13

ULT	UST
I can do all things in the one strengthening me.	*Because the Messiah strengthens me, I am able to respond well to every situation.*

> ULT **I can do all things in the one strengthening me**
> UST Because the Messiah strengthens me, I am able to respond well to every situation
> (πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με)

Here, **the one** refers to Christ. Alternate translation: [I can do all things because Christ gives me strength]

Support Reference: Pronouns — When to Use Them

> ULT **I can do all things in the one strengthening me**
> UST Because the Messiah strengthens me, I am able to respond well to every situation
> (πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με)

Here, **all things** refers to all situations. The phrase **I can do all things** means “I can handle all situations.” Alternate translation: [I can deal with anything through him who strengthens me] or [I am able to act properly in every situation because Jesus makes me strong]

Support Reference: Assumed Knowledge and Implicit Information

Philippians 4:14

ULT	UST
However, you did well, having shared together in my affliction.	*Nevertheless, you did the right thing to help me in my difficult situation.*

ULT **having shared together in my affliction**
UST to help me in my difficult situation
(συνκοινωνήσαντές μου τῇ θλίψει)

The phrase **having shared together in my affliction** means that the Philippian believers helped Paul while he was experiencing difficulties by giving him money and sending Epaphroditus to him. If it would help your readers, you could state this explicitly. Alternate translation: [by helping me in my affliction through your gift of money and sending Epaphroditus to me] or [by helping me when I faced difficult circumstances by sending Epaphroditus to encourage me and bring me your gift of money]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in my affliction**
UST me in my difficult situation
(μου τῇ θλίψει)

If your language does not use an abstract noun for the idea of **affliction**, you can express the idea behind the abstract noun **affliction** with an adjective such as **difficult** or in some other way. Alternate translation: [when I was suffering] or [when I was mistreated]

Support Reference: Abstract Nouns

ULT **in my affliction**
UST me in my difficult situation
(μου τῇ θλίψει)

Alternate translation: [in my trials] or [in my troubles] or [in my difficulties]

TRANSLATION WORDS

ULT	UST
having shared together	to help
in & affliction	in my difficult situation

Philippians 4:15

ULT	UST
Now you Philippians also know that in the beginning of the gospel, when I went out from Macedonia, no church shared with me in the matter of giving and receiving except you alone,	*You yourselves, my friends there at Philippi, know that during the time I first proclaimed the good news to you, when I left there to go out from the province of Macedonia, no assembly of believers except you sent me funds or helped me in any way!*

ULT **in the beginning of the gospel**
UST during the time I first proclaimed the good news to you
(ἐν ἀρχῇ τοῦ εὐαγγελίου)

Here, **in the beginning of the gospel** refers to when Paul first began communicating the gospel message to the Philippians. If it would be helpful in your language, you could state explicitly the idea behind this phrase. Alternate translation: [when you first heard me preach the gospel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the gospel**
UST proclaimed the good news to you
(τοῦ εὐαγγελίου)

See how you translated the phrase **the gospel** in Philippians 1:5 and 4:3.

ULT **no church shared with me in the matter of giving and receiving except you alone**
UST no assembly of believers except you sent me funds or helped me in any way
(οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήμψεως, εἰ μὴ ὑμεῖς μόνοι)

You can state **no church shared with me in the matter of giving and receiving except you alone** in the positive. Alternate translation: [you were the only church that shared with me in the matter of giving and receiving]

Support Reference: Double Negatives

ULT **shared with me**
UST sent me funds or helped me in any way
(μοι & ἐκοινώνησεν)

Here, **shared with me** means the Philippians helped Paul financially and in other practical ways. Alternate translation: [were partners with] or [helped me]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the matter of giving and receiving**
> UST sent me funds or helped me in any way
> (εἰς λόγον δόσεως καὶ λήμψεως)

In the original language in which Paul wrote this letter, the phrase **giving and receiving** could refer either to exchanges that involved money or to exchanges that involved the giving and receiving of non-financial things that would benefit the other party. Here, the phrase **giving and receiving** may refer to both financial and non-financial gifts because the Philippians helped Paul by sending a gift of money via Epaphroditus, who also helped Paul in other ways. Alternate translation: [by sending money and help to me]

TRANSLATION WORDS

ULT	UST
know	You & know
Philippians	my friends there at Philippi
of the gospel	proclaimed the good news to you
Macedonia	the province of Macedonia
church	assembly of believers

Philippians 4:16

ULT	UST
for even in Thessalonica, both once and twice you sent for my needs.	*Even when I was in the city of Thessalonica, more than once you sent me money to supply what I needed.*

ULT for even in Thessalonica
UST Even when I was in the city of Thessalonica
(ὅτι καὶ ἐν Θεσσαλονίκῃ)

Alternate translation: [for even when I was in Thessalonica]

ULT both once and twice
UST more than once
(καὶ ἅπαξ καὶ δὶς)

The phrase **both once and twice** is an idiom meaning that something occurred more than one time. If your readers would not understand this idiom, you could use an equivalent idiom from your language, or you could state this in plain language. Alternate translation: [several times]

Support Reference: Idiom

ULT you sent for my needs
UST you sent me money to supply what I needed
(εἰς τὴν χρείαν μοι ἐπέμψατε)

Paul is leaving out some of the words that this phrase would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: [you sent me money to help me with my needs]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
Thessalonica	Thessalonica

Philippians 4:17

ULT	UST
Not that I seek the gift, but I seek the fruit that is increasing to your account.	*I do not say this because I desire that you give me money. Instead, I desire that God will abundantly reward you {as a result of your helping me}.*

ULT **I seek the fruit that is increasing to your account**
UST I desire that God will abundantly reward you {as a result of your helping me
(ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν)

At the time Paul wrote this letter, the word **fruit** could be used in a business context to refer to what was gained in a financial transaction. When used in a business context, the word **fruit** meant “profit” or “gain.” Here Paul is using this business meaning to refer to God’s reward. If your language has an equivalent word that could be used in a business context, consider using it here if it would be natural in your language. Alternately, you may express this meaning using plain language, as the UST does. Alternate translation: [I seek the profit that increases to your account] or [I seek the gain that increases to your account]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
I seek	I desire
I seek	I desire
fruit	that God will abundantly reward you {as a result of your helping me
is increasing	that God will abundantly reward you {as a result of your helping me

Philippians 4:18

ULT	UST
Now I have all things in full, and I abound. I have been filled, having received from Epaphroditus the things from you, an aroma, a sweet smell, an acceptable, pleasing sacrifice to God.	*You have given me a very generous gift, and, as a result, I have all I require and more. I have an abundant supply of what I need, because you sent Epaphroditus to me with your gift. God considers that your gift is very acceptable, and he is very pleased with it.*

ULT **I have all things in full**
UST and, as a result, I have all I require
(ἀπέχω & πάντα)

The phrase **I have all things in full** could mean: (1) that Paul has received **all things** that he needs from the Philippian believers and is therefore sufficiently supplied. Alternate translation: [I have everything I need and am content]; (2) that Paul is continuing the business metaphor from Philippians 4:17 and is here offering the Philippians a figurative receipt for the gifts they gave him. Alternate translation: [I have received the gift that you sent]

ULT **I abound**
UST and more
(περισσεύω)

The phrase **I abound** means that Paul has more than enough of the things that he needs for himself. If it would be helpful in your language, consider stating this explicitly. Alternate translation: [I have more than enough of the things I need]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I have been filled, having received from Epaphroditus the things from you**
UST You have given me a very generous gift & I have & abundant supply of what I need, because you sent Epaphroditus to me & your gift & that your gift
(πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ’ ὑμῶν)

Connecting Statement:

If it would be more natural in your language, you could express the phrase **I have been filled** with an active form, and you could state who did the action. Alternate translation: [You have fully provided for me by giving me the things which Epaphroditus brought to me]

Support Reference: Active or Passive

ULT **Epaphroditus**
UST Epaphroditus
(Ἐπαφροδίτου)

Epaphroditus is the name of a man. See how you translated his name in Philippians 2:25.

Support Reference: How to Translate Names

ULT **an aroma, a sweet smell, an acceptable, pleasing sacrifice to God**
UST an & with & God considers & is very acceptable, and he is very pleased with it
(ὀσμὴν εὐωδίας, θυσίαν δεκτήν, εὐάρεστον τῷ Θεῷ)

Here Paul speaks of the gift from the Philippian believers as if it were a **sacrifice** offered **to God** on an altar. If it would be helpful in your language, you could express this phrase by stating the meaning using plain language. Alternate translation: [which are very pleasing to God] or [which make God happy] or [which I assure you are gifts very pleasing to God, like an acceptable sacrifice]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
I abound	and more
having received	You have given me a very generous gift & because you sent & to me & your gift & that your gift
an & sacrifice	an & considers & is very acceptable, and & is very pleased with it
to God	with & God & he

Philippians 4:19

ULT	UST
Now my God will fulfill all your need according to his riches in glory in Christ Jesus.	*God, whom I serve, will supply everything you need, because you belong to Jesus the Messiah and because he owns all things.*

ULT will fulfill all your need
UST will supply everything you need
(πληρώσει πᾶσαν χρείαν ὑμῶν)

The word for **will fulfill** is the same word translated as “have been fulfilled” in verse 18. This phrase is an idiom meaning “will provide everything you need”

Support Reference: Idiom

ULT according to his riches in glory in Christ Jesus
UST because you belong to Jesus the Messiah and because he owns all things
(κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ)

Alternate translation: [from his glorious riches that he gives through Christ Jesus]

TRANSLATION WORDS

ULT	UST
God	God, whom
glory	you belong to Jesus the Messiah and because he owns all things
Christ	you belong to Jesus the Messiah and because he owns all things
Jesus	you belong to Jesus the Messiah and because he owns all things
in Christ Jesus	you belong to Jesus the Messiah and because he owns all things

Philippians 4:20

ULT	UST
Now to our God and Father {be} the glory forever {and} ever. Amen.	*Now, may our God and Father be praised and honored forever! Amen!*

> ULT **our**
> UST our
> (ἡμῶν)

When Paul says **our**, he is speaking of himself and the Philippian believers, so **our** is inclusive. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive ‘We’

TRANSLATION WORDS

ULT	UST
to & God and Father	Now, may & God and Father
be & glory	be praised and honored
Amen	Amen

Philippians 4:21

ULT	UST
Greet every saint in Christ Jesus. The brothers with me greet you.	*Greet for me all God's people there. They all belong to Jesus the Messiah. The believers with me greet you also.*

ULT **Greet**
UST Greet for me
(ἀσπάσασθε)

Greet is a command or instruction to all of the Philippian Christians. Use the most natural form in your language to give direction to a group of people.

Support Reference: Forms of 'You' — Singular

ULT **The brothers with me**
UST The believers with me
(οἱ σὺν ἐμοὶ ἀδελφοί)

See how you translated the word **brothers** in Philippians 1:12. Paul is using the term **brothers** here to refer to anyone who is a fellow believer in Jesus. If this is not clear in your language, you could express this plainly. Alternate translation: [My fellow believers here]

Support Reference: Metaphor

ULT **The brothers with me**
UST The believers with me
(οἱ σὺν ἐμοὶ ἀδελφοί)

See how you translated the word **brothers** in Philippians 1:12. Although the term **brothers** is masculine, Paul is using the word here in a spiritual sense to include both men and women who believe in Jesus. Alternate translation: [The brothers and sisters with me]

Support Reference: When Masculine Words Include Women

TRANSLATION WORDS

ULT	UST
saint	God's people there
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	They all belong to Jesus the Messiah

Philippians 4:22

ULT	UST
All the saints greet you, but especially the ones from the household of Caesar.	*All of God's people here send their greetings to you. The fellow believers who work in the palace of Caesar, the emperor, especially send their greetings to you.*

ULT the household of Caesar
UST work in the palace of Caesar, the emperor
(τῆς Καίσαρος οἰκίας)

The phrase **the household of Caesar** refers to the servants who worked in Caesar's palace.

Support Reference: Translate Unknowns

TRANSLATION WORDS

ULT	UST
saints	God's people here
of Caesar	work in the palace of Caesar, the emperor
household	work in the palace of Caesar, the emperor

Philippians 4:23

ULT	UST
The grace of the Lord Jesus Christ {be} with your spirit. Amen.	*I desire and pray that our Lord Jesus the Messiah will continue to act kindly toward you all. Amen.*

ULT **be} with your spirit**
UST toward you all
(μετὰ τοῦ πνεύματος ὑμῶν)

Paul describes the Philippian Christians as whole persons by reference to their **spirit**. Alternate translation: [be with you]

Support Reference: Synecdoche

ULT **The grace of the Lord Jesus Christ {be} with your spirit**
UST I desire and pray that our Lord Jesus the Messiah will continue to act kindly toward you all
(ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν)

The word **grace** is an abstract noun that can be translated with an adverb. Alternate translation: [May the Lord Jesus Christ act graciously to you]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
grace	will continue to act kindly
of the Lord	I desire and pray that our Lord
Jesus	Jesus
Christ	the Messiah
spirit	toward you all
Amen	Amen

Appendix: Translation Academy

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.

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**.

Philippians References:

Philippians 1:7 Philippians 1:9
Philippians 1:9 Philippians 1:11
Philippians 1:15 Philippians 1:15
Philippians 1:17 Philippians 1:19
Philippians 1:19 Philippians 1:20
Philippians 1:20 Philippians 1:20
Philippians 1:21 Philippians 1:22
Philippians 1:23 Philippians 1:25
Philippians 1:25 Philippians 1:26
Philippians 1:27 Philippians 1:28
Philippians 1:28 Philippians 1:30
Philippians 2:1 Philippians 2:1
Philippians 2:1 Philippians 2:1
Philippians 2:2 Philippians 2:2
Philippians 2:3 Philippians 2:3
Philippians 2:5 Philippians 2:8
Philippians 2:11 Philippians 2:12
Philippians 2:16 Philippians 2:17
Philippians 2:19 Philippians 2:22
Philippians 2:27 Philippians 2:27
Philippians 2:28 Philippians 2:29
Philippians 2:29 Philippians 2:30
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Philippians 2:30 Philippians 3:3
Philippians 3:7 Philippians 3:7
Philippians 3:8 Philippians 3:8
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Philippians 3:8 Philippians 3:9
Philippians 3:9 Philippians 3:9
Philippians 3:9 Philippians 3:10
Philippians 3:10 Philippians 3:10
Philippians 3:10 Philippians 3:14
Philippians 3:19 Philippians 3:19
Philippians 3:19 Philippians 3:19
Philippians 3:20 Philippians 3:21
Philippians 4:1 Philippians 4:6
Philippians 4:6 Philippians 4:6
Philippians 4:6 Philippians 4:7
Philippians 4:7 Philippians 4:9
Philippians 4:14 Philippians 4:23

Active or Passive

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

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

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

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.

Philippians References:

Philippians 1:11 Philippians 1:14
Philippians 1:16 Philippians 1:18
Philippians 1:23 Philippians 1:25
Philippians 1:29 Philippians 2:17
Philippians 3:9 Philippians 3:10
Philippians 3:12 Philippians 3:12
Philippians 3:12 Philippians 4:12
Philippians 4:18

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.

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

Philippians References:

Philippians 1:20 Philippians 4:15

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.

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!”

Philippians References:

Philippians 1:7 Philippians 1:10
Philippians 1:11 Philippians 1:16
Philippians 1:20 Philippians 1:25
Philippians 1:27 Philippians 2:12
Philippians 2:15 Philippians 2:15
Philippians 4:6 Philippians 4:9

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:

> 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.

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

Two Types of Ellipsis

1. 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.
2. 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.

Philippians References:

Philippians 1:18 Philippians 1:24
Philippians 2:1 Philippians 3:9
Philippians 3:13 Philippians 3:15
Philippians 3:18 Philippians 4:3
Philippians 4:8 Philippians 4:10
Philippians 4:11 Philippians 4:12
Philippians 4:16

Euphemism

Description

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

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

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

Reason This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

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

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

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

Philippians References:

Philippians 1:23

Exclusive and Inclusive 'We'

Description

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

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





Reason This Is a Translation Issue

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

Examples From the Bible

Exclusive

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

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

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

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

Inclusive

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

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

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

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

Philippians References:

Philippians 1:2 Philippians 3:3 Philippians 3:16 Philippians 3:20 Philippians 4:20

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.

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.

Philippians References:

Philippians 1:5 Philippians 1:5
Philippians 1:5 Philippians 1:6
Philippians 1:6 Philippians 1:6
Philippians 1:6 Philippians 1:6
Philippians 1:10 Philippians 1:12
Philippians 1:13 Philippians 1:14
Philippians 1:16 Philippians 1:16
Philippians 1:17 Philippians 1:19
Philippians 1:23 Philippians 1:25
Philippians 1:25 Philippians 1:28
Philippians 2:1 Philippians 2:1
Philippians 2:1 Philippians 2:1
Philippians 2:1 Philippians 2:4
Philippians 2:5 Philippians 2:6
Philippians 2:7 Philippians 2:7
Philippians 2:7 Philippians 2:8
Philippians 2:13 Philippians 2:15
Philippians 2:16 Philippians 2:16
Philippians 2:16 Philippians 2:16
Philippians 2:16 Philippians 2:18
Philippians 2:21 Philippians 2:24
Philippians 2:27 Philippians 2:30
Philippians 3:1 Philippians 3:2
Philippians 3:3 Philippians 3:5
Philippians 3:5 Philippians 3:5
Philippians 3:6 Philippians 3:6
Philippians 3:7 Philippians 3:8
Philippians 3:9 Philippians 3:10
Philippians 3:12 Philippians 3:14
Philippians 3:14 Philippians 3:15
Philippians 3:19 Philippians 4:1
Philippians 4:6 Philippians 4:7
Philippians 4:12 Philippians 4:12
Philippians 4:13 Philippians 4:14
Philippians 4:15 Philippians 4:15
Philippians 4:18

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.

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.

Philippians References:

Philippians 2:13 Philippians 3:13
Philippians 3:14 Philippians 3:14

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.

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.”

Philippians References:

Philippians 1:12 Philippians 1:14
Philippians 2:7 Philippians 2:7
Philippians 3:1 Philippians 3:13
Philippians 3:17 Philippians 4:1
Philippians 4:5 Philippians 4:8
Philippians 4:21

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 am coming,” while Spanish speakers say “I am 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?

Philippians References:

Philippians 1:26 Philippians 1:27 Philippians 2:24

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**.

Philippians References:

Philippians 1:25 Philippians 2:17

Hypothetical Situations

Consider these phrases: “If the sun stopped shining …” “What if the sun stopped shining …” “Suppose the sun stopped shining …” and “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

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.

Philippians References:

Philippians 3:4

Idiom

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

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

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**

Philippians References:

Philippians 1:7 Philippians 1:8
Philippians 1:8 Philippians 1:30
Philippians 2:2 Philippians 2:8
Philippians 2:10 Philippians 2:27
Philippians 4:12 Philippians 4:16
Philippians 4:19

Merism

Definition

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

> “I am **the alpha and the omega**,” says the Lord God, “the one who is, and who was, and who is to come, the Almighty.” (Revelation 1:8 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

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

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

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

Reason This is a Translation Issue

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

Examples From the Bible

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

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

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

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

Philippians References:

Philippians 2:10 Philippians 4:12
Philippians 4:12 Philippians 4:12

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.

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.

Philippians References:

Philippians 1:1 Philippians 1:11
Philippians 1:11 Philippians 1:12
Philippians 1:12 Philippians 1:14
Philippians 1:14 Philippians 1:16
Philippians 1:22 Philippians 1:23
Philippians 1:27 Philippians 1:27
Philippians 1:30 Philippians 2:7
Philippians 2:15 Philippians 2:15
Philippians 2:16 Philippians 2:17
Philippians 2:25 Philippians 2:25
Philippians 3:7 Philippians 3:8
Philippians 3:13 Philippians 3:14
Philippians 4:1 Philippians 4:1
Philippians 4:7 Philippians 4:7
Philippians 4:17 Philippians 4:18
Philippians 4:21

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.

> … 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.

Philippians References:

Philippians 1:7 Philippians 1:13
Philippians 1:14 Philippians 1:17
Philippians 1:20 Philippians 2:9
Philippians 2:10 Philippians 2:11
Philippians 2:15 Philippians 2:16
Philippians 2:22 Philippians 3:2
Philippians 3:3 Philippians 3:18
Philippians 3:18 Philippians 3:19
Philippians 3:19 Philippians 4:3

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.

- 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.

Philippians References:

Philippians 2:16

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

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**.

Philippians References:

Philippians 1:3 Philippians 2:30
Philippians 4:7 Philippians 4:9

Pronouns

Description

Pronouns are words that people might use instead of using a noun when referring to someone or something. Some examples are “I,” “you,” “he,” “it,” “this,” “that,” “himself,” “someone,” and others. The personal pronoun is the most common type of pronoun.

Personal Pronouns

Personal pronouns refer to people or things and show whether the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may provide. Other types of pronouns may give some of this information, as well.

Person

- First Person — The speaker and possibly others (I, me, we, us)
  - Exclusive and Inclusive “We”
- Second Person — The person or people that the speaker is talking to and possibly others (you)
  - Forms of You
- Third Person — Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular — one (I, you, he, she, it)
- Plural — more than one (we, you, they)
  - Singular Pronouns that Refer to Groups
- Dual — two (Some languages have pronouns specifically for two people or two things.)

Gender

- Masculine — he
- Feminine — she
- Neuter — it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves.

- John saw **himself** in the mirror. The word “himself” refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: what, which, who, whom, whose.

- **Who** built the house?

Relative Pronouns mark a relative clause. The relative pronouns, who, whom, whose, which and that give more information about a noun in the main part of the sentence. Sometimes, the relative adverbs when and where can also be used as relative pronouns.

- I saw the house **that John built**. The clause “that John built” tells which house I saw.
- I saw the man **who built the house**. The clause “who built the house” tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else. The demonstrative pronouns are: this, these, that, and those.

- Have you seen **this** here?
- Who is **that** over there?

Indefinite pronouns are used when no particular noun is being referred to. The indefinite pronouns are: any, anyone, someone, anything, something, and some. Sometimes a personal pronoun is used in a generic way to do this: you, they, he or it.

- He does not want to talk to **anyone**.
- **Someone** fixed it, but I do not know who.
- **They** say that **you** should not wake a sleeping dog.

In the last example, “they” and “you” just refer to people in general.

Philippians References:

Philippians 2:4

Reduplication

Description

Writers and speakers in the Bible sometimes repeat the same word or forms of the same word. This is to increase the intensity, completeness, or certainty of the action that the word describes, or to otherwise increase the emotional impact of the word.

Reason This Is a Translation Issue

Some languages may not repeat words to increase the intensity, completeness, or certainty of an action, or they may not repeat words to increase the level of emotion that they communicate. In these cases, repeated words may appear to be a mistake or may indicate that the speaker is unable to speak correctly.

Examples From the Bible

To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

The speaker is repeating forms of the verb “multiply” in order to intensify the idea of multiplying.

To be circumcised he must be circumcised (Genesis 17:13)

The speaker is repeating forms of the verb “circumcise” in order to increase the certainty that this must happen.

Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

Moses repeats the word “possess” to emphasize the completeness of the action of possessing the land.

My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

The writer repeats “my God” to increase the level of emotion that he wants to communicate; he is crying out desperately to God.

“Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

The angel repeats the word “fallen” in order to show deep emotion in this lament for the ruined city of Babylon.

Translation Strategies

If repeating words would be natural and give the right meaning in your language, then do the same in your translation. If not, here are some other options:

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.
(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

Examples of Translation Strategies Applied

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.

> To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)
>
> > To the woman he said, “I will greatly multiply your pain and your childbearing…”

> To be circumcised he must be circumcised (Genesis 17:13 ULT)
>
> > He certainly must be circumcised
> > Or By all means, he must be circumcised

> Begin, possess, to possess his land (Deuteronomy 2:31 ULT)
>
> > Begin to completely possess his land
> > Or Enter his land until you completely possess it

(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

> My God, my God, why have you forsaken me? (Psalm 22:1 ULT)
>
> > You are my God! Why, then, have you forsaken me?
> > Or My God, oh, why have you forsaken me?

> “Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)
>
> > “Alas, Babylon the Great has fallen!

Philippians References:

Philippians 2:8

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

Reason This Is a Translation Issue

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

Uses of Reflexive Pronouns

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

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

> If **I** testify about **myself**, my testimony is not true. (John 5:31 ULT)

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

To emphasize a person or thing in the sentence

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

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

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was alone

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

> If I testify about **myself**, my testimony is not true. (John 5:31)
>
> > "If I **self-testify**, my testimony is not true."

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

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

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)
>
> > "**The one who** took our sickness and bore our diseases **was Jesus**."

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

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

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

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)
>
> > Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

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

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

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

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

Philippians References:

Philippians 2:4 Philippians 2:7 Philippians 2:8

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.

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?

Philippians References:

Philippians 1:18

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."

> 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!

Philippians References:

Philippians 2:22

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

Philippians References:

Philippians 1:22 Philippians 1:24
Philippians 3:19 Philippians 4:23

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to

two people, and some languages have other forms that refer to three or four people.

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

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

- Singular Pronouns that Refer to Groups

Formal and Informal

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

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

For help with translating these, we suggest you read:

- Forms of “You” — Formal or Informal

Masculine and Feminine

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

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

Philippians References:

Philippians Introduction

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.

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.

Philippians References:

Philippians 1:2 Philippians 1:3
Philippians 1:5 Philippians 1:6
Philippians 1:9 Philippians 1:24
Philippians 1:25 Philippians 1:27
Philippians 2:5 Philippians 2:14
Philippians 2:18 Philippians 2:29
Philippians 2:29 Philippians 3:1
Philippians 3:2 Philippians 3:17
Philippians 3:17 Philippians 4:1
Philippians 4:3 Philippians 4:4
Philippians 4:4 Philippians 4:5
Philippians 4:6 Philippians 4:6
Philippians 4:8 Philippians 4:9
Philippians 4:10 Philippians 4:21

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:

1. 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.
2. 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.
3. 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.

4. 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.

Philippians References:

Philippians 3:6

Connect — Contrast Relationship

Logical Relationships

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

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.

Philippians References:

Philippians 2:7 Philippians 3:7 Philippians 4:6

Connect — Goal (Purpose) Relationship

Logical Relationships

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

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**.

Philippians References:

Philippians 1:26 Philippians 2:11 Philippians 3:8

Connect — Reason-and-Result Relationship

Logical Relationships

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

> 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.

Philippians References:

Philippians 1:3 Philippians 1:5
Philippians 1:10 Philippians 1:13
Philippians 1:26 Philippians 2:9
Philippians 2:10 Philippians 2:16
Philippians 4:7 Philippians 4:9

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:

- 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.

Philippians References:

Philippians 2:1 Philippians 2:12
Philippians 2:16 Philippians 2:17
Philippians 3:5 Philippians 3:6
Philippians 3:10 Philippians 3:10
Philippians 3:10 Philippians 3:15
Philippians 4:1

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.

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:

1. Add a verb if that is natural in your language.
2. Mention God as the subject of a blessing if that is natural in your language.
3. 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."

Philippians References:

Philippians 1:2

How to Translate Names

Description

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

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.

Philippians References:

Philippians Introduction Philippians 2:25 Philippians 4:2 Philippians 4:3 Philippians 4:18

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.

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.

Philippians References:

Philippians 2:17

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the

Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. 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 copies. 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

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

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 a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]

> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. 16 If any man has ears to hear, let him hear.” [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

Philippians References:

Philippians Introduction

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?”

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**

Philippians References:

Philippians 3:2 Philippians 3:2
Philippians 3:8 Philippians 4:22

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

The following are purposes for end of story information:

- to summarize the story
- to give a conclusion about what the story means or what is important about it
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

> Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a conclusion about what the story means or what is important about it

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

- To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, “My soul magnifies the Lord, and my spirit rejoiced in God my savior.” **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

- To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

- To tell what happens after the story as a result of the events that happened in the story itself

> “Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering.” **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

Philippians References:

Philippians 4:8

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the pigs.
> >
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

- the same sound used at the end or at the beginning of two or more lines:

> "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

- the same sound repeated many times:

> "Peter, Peter, pumpkin eater" (from an English rhyme)

- The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)

> Yahweh,...**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

- old words and expressions
- dramatic imagery
- different use of grammar — including:
  - incomplete sentences
  - lack of connective words

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> ... for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the God of gods,
>
> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the Lord of lords,
>
> for his covenant faithfulness endures forever.
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> “Happy is the person not encouraged **to sin**,
> Disrespect for God he will not **begin**, To those who laugh at God he is **no kin.**
> God is his constant **delight**,
> He does what God says **is right**, He thinks of it all day **and night**.”

(2) Translate the poetry using your style of elegant speech.

> This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh’s law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> > The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh's law, and they think about it all the time.

Philippians References:

Philippians 1:15

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.

> 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.

Philippians References:

Philippians 1:28 Philippians 1:28
Philippians 2:7 Philippians 2:26
Philippians 2:27 Philippians 2:28
Philippians 2:30 Philippians 3:10
Philippians 3:12 Philippians 3:21
Philippians 4:13

Appendix: Translation Words

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULT) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”

(See also: fulfill, true)

Bible References:

- Deuteronomy 27:15
- John 5:19
- Jude 1:24-25
- Matthew 26:33-35
- Philemon 1:23-25
- Revelation 22:20-21

Word Data:

- Strong’s: H0543, G02810

Philippians References:

Philippians 4:20 Philippians 4:23

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appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

Philippians References:

Philippians 1:16

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believe, believer, belief, unbeliever, unbelief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.

- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”
- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: believe, apostle, Christian, disciple, faith, trust)

Bible References:

- Genesis 15:6
- Genesis 45:26
- Job 9:16-18
- Habakkuk 1:5-7
- Mark 6:4-6
- Mark 1:14-15
- Luke 9:41
- John 1:12
- Acts 6:5
- Acts 9:42
- Acts 28:23-24
- Romans 3:3
- 1 Corinthians 6:1
- 1 Corinthians 9:5
- 2 Corinthians 6:15
- Hebrews 3:12
- 1 John 3:23

Examples from the Bible stories:

- **3:4** Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- **4:8** Abram **believed** God’s promise. God declared that Abram was righteous because he **believed** God’s promise.
- **11:2** God provided a way to save the firstborn of anyone who **believed in** him.
- **11:6** But the Egyptians did not **believe** God or obey his commands.
- **37:5** Jesus replied, “I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?”
- **43:1** After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- **43:3** While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- **43:13** Every day, more people became **believers**.

- **46:6** That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- **46:1** Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- **46:9** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- **46:9** It was at Antioch that **believers** in Jesus were first called “Christians.”
- **47:14** They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong’s: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

Philippians References:

Philippians 1:29

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beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved,” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

- 1 Corinthians 4:14
- 1 John 3:2
- 1 John 4:7
- Mark 1:11
- Mark 12:6
- Revelation 20:9
- Romans 16:8
- Song of Songs 1:14

Word Data:

- Strong’s: H0157, H1730, H2532, H3033, H3039, H4261, G00250, G00270, G52070

Philippians References:

Philippians 2:12 Philippians 4:1
Philippians 4:1

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blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does

not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

- 1 Thessalonians 2:10
- 1 Thessalonians 3:11-13
- 2 Peter 3:14
- Colossians 1:22
- Genesis 17:1-2
- Philippians 2:15
- Philippians 3:6

Word Data:

- Strong’s: H5352, H5355, H8535, G02730, G02740, G02980, G02990, G03380, G04100, G04230

Philippians References:

Philippians 1:10 Philippians 2:15
Philippians 2:15 Philippians 3:6

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bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”

- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, prison, servant, vow)

Bible References:

- Leviticus 8:7

Word Data:

- Strong’s: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

Philippians References:

Philippians 1:7 Philippians 1:13 Philippians 1:14 Philippians 1:17

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: pray, cry, call to summon, call name)

Bible References:

Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

Philippians References:

Philippians 3:14

Christ, Messiah

Definition:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: How to Translate Unknowns)
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: How to Translate Names)

(See also: Son of God, David, Jesus, anoint)

Bible References:

- 1 John 5:1-3
- Acts 2:35
- Acts 5:40-42
- John 1:40-42
- John 3:27-28
- John 4:25
- Luke 2:10-12
- Matthew 1:16

Examples from the Bible stories:

- **17:7** The **Messiah** was God’s Chosen One who would save the people of the world from sin.
- **17:8** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- **21:1** From the very beginning, God planned to send the **Messiah**.
- **21:4** God promised King David that the **Messiah** would be one of David’s own descendants.
- **21:5** The **Messiah** would start the New Covenant.
- **21:6** God’s prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- **21:9** The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- **43:7** “But God raised him to life again to fulfill the prophecy which says, ‘You will not let your **Holy One** rot in the grave.’”

- **43:9** “But know for certain that God has caused Jesus to become both Lord and **Messiah**!”
- **43:11** Peter answered them, “Every one of you should repent and be baptized in the name of Jesus **Christ** so that God will forgive your sins.”
- **46:6** Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong’s: H4899, G33230, G55470

Philippians References:

Philippians 1:1 Philippians 1:1
Philippians 1:2 Philippians 1:6
Philippians 1:8 Philippians 1:10
Philippians 1:11 Philippians 1:13
Philippians 1:15 Philippians 1:17
Philippians 1:18 Philippians 1:19
Philippians 1:20 Philippians 1:21
Philippians 1:23 Philippians 1:26
Philippians 1:27 Philippians 1:29
Philippians 2:1 Philippians 2:5
Philippians 2:11 Philippians 2:16
Philippians 2:21 Philippians 2:30
Philippians 3:3 Philippians 3:7
Philippians 3:8 Philippians 3:8
Philippians 3:9 Philippians 3:12
Philippians 3:14 Philippians 3:18
Philippians 3:20 Philippians 4:7
Philippians 4:19 Philippians 4:21
Philippians 4:23

church, Church

Definition:

In the New Testament, the term “church” refers to all people who believe in Jesus. Sometimes “church” refers to a part of that larger group who regularly met together in a certain place, such as the “church at Ephesus.”

- This term literally refers to an assembly or congregation of people who were “called out” of the general population to meet together for a special purpose.
- Often the believers in a particular city would meet together in someone’s home to pray together and to hear and discuss scripture. These local churches were given the name of the city such as the “church at Ephesus.”
- In the Bible, “church” does not refer to a building.

Translation Suggestions:

- The term “church” could be translated as a “gathering together” or “assembly” or “congregation” or “ones who meet together.”
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of “church” does not just refer to a building.
- The term used to translate “assembly” in the Old Testament could also be used to translate this term.
- Also consider how it is translated in a local or national Bible translation. (See: How to Translate Unknowns.)

(See also: assembly, believe, Christian)

Bible References:

- 1 Corinthians 5:12
- 1 Thessalonians 2:14
- 1 Timothy 3:5
- Acts 9:31
- Acts 14:23
- Acts 15:41
- Colossians 4:15
- Ephesians 5:23
- Matthew 16:18
- Philippians 4:15

Examples from the Bible stories:

- **43:12** About 3,000 people believed what Peter said and became disciples of Jesus. They were baptized and became part of the **church** at Jerusalem.
- **46:9** Most of the people in Antioch were not Jews, but for the first time, very many of them also became believers. Barnabas and Saul went there to teach these new believers more about Jesus and to strengthen the **church**.
- **46:10** So the **church** in Antioch prayed for Barnabas and Saul and placed their hands on them. Then they sent them off to preach the good news of Jesus in many other places.
- **47:13** The good news of Jesus kept spreading, and the **Church** kept growing.
- **50:1** For almost 2,000 years, more and more people around the world have been hearing the good news about Jesus the Messiah. The **Church** has been growing.

Word Data:

- Strong's: G15770

Philippians References:

Philippians 3:6 Philippians 4:15

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circumcise, circumcised, circumcision, uncircumcised, uncircumcision

Definition:

The term "circumcise" means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God's covenant with them.
- God also commanded Abraham's descendants to continue to do this for every baby boy born into their households.
- The phrase, "circumcision of the heart" refers figuratively to the "cutting away" or removal of sin from a person.
- In a spiritual sense, "the circumcised" refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term "uncircumcised" refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms "uncircumcised" and "uncircumcision" refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the "uncircumcised," he is referring to people whom the Egyptians despised for not being circumcised.

- The Bible refers to people who have an "uncircumcised heart" or who are "uncircumcised in heart." This a figurative way of saying that these people are not God's people, and are stubbornly disobedient to him.

- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”
- The expression “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.
- Other ways to translate figurative senses of this term could include “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”
- The expression “uncircumcised in heart” could be translated as “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See also: How to Translate Unknowns)

(See also: Abraham, covenant)

Bible References:

- Genesis 17:11
- Genesis 17:14
- Exodus 12:48
- Leviticus 26:41
- Joshua 5:3
- Judges 15:18
- 2 Samuel 1:20
- Jeremiah 9:26
- Ezekiel 32:25
- Acts 10:44-45
- Acts 11:3
- Acts 15:1
- Acts 11:3
- Romans 2:27
- Galatians 5:3
- Ephesians 2:11
- Philippians 3:3
- Colossians 2:11
- Colossians 2:13

Examples from the Bible stories:

- **5:3** “You must **circumcise** every male in your family.”
- **5:5** That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong’s: H4135, H4139, H5243, H6188, H6189, H6190, G02030, G05640, G19860, G40590, G40610

Philippians References:

Philippians 3:3 Philippians 3:5

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compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate”

person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

Philippians References:

Philippians 2:1

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confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: faith, testimony)

Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

Word Data:

- Strong’s: H3034, H8426, G18430, G36700, G36710

Philippians References:

Philippians 2:11

cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb "cross" that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as "execution post" or "tree of death."
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: crucify, Rome)

Bible References:

- 1 Corinthians 1:17
- Colossians 2:15
- Galatians 6:12
- John 19:18
- Luke 9:23
- Luke 23:26
- Matthew 10:38
- Philippians 2:8

Examples from the Bible stories:

- **40:1** After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- **40:2** The soldiers brought Jesus to a place called "the Skull" and nailed his arms and feet to the **cross**.
- **40:5** The Jewish leaders and the other people in the crowd mocked Jesus. They said to him, "If you are the Son of God, come down from the **cross** and save yourself! Then we will believe you."
- **49:10** When Jesus died on the **cross**, he received your punishment.
- **49:12** You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

Word Data:

- Strong's: G47160

Philippians References:

Philippians 2:8 Philippians 3:18

day of the Lord, day of Yahweh

Definition:

The Old Testament term "day of Yahweh" is used to refer to a future time when God will punish people for their sin.

- The Old Testament term "day of Yahweh" is an expression that many of the prophets use.
- The New Testament term "day of the Lord" usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.

- This final, future time of judgment and resurrection is also sometimes referred to as the “last day.” This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
- The word “day” in these phrases may sometimes refer to a literal day or it may refer to a “time” or “occasion” that is longer than a day.
- Sometimes the punishment is referred to as a “pouring out of God’s wrath” upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate “day of Yahweh” could include “time of Yahweh” or “time when Yahweh will punish his enemies” or “time of Yahweh’s wrath.”
- Other ways to translate “day of the Lord” could include “time of the Lord’s judgment” or “time when the Lord Jesus will return to judge people.”

(See also: day, judgment day, Lord, resurrection, Yahweh)

Bible References:

- 1 Corinthians 5:5
- 1 Thessalonians 5:2
- 2 Peter 3:10
- 2 Thessalonians 2:2
- Acts 2:20-21
- Philippians 1:9-11

Word Data:

- Strong’s: H3068, H3117, G22500, G29620

Philippians References:

Philippians 1:6 Philippians 1:10 Philippians 2:16

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

Philippians References:

Philippians 1:1

chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: appoint, Christ)

Bible References:

- 2 John 1:1
- Colossians 3:12
- Ephesians 1:3-4
- Isaiah 65:22-23
- Luke 18:7
- Matthew 24:19-22
- Romans 8:33

Word Data:

- Strong's: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

Philippians References:

Philippians 1:22

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evil, wicked, wickedness, unpleasant

Definition:

In the Bible, the term "evil" can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While "evil" may describe a person's character, "wicked" may refer more to a person's behavior. However, both terms are very similar in meaning.
- The term "wickedness" refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms "evil" and "wicked" can be translated as "bad" or "sinful" or "immoral."
- Other ways to translate these could include "not good" or "not righteous" or "not moral."
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- **2:4** "God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does."
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **18:11** In the new kingdom of Israel, all the kings were **evil**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **45:2** They said, "We heard him (Stephen) speak **evil** things about Moses and God!"

- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

Philippians References:

Philippians 3:2

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exalt, exalted, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term "exalt" is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate "exalt" could include "highly praise" or "honor greatly" or "extol" or "speak highly of."
- In some contexts it could be translated by a word or phrase that means "put in a higher position" or "give more honor to" or "talk about proudly."
- "Do not exalt yourself" could also be translated as "Do not think of yourself too highly" or "Do not brag about yourself."
- "Those that exalt themselves" could also be translated as "Those who think proudly about themselves" or "Those who boast about themselves."

(See also: praise, worship, glory, boast, proud)

Bible References:

- 1 Peter 5:5-7
- 2 Samuel 22:47
- Acts 5:31
- Philippians 2:9-11
- Psalms 18:46

Word Data:

- Strong's: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

Philippians References:

Philippians 2:9

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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

Philippians References:

Philippians 1:25 Philippians 1:27
Philippians 2:17 Philippians 3:9
Philippians 3:9

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god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.

- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
- The term "idolatrous figure" is another word for a "carved image" or an "idol."

Translation Suggestions:

- There may already be a word for "god" or "false god" in the language or in a nearby language.
- The term "idol" could be used to refer to false gods.
- In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

Philippians References:

Philippians 3:19

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fear, afraid, frighten

Definition:

The terms "fear" often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term "fear" can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term "fear" can be translated in various ways. Some possibilities include: "be afraid;" "deeply respect," or "deep respect;" "revere," or "reverence;" or perhaps "be in awe of."
- The sentence "The fear of God fell on all of them" might be translated in various ways. Some possibilities include: "Suddenly they all felt a deep awe and respect for God;" or "Immediately, they all felt very amazed and revered God deeply;" or "Right then, they all felt very afraid of God (because of his great power)."
- The phrase "fear Yahweh" could be translated as "reverence Yahweh" or "deeply respect Yahweh."
- The phrase "fear not" could also be translated as "do not be afraid" or "stop being afraid."

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

Philippians References:

Philippians 2:12

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fellowship

Definition:

In general, the term "fellowship" refers to friendly interactions between members of a group of

people who share similar interests and experiences.

- In the Bible, the term “fellowship” usually refers to the unity of believers in Christ.
- Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
- The early Christians expressed their fellowship through listening to the teaching of God’s Word and praying together, through the sharing of their belongings, and through eating meals together.
- Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.

Translation Suggestions:

- Ways to translate “fellowship” could include “a sharing together” or “relationship” or “companionship” or “Christian community.”

Bible References:

- 1 John 1:3
- Acts 2:40-42
- Philippians 1:3-6
- Philippians 2:1
- Philippians 3:10
- Psalms 55:12-14

Word Data:

- Strong’s: H2266, H8667, G28420, G28440, G33520, G47900

Philippians References:

Philippians 1:5 Philippians 2:1
Philippians 3:10 Philippians 4:14

fulfill, fulfilled, carried out

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: prophet, Christ, minister, call)

Bible References:

- 1 Kings 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:3** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- **42:7** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **43:5** “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **43:7** “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- **44:5** “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong’s: H1214, H5487, G10960, G41380

Philippians References:

Philippians 2:2

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glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: honor, majesty, exalt, obey, praise)

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:2
- Luke 18:43
- Luke 2:9
- John 12:28
- Acts 3:13-14
- Acts 7:1-3
- Romans 8:17
- 1 Corinthians 6:19-20
- Philippians 2:14-16
- Philippians 4:19
- Colossians 3:1-4
- 1 Thessalonians 2:5
- James 2:1-4
- 1 Peter 4:15-16
- Revelation 15:4

Examples from the Bible stories:

- **23:7** Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- **25:6** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- **37:1** When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- **37:8** Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong’s: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

Philippians References:

Philippians 1:11 Philippians 2:11
Philippians 3:19 Philippians 3:21
Philippians 4:19 Philippians 4:20

God

Definition:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father,

Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: create, false god, God the Father, Holy Spirit, false god, Son of God, Yahweh)

Bible References:

- 1 John 1:7
- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- **1:1 God** created the universe and everything in it in six days.
- **1:15 God** made man and woman in his own image.

- **5:3** “I am **God** Almighty. I will make a covenant with you.”
- **9:14** **God** said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”
- **10:2** Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt’s gods.
- **16:1** The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- **22:7** “You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!”
- **24:9** There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **25:7** “Worship only the Lord your **God** and only serve him.”
- **28:1** “There is only one who is good, and that is **God**.”
- **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.
- **50:16** But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong’s: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

Philippians References:

Philippians 1:3 Philippians 1:8
Philippians 1:11 Philippians 1:28
Philippians 2:6 Philippians 2:6
Philippians 2:9 Philippians 2:13
Philippians 2:15 Philippians 2:27
Philippians 3:9 Philippians 3:14
Philippians 3:15 Philippians 4:6
Philippians 4:7 Philippians 4:9
Philippians 4:18 Philippians 4:19

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godly, godliness, ungodly, godless, ungodliness, godlessness

Definition:

The term “godly” is used to describe a person who acts in a way that honors God and shows what God is like. “Godliness” is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of

God, is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- The phrase “the godly” could be translated as “godly people” or “people who obey God.” (See: nominaladj)
- The adjective “godly” could be translated as “obedient to God” or “righteous” or “pleasing to God.”
- The phrase “in a godly manner” could be translated as “in a way that obeys God” or “with actions and words that please God.”
- Ways to translate “godliness” could include “acting in a way that pleases God” or “obeying God” or “living in a righteous manner.”
- Depending on the context, the term “ungodly” could be translated as “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”
- Other ways to translate “ungodliness” or “godlessness” could be “wickedness” or “evil” or “rebellion against God”.

(See also evil, honor, obey, righteous)

Bible References:

- Job 27:10
- Proverbs 11:9
- Acts 3:12
- 1 Timothy 1:9-11
- 1 Timothy 4:7
- 2 Timothy 3:12
- Hebrews 12:14-17
- Hebrews 11:7
- 1 Peter 4:18
- Jude 1:16

Word Data:

- Strong’s: H0430, H1100, H2623, H5760, H7563, G05160, G07630, G07640, G07650, G21240, G21500, G21520, G21530, G23160, G23170

Philippians References:

Philippians 1 Introduction

God the Father, heavenly Father, Father

Definition:

The terms “God the Father” and “heavenly Father” refer to Yahweh, the one true God. Another term with the same meaning is “Father,” used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.

- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase “God the Father,” it is best to translate “Father” with the same word that the language naturally uses to refer to a human father.
- The term “heavenly Father” could be translated by “Father who lives in heaven” or “Father God who lives in heaven” or “God our Father from heaven.”
- Usually “Father” is capitalized when it, refers to God.

(Translation suggestions: How to Translate Names)

(See also: ancestor, God, heaven, Holy Spirit, Jesus, Son of God)

Bible References:

- 1 Corinthians 8:4-6
- 1 John 2:1
- 1 John 2:23
- 1 John 3:1
- Colossians 1:1-3
- Ephesians 5:18-21
- Luke 10:22
- Matthew 5:16
- Matthew 23:9

Examples from the Bible stories:

- **24:9** There is only one God. But John heard **God the Father** speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **29:9** Then Jesus said, “This is what my **heavenly Father** will do to every one of you if you do not forgive your brother from your heart.”
- **37:9** Then Jesus looked up to heaven and said, “**Father**, thank you for hearing me.”
- **40:7** Then Jesus cried out, “It is finished! **Father**, I give my spirit into your hands.”
- **42:10** “So go, make disciples of all people groups by baptizing them in the name of **the Father**, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you.”
- **43:8** “Jesus is now exalted to the right hand of **God the Father**.”
- **50:10** “Then the righteous ones will shine like the sun in the kingdom of **God their Father**.”

Word Data:

- Strong’s: H0001, H0002, G39620

Philippians References:

Philippians 1:2 Philippians 2:11 Philippians 4:20

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good, right, pleasant, better, best, goodness

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: righteous, prosper, evil)

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- **1:4** God saw that what he had created was **good**.
- **1:11** God planted the tree of the knowledge of **good** and evil.
- **1:12** Then God said, “It is not **good** for man to be alone.”
- **2:4** “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- **8:12** “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- **14:15** Joshua was a **good** leader because he trusted and obeyed God.
- **18:13** Some of these kings were **good** men who ruled justly and worshiped God.
- **28:1** “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

Philippians References:

Philippians 1:6 Philippians 1:15 Philippians 2:13

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: kingdom, sacrifice, save)

Bible References:

- 1 Thessalonians 1:5
- Acts 8:25
- Colossians 1:23
- Galatians 1:6
- Luke 8:1-3
- Mark 1:14
- Philippians 2:22
- Romans 1:3

Examples from the Bible stories:

- **23:6** The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- **26:3** Jesus read, “God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”
- **45:10** Philip also used other Scriptures to tell him the **good news of Jesus**.
- **46:10** Then they sent them off to preach the **good news about Jesus** in many other places.
- **47:1** One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- **47:13** The **good news about Jesus** kept spreading, and the Church kept growing.
- **50:1** For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- **50:2** When Jesus was living on earth he said, “My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”
- **50:3** Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong’s: G20970, G20980, G42830

Philippians References:

Philippians 1:5 Philippians 1:7
Philippians 1:12 Philippians 1:16
Philippians 1:27 Philippians 1:27
Philippians 2:22 Philippians 4:3
Philippians 4:15

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong’s: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

Philippians References:

Philippians 1:2 Philippians 1:7
Philippians 4:23

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: kingdom of God)

Bible References:

- 1 Kings 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18
- Matthew 5:46-48

Examples from the Bible stories:

- **4:2** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called “manna.”
- **23:7** Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- **29:9** Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- **37:9** Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

Philippians References:

Philippians 2:10 Philippians 3 Introduction Philippians 3:20

Hebrew

Definition:

The term “Hebrew” refers in a very general sense to the people group descended from Abraham through the line of Isaac and Jacob.

- The specific word “Hebrew” can refer either to a individual person in the people group or to the language spoken by that people group.
- The vast majority of the Old Testament was written in the language called “Hebrew.” However, in most cases in the New Testament, the specific term “Hebrew” probably refers to the Aramaic language rather than the Hebrew language.
- In different places in the Bible, the Hebrews were also called “Israelites” or “Jews.” When translating, it is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(Translation suggestions: How to Translate Names)

(See also: Israel, Jew, Jewish leaders)

Bible References:

- Acts 26:12-14
- Genesis 39:13-15
- Genesis 40:15
- Genesis 41:12-13
- John 5:1-4
- John 19:13
- Jonah 1:8-10
- Philippians 3:5

Word Data:

- Strong's: H5680, G14440, G14450, G14460, G14470

Philippians References:

Philippians 3:5 Philippians 3:5

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as "the Spirit" and "Spirit of Yahweh" and "Spirit of truth."
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God's Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God's will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate "holy" and "spirit."
- Ways to translate this term could also include "Pure Spirit" or "Spirit who is Holy" or "God the Spirit."

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

Examples from the Bible stories:

- **1:1** But **God's Spirit** was there over the water.
- **24:8** When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- **26:1** After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **26:3** Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- **42:10** "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- **43:3** They were all filled with the **Holy Spirit** and they began to speak in other languages.

- **43:8** “And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing.”
- **43:11** Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**.”
- **45:1** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong’s: H3068, H6944, H7307, G00400, G41510

Philippians References:

Philippians 1:19 Philippians 2:1 Philippians 3:3

honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: dishonor, glory, praise)

Bible References:

- 1 Samuel 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

Philippians References:

Philippians 2:29 Philippians 4:8

hope, hoped

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or

uncertainty regarding a future event.

- In the Bible, the term “hope” also has the meaning of “trust,” as in “my hope is in the Lord.” It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as “confidence.” This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have “no hope” means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to “hope” could also be translated as to “wish” or to “desire” or to “expect.”
- The expression “nothing to hope for” could be translated as “nothing to trust in” or “no expectation of anything good”
- To “have no hope” could be translated as “have no expectation of anything good” or “have no security” or “be sure that nothing good will happen.”
- The expression “have set your hopes on” could also be translated as “have put your confidence in” or “have been trusting in.”
- The phrase “I find hope in your Word” could also be translated as “I am confident that your Word is true” or “Your Word helps me trust in you” or “When I obey your Word, I am certain to be blessed.”
- Phrases such as “hope in” God could also be translated a, “trust in God” or “know for sure that God will do what he has promised” or “be certain that God is faithful.”

(See also: bless, confidence, good, obey, trust, word of God)

Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 2:19
- Acts 24:14-16
- Acts 26:6
- Acts 27:20
- Colossians 1:5
- Job 11:20

Word Data:

- Strong’s: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

Philippians References:

Philippians 1:20 Philippians 2:19

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humble, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.

- Humility also means serving with a modest attitude when using one's gifts and abilities.
- The phrase "be humble" could be translated as "do not be prideful."
- "Humble yourself before God" could be translated as "Submit your will to God, recognizing his greatness."

(See also: proud)

Bible References:

- James 1:21
- James 3:13
- James 4:10
- Luke 14:11
- Luke 18:14
- Matthew 18:4
- Matthew 23:12

Examples from the Bible stories:

- **17:2** David was a **humble** and righteous man who trusted and obeyed God.
- **34:10** "God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself."

Word Data:

- Strong's: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G08580, G42360, G42390, G42400, G50110, G50120, G50130, G53910

Philippians References:

Philippians 2:3 Philippians 2:8

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in Christ, in Jesus, in the Lord, in him

Definition:

The phrase "in Christ" and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include "in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ."
- Possible meanings for the term "in Christ" could include "because you belong to Christ" or "through the relationship you have with Christ" or "based on your faith in Christ."
- These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
- Note: Sometimes the word "in" belongs with the verb. For example, "share in Christ" means to "share in" the benefits that come from knowing Christ. To "glory in" Christ means to be glad and give praise to God for who Jesus is and what he has done. To "believe in" Christ means to trust him as Savior and know him.

Translation Suggestions:

- Depending on the context, different ways to translate "in Christ" and "in the Lord" (and related phrases) could include:
  - "who belong to Christ"
  - "because you believe in Christ"
  - "because Christ has saved us"
  - "in service to the Lord"
  - "relying on the Lord"
  - "because of what the Lord has done."

- People who “believe in” Christ or who “have faith in” Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like “believe in” or “share in” or “trust in.”

(See also: Christ, Lord, Jesus, believe, faith)

Bible References:

- 1 John 2:5
- 2 Corinthians 2:17
- 2 Timothy 1:1
- Galatians 1:22
- Galatians 2:17
- Philemon 1:6
- Revelation 1:10
- Romans 9:1

Word Data:

- Strong’s: G15190, G29620, G55470

Philippians References:

Philippians 1:1 Philippians 1:13
Philippians 1:14 Philippians 1:26
Philippians 2:1 Philippians 2:5
Philippians 2:19 Philippians 2:24
Philippians 2:29 Philippians 3:1
Philippians 3:3 Philippians 3:14
Philippians 4:1 Philippians 4:2
Philippians 4:4 Philippians 4:7
Philippians 4:10 Philippians 4:19
Philippians 4:21

Israel, Israelites

Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- **8:15** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **9:3** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **9:5** A certain **Israelite** woman gave birth to a baby boy.
- **10:1** They said, “This is what the God of **Israel** says, ‘Let my people go!’”

- **14:12** But despite all this, the people of __Israel __ complained and grumbled against God and against Moses.
- **15:9** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- **15:12** After this battle, God gave each tribe of __Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- **16:16** So God punished __Israel __ again for worshiping idols.
- **43:6** “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

Philippians References:

Philippians 3:5

Jesus, Jesus Christ, Christ Jesus

Definition:

Jesus is God’s Son. The name “Jesus” means “Yahweh saves.” The term “Christ” is a title that means “anointed one” and is another word for Messiah.

- The two names are often combined as “Jesus Christ” or “Christ Jesus.” These names emphasize that God’s Son is the Messiah, who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him “Jesus” because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages “Jesus” and “Christ” are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, “Jesucristo,” “Jezus Christus,” “Yesus Kristus”, and “Hesukristo” are some of the ways that these names are translated into different languages.
- For the term “Christ,” some translators may prefer to use only some form of the term “Messiah” throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: How to Translate Names)

(See also: Christ, God, God the Father, high priest, kingdom of God, Mary, Savior, Son of God)

Bible References:

- 1 Corinthians 6:11
- 1 John 2:2
- 1 John 4:15
- 1 Timothy 1:2
- 2 Peter 1:2
- 2 Thessalonians 2:15
- 2 Timothy 1:10
- Acts 2:23
- Acts 5:30
- Acts 10:36
- Hebrews 9:14
- Hebrews 10:22
- Luke 24:20
- Matthew 1:21
- Matthew 4:3

- Philippians 2:5
- Philippians 2:10
- Philippians 4:21-23
- Revelation 1:6

Examples from the Bible stories:

- **22:4** The angel said, “You will become pregnant and give birth to a son. You are to name him **Jesus** and he will be the Messiah.”
- **23:2** “Name him **Jesus** (which means, ‘Yahweh saves’), because he will save the people from their sins.”
- **24:7** So John baptized him (Jesus), even though **Jesus** had never sinned.
- **24:9** There is only one God. But John heard God the Father speak, and saw **Jesus** the Son and the Holy Spirit when he baptized **Jesus**.
- **25:8** **Jesus** did not give in to Satan’s temptations, so Satan left him.
- **26:8** Then **Jesus** went throughout the region of Galilee, and large crowds came to him. They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and **Jesus** healed them.
- **31:3** Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- **38:2** He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- **40:8** Through his death, **Jesus** opened a way for people to come to God.
- **42:11** Then **Jesus** was taken up to heaven, and a cloud hid him from their sight. **Jesus** sat down at the right hand of God to rule over all things.
- **50:17** **Jesus** and his people will live on the new earth, and he will reign forever over everything that exists. He will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or death. **Jesus** will rule his kingdom with peace and justice, and he will be with his people forever.

Word Data:

- Strong’s: G24240, G55470

Philippians References:

Philippians 1:1 Philippians 1:1
Philippians 1:2 Philippians 1:6
Philippians 1:8 Philippians 1:11
Philippians 1:19 Philippians 1:26
Philippians 2:5 Philippians 2:10
Philippians 2:11 Philippians 2:19
Philippians 2:21 Philippians 3:3
Philippians 3:8 Philippians 3:12
Philippians 3:14 Philippians 3:20
Philippians 4:7 Philippians 4:19
Philippians 4:21 Philippians 4:23

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just, justice, unjust, injustice, justify, justification

Definition:

“Just” and “justice” refer to treating people fairly according to God’s laws. Human laws that reflect God’s standard of right behavior toward others are also just.

- To be “just” is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God’s eyes.
- To act “justly” means to treat people in a way that is right, good, and proper according to God’s laws.

- To receive “justice” means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term “just” has the broader meaning of “righteous” or “following God’s laws.”

The terms “unjust” and “unjustly” refer to treating people in an unfair and often harmful manner.

- An “injustice” is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being “partial” or “prejudiced” because he is not treating people equally.

The terms “justify” and “justification” refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- “Justification” refers to what God does when he forgives a person’s sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate “just” could include “morally right” or “fair.”

- The term “justice” could be translated as “fair treatment” or “deserved consequences.”

- To “act justly” could be translated as “treat fairly” or “behave in a just way.”

- In some contexts, “just” could be translated as “righteous” or “upright.”

- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”

- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”

- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”

- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: abstractnouns)

- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”

- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”

- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”

- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

Philippians References:

Philippians 4:8

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law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term "law" refers to a rule or instruction that should be followed. In the Bible, the term "law" is often used generally to refer to anything and everything God wants his people to obey and do. The specific term "law of Moses" refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the "law" can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as "scriptures" in the New Testament).
  - all of God's instructions and will
- The phrase "the Law and the Prophets" is used in the New Testament to refer to the Hebrew scriptures (or "Old Testament")

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6
- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- **13:7** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- **13:9** Anyone who disobeyed **God’s law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **16:1** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God’s laws**.
- **21:5** In the New Covenant, God would write **his law** on the people’s hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **27:1** Jesus answered, “What is written in **God’s law**?”
- **28:1** Jesus said to him, “Why do you call me ‘good?’ There is only one who is good, and that is God. But if you want to have eternal life, obey **God’s laws**.”

Word Data:

- Strong’s: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

Philippians References:

Philippians 3:5 Philippians 3:6 Philippians 3:9

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lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to

address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”

- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.

- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”

- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.

- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.

- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.

- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of “master” when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as “master.”
- If the person addressing Jesus does not know him, “lord” could be translated with a respectful form of address such as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as “Lord” (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2

- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23
- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- **25:5** But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- **25:7** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- **26:3** This is the year of the **Lord’s** favor.
- **27:2** The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- **31:5** Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- **43:9** “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- **47:3** By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- **47:11** Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”

Word Data:

- Strong’s: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

Philippians References:

Philippians 1:2 Philippians 1:14
Philippians 2:11 Philippians 2:19
Philippians 2:24 Philippians 2:29
Philippians 3:1 Philippians 3:8
Philippians 3:20 Philippians 4:1
Philippians 4:2 Philippians 4:4
Philippians 4:5 Philippians 4:10
Philippians 4:23

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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:

1. The kind of love that comes from God is focused on the good of others even when it does not 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.

2. 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.
3. 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

Philippians References:

Philippians 1:9 Philippians 1:16
Philippians 2:1 Philippians 2:2

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mercy, merciful

Definition:

The terms "mercy" and "merciful" refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term "mercy" can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as "merciful" when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, "mercy" could be translated as "kindness" or "compassion" or "pity."
- The term "merciful" could be translated as "showing pity" or "being kind to" or "forgiving."
- To "show mercy to" or "have mercy on" could be translated as "treat kindly" or "be compassionate toward."

(See also: compassion, forgive)

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27
- Philippians 2:25-27
- Psalms 41:4-6
- Romans 12:1

Examples from the Bible stories:

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.

- **19:17** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **20:12** The Persian Empire was strong but **merciful** to the people it conquered.
- **27:11** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- **32:11** But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- **34:9** “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

Philippians References:

Philippians 2:27

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to minister, ministry

Definition:

In the Bible, the term “ministry” refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to “minister” could also be translated as to “serve” or to “care for” or to “meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as to “serve” or to “work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: serve, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 6:4
- Acts 21:17-19

Word Data:

- Strong's: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

Philippians References:

Philippians 2:17 Philippians 2:25 Philippians 2:30

Pharisee

Definition:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: council, Jewish leaders, law, Sadducee)

Bible References:

- Acts 26:4
- John 3:1-2
- Luke 11:44
- Matthew 3:7
- Matthew 5:20
- Matthew 9:11
- Matthew 12:2
- Matthew 12:38
- Philippians 3:5

Word Data:

- Strong's: G53300

Philippians References:

Philippians 3:5

pray, prayer

Definition:

The terms "pray" and "prayer" refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called "communing" with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as "talking to God" or "communicating with God." The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 3:9
- Acts 8:24
- Acts 14:26
- Colossians 4:4
- John 17:9
- Luke 11:1
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- **6:5** Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- **13:12** But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- **19:8** Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- **21:7** Priests also **prayed** to God for the people.
- **38:11** Jesus told his disciples to **pray** that they would not enter into temptation.
- **43:13** The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- **49:18** God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

Philippians References:

Philippians 1:9 Philippians 1:19
Philippians 4:6 Philippians 4:6

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”

- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 1:5
- Exodus 31:6-9
- Hebrews 9:13-15
- James 4:8
- Luke 2:22
- Revelation 14:4

Word Data:

- Strong’s: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

Philippians References:

Philippians 1:10 Philippians 2:15 Philippians 4:8

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resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person’s “resurrection” could be translated as his “coming back to life” or his “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: life, death, raise)

Bible References:

- 1 Corinthians 15:13
- 1 Peter 3:21
- Hebrews 11:35
- John 5:28-29
- Luke 20:27
- Luke 20:36
- Matthew 22:23
- Matthew 22:30
- Philippians 3:11

Examples from the Bible stories:

- **21:14** Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- **37:5** Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.”

Word Data:

- Strong’s: G03860, G14540, G18150

Philippians References:

Philippians 3:10 Philippians 3:11

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”
- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”

- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, holy, integrity, just, law, law, obey, pure, righteous, sin, unlawful)

Bible References:

- Deuteronomy 19:16
- Job 1:8
- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- **3:2** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **4:8** God declared that Abram was **righteous** because he believed in God’s promise.
- **17:2** David was a humble and **righteous** man who trusted and obeyed God.
- **23:1** Joseph, the man Mary was engaged to, was a **righteous** man.
- **50:10** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong’s: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

Philippians References:

Philippians 1:7 Philippians 1:11
Philippians 3 Introduction
Philippians 3:6 Philippians 3:9
Philippians 3:9

saint

Definition:

The term “saints” literally means “holy ones” and refers to believers in Jesus.

- Later in church history, a person known for his good works was given the title “saint,” but that was not how this term was used during New Testament times.

- Believers in Jesus are saints or holy ones, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.

Translation Suggestions:

- Ways to translate “saints” could include “holy ones” or “holy people” or “holy believers in Jesus” or “set apart ones.”
- Be careful not to use a term that refers to people of only one Christian group.

(See also: holy)

Bible References:

- 1 Timothy 5:10
- 2 Corinthians 9:12-15
- Revelation 16:6
- Revelation 20:9-10

Word Data:

- Strong’s: H2623, H6918, H6922, G00400

Philippians References:

Philippians 1:1 Philippians 4:21 Philippians 4:22

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save, saved, safe, salvation, rescue

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”

- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: cross, deliver, punish, sin, Savior)

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- **9:8** Moses tried to **save** his fellow Israelite.
- **11:2** God provided a way to **save** the firstborn son of anyone who believed in him.
- **12:5** Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- **12:13** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- **16:17** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **44:8** “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”
- **47:11** The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”
- **49:12** Good works cannot **save** you.
- **49:13** God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong’s: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

Philippians References:

Philippians 1:19 Philippians 1:28
Philippians 2:12

Savior, savior

Definition:

The term “savior” refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel’s Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.

- In the Old Testament, God appointed judges to protect the Israelites by leading them in battle against other people groups who came to attack them. These judges are sometimes called “saviors.” The Old Testament book of Judges records the time in history when these judges were governing Israel.
- In the New Testament, “Savior” is used as a description or title for Jesus Christ because he saves people from being eternally punished for their sin. He also saves them from being controlled by their sin.

Translation Suggestions:

- If possible, “Savior” should be translated with a word that is related to the words “save” and “salvation.”
- Ways to translate this term could include “the One who saves” or “God, who saves” or “who delivers from danger” or “who rescues from enemies” or “Jesus, the one who rescues (people) from sin.”

(See also: deliver, Jesus, save, save)

Bible References:

- 1 Timothy 4:10
- 2 Peter 2:20
- Acts 5:29-32
- Isaiah 60:15-16
- Luke 1:47
- Psalms 106:19-21

Word Data:

- Strong’s: H3467, G49900

Philippians References:

Philippians 3:20

sign, proof, reminder

Definition:

The term “sign” usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
  - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
  - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
  - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
  - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.

- Signs can prove that something is true:
  - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
  - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God's message.
  - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
- To "make signs with the hands" could also be translated as "motion with the hands" or "gesture with the hands" or "make gestures."
- In some languages, there may be one word for a "sign" that proves something and a different word for a "sign" that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 2:18-19
- Exodus 4:8-9
- Exodus 31:12-15
- Genesis 1:14
- Genesis 9:12
- John 2:18
- Luke 2:12
- Mark 8:12
- Psalms 89:5-6

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

Philippians References:

Philippians 1:28

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sin, sinful, sinner, sinning

Definition:

The term "sin" refers to actions, thoughts, and words that are against God's will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people do not know about.
- Thoughts and actions that disobey God's will are called "sinful."
- Because Adam sinned, all human beings are born with a "sinful nature," a nature that that controls them and causes them to sin.
- A "sinner" is someone who sins, so every human being is a sinner.
- Sometimes the word "sinners" was used by religious people like the Pharisees to refer to people who did not keep the law as well as the Pharisees thought they should.

- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people do not see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, evil, flesh, tax collector)

Bible References:

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31
- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- **3:15** God said, “I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children.”
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:1** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people’s **sin**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- **38:5** Then Jesus took a cup and said, “Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**.”

- **43:11** Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**.”
- **48:8** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong’s: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

Philippians References:

Philippians 3 Introduction

soul, self

Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, the terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37
- Psalms 19:7
- Revelation 20:4

Word Data:

- Strong’s: H5082, H5315, H5397, G55900

Philippians References:

Philippians 1:27 Philippians 2:2

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the

concept of a person's breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term "spirit" can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term "spiritual" describes things in the non-physical world.
- The term "spirit of" can also mean "having the characteristics of," such as in "spirit of wisdom" or "in the spirit of Elijah." Sometimes the Bible applies this term in the context of a person's attitude or emotional state, such as "spirit of fear" and "spirit of jealousy."
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate "spirit" might include "non-physical being" or "inside part" or "inner being."
- In some contexts, the term "spirit" could be translated as "evil spirit" or "evil spirit being."
- Sometimes the term "spirit" is used to express the feelings of a person, as in "my spirit was grieved in my inmost being." This could also be translated as "I felt grieved in my spirit" or "I felt deeply grieved."
- The phrase "spirit of" could be translated as "character of" or "influence of" or "attitude of" or "thinking (that is) characterized by."
- Depending on the context, "spiritual" could be translated as "non-physical" or "from the Holy Spirit" or "God's" or "part of the non-physical world."
- The phrase "spiritual maturity" could be translated as "godly behavior that shows obedience to the Holy Spirit."
- The term "spiritual gift" could be translated as "special ability that the Holy Spirit gives."
- Sometimes this term can be translated as "wind" when referring to the simple movement of air or "breath" when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, demon, breath)

Bible References:

- 1 Corinthians 5:5
- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- **13:3** Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- **40:7** Then Jesus cried out, "It is finished! Father, I give my **spirit** into your hands." Then he bowed his head and gave up his **spirit**.
- **45:5** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **48:7** All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong's: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

Philippians References:

Philippians 1:27 Philippians 4:23

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test, tested, testing, testing in the fire

Definition:

The term "test" refers to a difficult or painful experience that reveals a person's strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people's sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To "put to the test" can mean, "challenge something or someone to prove its value."
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to "test" could also be translated as, to "challenge" or to "cause to experience difficulties" or to "prove."
- Ways to translate "a test" could be, "a challenge" or "a difficult experience."
- To "put to the test" could be translated as to "test" or to "set up a challenge" or to "force to prove oneself."
- In the context of testing God, this could be translated as "trying to force God to prove his love."
- In some contexts, when God is not the subject, the term "test" can mean "tempt."

(See also: tempt)

Bible References:

- 1 John 4:1
- 1 Thessalonians 5:21
- Acts 15:10
- Genesis 22:1
- Isaiah 7:13
- James 1:12
- Lamentations 3:40-43
- Malachi 3:10
- Philippians 1:10
- Psalm 26:2

Word Data:

- Strong's: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

Philippians References:

Philippians 1:10

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testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives "testimony" he makes a statement about something he knows, claiming

that the statement is true. To "testify" is to give "testimony."

- In some places in the Old Testament, "Testimony" refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God's law more broadly.
- Often a person "testifies" about something he has experienced directly.
- A witness who gives "false testimony" does not tell the truth about what happened.
- Sometimes the term "testimony" refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus' followers testified about the events of Jesus' life, death, and resurrection.

The term "witness" refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term "eyewitness" emphasizes that the person was actually there and saw what happened.

- To "witness" something means to see it happen.
- At a trial, a witness "gives witness" or "bears witness." This has the same meaning as "testify."
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a "false witness." He is said to "give false witness" or to "bear false witness."
- The expression "be a witness between" means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term "testify" or "give testimony" could also be translated as "tell the facts" or "tell what was seen or heard" or "tell from personal experience" or "give evidence" or "tell what happened."
- Ways to translate "testimony" could include, "report of what happened" or "statement of what is true" or "evidence" or "what has been said" or "prophecy."
- Ways to translate "Testimony" could include, "the stone slabs on which I wrote my commands" or "God's law" or "God's commands" or "the record of the agreement between Yahweh and Israel."
- The phrase, "as a testimony to them" could be translated as to "show them what is true" or to "prove to them what is true."
- The phrase, "as a testimony against them" could be translated as "which will show them their sin" or "exposing their hypocrisy" or "which will prove that they are wrong."
- To "give false testimony" could be translated as "say false things about" or "state things that are not true."
- The term "witness" or "eyewitness" could be translated with a word or phrase that means "person seeing it" or "the one who saw it happen" or "those who saw and heard (those things)."

- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”

- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”

- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”

- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: ark of the covenant, guilt, judge, prophet, true)

Bible References:

- Deuteronomy 31:28
- Micah 6:3
- Matthew 26:60
- Mark 1:44
- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- **39:2** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- **39:4** The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- **42:8** “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- **43:7** “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

Philippians References:

Philippians 1:8

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word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written

messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

The term “word of truth” is another way of referring to “God’s word,” which is his message or teaching. It does not refer to just one word.

- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”

- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”

- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”

- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”

- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.

- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”

- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”

- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, Yahweh)

Bible References:

- Genesis 15:1
- 1 Kings 13:1
- Jeremiah 36:1-3
- Luke 8:11
- John 5:39
- Acts 6:2
- Acts 12:24
- Romans 1:2
- 2 Corinthians 6:7
- Ephesians 1:13
- 2 Timothy 3:16
- James 1:18
- James 2:8-9

Examples from the Bible stories:

- **25:7** In **God's word** he commands his people, "Worship only the Lord your God and only serve him."
- **33:6** So Jesus explained, "The seed is the **word of God**."
- **42:3** Then Jesus explained to them what **God's word** says about the Messiah.
- **42:7** Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- **45:10** Philip also used other **scriptures** to tell him the good news of Jesus.
- **48:12** But Jesus is the greatest prophet of all. He is the **Word of God**.
- **49:18** God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

Philippians References:

Philippians 1:14

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world, worldly

Definition:

The term "world" usually refers to the part of the universe where people live: the earth. The term "worldly" describes the evil values and behaviors of people living in this world.

- In its most general sense, the term "world" refers to the heavens and the earth, as well as everything in them.
- In many contexts, "world" actually means "people in the world."
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used "world" to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be "worldly."

Translation Suggestions:

- Depending on the context, "world" could also be translated as "universe" or "people of this world" or "corrupt things in the world" or "evil attitudes of people in the world."
- The phrase "all the world" often means "many people" and refers to the people living in a certain region. For example, "all the world came to Egypt" could be translated as "many people from the surrounding countries came to Egypt" or "people from all the countries surrounding Egypt came there."
- Another way to translate "all the world went to their hometown to be registered in the Roman census" would be "many of the people living in regions ruled by the Roman empire went…"
- Depending on the context, the term "worldly" could be translated as "evil" or "sinful" or "selfish" or "ungodly" or "corrupt" or "influenced by the corrupt values of people in this world."
- The phrase "saying these things in the world" can be translated as "saying these things to the people of the world."

- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 2:15
- 1 John 4:5
- 1 John 5:5
- John 1:29
- Matthew 13:36-39

Word Data:

- Strong’s: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

Philippians References:

Philippians 2:15

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zeal, zealous

Definition:

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:3
- Galatians 4:17
- Isaiah 63:15
- John 2:17-19
- Philippians 3:6
- Romans 10:1-3

Word Data:

- Strong’s: H7065, H7068, G22050, G22060, G22070, G60410

Philippians References:

Philippians 3:6

Benjamin, Benjaminite

Definition:

Benjamin was Jacob’s twelfth son. He was Rachel’s second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the “tribe of Benjamin” or “Benjamin” or the “Benjaminites.”
- In Hebrew, the name Benjamin means “son of my right hand.”
- The tribe of Benjamin settled just northwest of the Dead Sea, north of Jerusalem.

- King Saul was from the tribe of Benjamin.
- The apostle Paul was from the tribe of Benjamin.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Rachel)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 2:8
- Acts 13:21-22
- Genesis 35:18
- Genesis 42:4
- Genesis 42:35-36
- Philippians 3:4-5

Word Data:

- Strong's: H1144, G09580

Philippians References:

Philippians 3:5

Caesar

Definition:

The term "Caesar" was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was "Caesar Augustus," who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title "Caesar."
- When "Caesar" is used by itself as a title, it can also be translated as: "the Emperor" or "the Roman Ruler."
- In names such as Caesar Augustus or Tiberius Caesar, "Caesar" can be spelled close to the way a national language spells it.

(Translation suggestions: How to Translate Names)

(See also: king, Paul, Rome)

Bible References:

- Acts 25:6
- Luke 2:1
- Luke 20:23-24
- Luke 23:2
- Mark 12:13-15
- Matthew 22:17
- Philippians 4:22

Word Data:

- Strong's: G25410

Philippians References:

Philippians 4:22

Macedonia

Definition:

In New Testament times, Macedonia was a Roman province located just north of ancient Greece.

- Some important Macedonian cities mentioned in the Bible were Berea, Philippi and Thessalonica.
- Through a vision, God told Paul to preach the gospel to the people in Macedonia.
- Paul and his coworkers went to Macedonia and taught the people there about Jesus and helped the new believers to grow in their faith.

- In the Bible there are letters that Paul wrote to the believers in the Macedonian cities of Philippi and Thessalonica.

(Translation suggestions: How to Translate Names)

(See also: believe, Berea, faith, good news, Greece, Philippi, Thessalonica)

Bible References:

- 1 Thessalonians 1:6-7
- 1 Thessalonians 4:10
- 1 Timothy 1:3-4
- Acts 16:10
- Acts 20:1-3
- Philippians 4:14-17

Word Data:

- Strong's: G31090, G31100

Philippians References:

Philippians 4:15

Paul, Saul

Definition:

Paul was a leader of the early church who was sent by Jesus to take the good news to many other people groups.

- Paul was a Jew who was born in the Roman city of Tarsus, and was therefore also a Roman citizen.
- Paul was originally called by his Jewish name, Saul.
- Saul became a Jewish religious leader and arrested Jews who became Christians because he thought they were dishonoring God by believing in Jesus.
- Jesus revealed himself to Saul in a blinding light and told him to stop hurting Christians.
- Saul believed in Jesus and began teaching his fellow Jews about him.
- Later, God sent Saul to teach non-Jewish people about Jesus and started churches in different cities and provinces of the Roman empire. At this time he started being called by the Roman name "Paul."
- Paul also wrote letters to encourage and teach Christians in the churches in these cities. Several of these letters are in the New Testament.

(Translation suggestions: How to Translate Names)

(See also: christian, jewish leaders, rome)

Bible References:

- 1 Corinthians 1:3
- Acts 8:3
- Acts 9:26
- Acts 13:10
- Galatians 1:1
- Philemon 1:8

Examples from the Bible stories:

- **45:6** A young man named **Saul** agreed with the people who killed Stephen and guarded their robes while they threw stones at him.
- **46:1** **Saul** was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the believers.
- **46:2** While **Saul** was on his way to Damascus, a bright light from heaven shone all around him, and he fell to the ground. **Saul** heard someone say, "**Saul**! **Saul**! Why do you persecute me?"

- **46:5** So Ananias went to **Saul**, placed his hands on him, and said, “Jesus who appeared to you on your way here, sent me to you so that you can regain your sight and be filled with the Holy Spirit.” **Saul** immediately was able to see again, and Ananias baptized him.
- **46:6** Right away, **Saul** began preaching to the Jews in Damascus, saying, “Jesus is the Son of God!”
- **46:9** Barnabas and **Saul** went there (Antioch) to teach these new believers more about Jesus and to strengthen the church.
- **47:1** As **Saul** traveled throughout the Roman Empire, he began to use his Roman name, “**Paul**.”
- **47:14** **Paul** and other Christian leaders traveled to many cities, preaching and teaching people the good news about Jesus.

Word Data:

- Strong’s: G39720, G45690

Philippians References:

Philippians 1:1

Philippi, Philippians

Definition:

Philippi was a major city and Roman colony located in Macedonia in the northern part of ancient Greece. People in Philippi were called Philippians.

- Paul and Silas traveled to Philippi to preach about Jesus to the people there.
- While in Philippi, Paul and Silas were arrested, but God miraculously freed them.
- The New Testament book of Philippians is a letter that the apostle Paul wrote to the Christians in the church at Philippi.
- Note that this is a different city from Caesarea Philippi which was located in northeastern Israel near Mount Hermon.

(See also: Caesarea, Christian, church, Macedonia, Paul, Silas)

Bible References:

- 1 Thessalonians 2:1-2
- Acts 16:11
- Matthew 16:13-16
- Philippians 1:1

Examples from the Bible stories:

- **47:1** One day, Paul and his friend Silas went to the town of **Philippi** to proclaim the good news about Jesus.
- **47:13** The next day the leaders of the city released Paul and Silas from prison and asked them to leave **Philippi**.

Word Data:

- Strong’s: G53740, G53750

Philippians References:

Philippians 1:1 Philippians 4:15

Thessalonica, Thessalonian

Definition:

In New Testament times, Thessalonica was the capital city of Macedonia in the ancient Roman empire. The people living in that city were called the “Thessalonians.”

- The city of Thessalonica was an important seaport and was also located along a major road that connected Rome to the eastern part of the Roman empire.

- Paul, along with Silas and Timothy, visited Thessalonica on his second missionary journey and as a result, a church was established there. Later, Paul also visited this city on his third missionary journey.
- Paul wrote two letters to the Christians in Thessalonica. These letters (1 Thessalonians and 2 Thessalonians) are included in the New Testament.

(Translation suggestions: How to Translate Names)

(See also: Macedonia, Paul, Rome)

Bible References:

- 1 Thessalonians 1:1
- 2 Thessalonians 1:1
- 2 Timothy 4:9-10
- Acts 17:1
- Philippians 4:14-17

Word Data:

- Strong's: G23310, G23320

Philippians References:

Philippians 4:16

Timothy

Definition:

Timothy was a young man from Lystra. He later joined Paul on several missionary trips and helped shepherd new communities of believers.

- Timothy's father was a Greek, but both his grandmother Lois and his mother Eunice were Jews and believers in Christ.
- The elders and Paul formally appointed Timothy for the ministry by placing their hands on him and praying for him.
- Two books in the New Testament (I Timothy and 2 Timothy) are letters written by Paul that provide guidance to Timothy as a young leader of local churches.

(Translation suggestions: How to Translate Names)

(See also: appoint, believe, church, Greek, minister)

Bible References:

- 1 Thessalonians 3:2
- 1 Timothy 1:2
- Acts 16:3
- Colossians 1:1
- Philemon 1:1
- Philippians 1:1
- Philippians 2:19

Word Data:

- Strong's: G50950

Philippians References:

Philippians 1:1 Philippians 2:19

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adversary, enemy

Definition:

An "adversary" is a person (or group of people) who is opposed to someone else. The term "enemy" has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an "adversary" of the other.
- In the Bible, the devil is referred to as an "adversary" and an "enemy."
- The term "adversary" may be translated as "opponent" or "enemy," but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong's: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

Philippians References:

Philippians 3:18

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afflict, affliction, distress

Definition:

The term "afflict" means to cause someone distress or suffering. An "affliction" is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To "be afflicted with" means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of "afflicting oneself" or "afflicting one's soul" means to abstain from eating food.

Translation Suggestions:

- To "afflict" someone could be translated as "cause someone to experience troubles" or "cause someone to suffer" or "cause suffering to come."
- A phrase like "afflict someone with leprosy" could be translated as "cause someone to be sick with leprosy."
- When a disease or disaster is sent to "afflict" people or animals, this could be translated as "cause suffering to."
- Depending on the context, the term "affliction" could be translated as "calamity" or "sickness" or "suffering" or "great distress."
- The phrase "afflicted with" could also be translated as "suffering from" or "sick with."

(See also: leprosy, plague, suffer)

Bible References:

- 2 Thessalonians 1:6
- Amos 5:12
- Colossians 1:24
- Exodus 22:22-24
- Genesis 12:17-20
- Genesis 15:12-13
- Genesis 29:32

Word Data:

- Strong's: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

Philippians References:

Philippians 4:14

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day

Definition:

The term "day" generally refers to the time it takes for the alternating periods of light and

darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- "Day" is sometimes used in contrast to "night." In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as "today."
- Sometimes the term "day" is used figuratively to refer to a longer period of time, such as the "day of Yahweh" or "last days." Some languages will use a different expression to translate these figurative uses or will translate "day" non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as "day" or "daytime" using the word in your language that refers to the part of the day when there is light.
- Other translations of "day" could include "daytime," "time," "season," "occasion" or "event," depending on the context.

(See also: time, judgment day, last day)

Bible References:

- Acts 20:6
- Daniel 10:4
- Ezra 6:15
- Ezra 6:19
- Matthew 9:15

Word Data:

- Strong's: H3117, H3118, H6242, G22500

Philippians References:

Philippians 1:5

Book of Life

Definition:

The term "Book of Life" is used to refer to where God has written the names of all the people whom he has redeemed and given eternal life to.

- Revelation refers to this book as "the Lamb's Book of Life." This could be translated as "the book of life belonging to Jesus, the Lamb of God." The sacrifice of Jesus on the cross paid the penalty for people's sins so that they can have eternal life through faith in him.
- The word for "book" can also mean "scroll" or "letter" or "writing" or "legal document." It may be literal or figurative.

(See also: everlasting, lamb, life, sacrifice, scroll)

Bible References:

- Philippians 4:3
- Psalms 69:28-29
- Revelation 3:5-6
- Revelation 20:11-12

Word Data:

- Strong's: H2416, H5612, G09760, G22220

Philippians References:

Philippians 4:3

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bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down"

means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

Bible References:

- 2 Kings 5:18
- Exodus 20:5
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:5
- Matthew 2:11
- Revelation 3:9

Word Data:

- Strong’s: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

Philippians References:

Philippians 2:10

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citizen, citizenship

Definition:

A citizen is someone who lives in a specific city, country, or kingdom. It especially refers to someone who is recognized officially as being a legal resident of that place.

- Depending on the context, this could also be translated as “inhabitant” or “official resident.”
- A citizen could live in a region that is part of a larger kingdom or empire that is governed by a king, emperor, or other ruler. For example, Paul was a citizen of the Roman Empire, which consisted of many different provinces; Paul lived in one of those provinces.
- In a figurative sense, believers in Jesus are called “citizens” of heaven in the sense that they will live there someday. Like a citizen of a country, Christians belong to God’s kingdom.

(See: kingdom, Paul, province, Rome)

Bible References:

- Acts 21:39-40
- Isaiah 3:3
- Luke 15:15
- Luke 19:14

Word Data:

- Strong's: H6440, G41750, G41770, G48470

Philippians References:

Philippians 3:20

companion, fellow worker, friend

Definition:

The term "companion" refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term "fellow worker" refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, "friend" or "fellow traveler" or "supporting-person who goes with" or "person who works with."

Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

Word Data:

- Strong's: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

Philippians References:

Philippians 2:25 Philippians 4:3

courage, courageous, valor

Definition:

The term "courage" refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, "courageous" describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance or when he faces the threat of emotional or physical pain with emotional strength.
- The expression "take courage" means "do not be afraid" or "be assured that things will turn out well."
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be "strong and courageous."
- The term "courageous" could also be translated as "brave" or "unafraid" or "bold."
- Depending on the context, to "have courage" could also be translated as "be emotionally strong" or "be confident" or "stand firm."
- To "speak with courage" could be translated as "speak boldly" or "speak without being afraid" or "speak confidently."

Translation Suggestions

(See also: encourage, confidence, fear, strength)

Bible References:

Word Data:

- Strong's: H0553, H2428, H2865, G21140, G21150, G21740, G22930, G22940, G38700, G38740, G43890, G51110

Philippians References:

Philippians 1:14 Philippians 2:1 Philippians 2:19

crown, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means, to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Paul calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- If a person is "crowned" this could be translated as "a crown was put on his head."
- The expression, "he was crowned with glory and honor" could be translated as "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, king, olive)

Bible References:

- John 19:3
- Lamentations 5:16
- Matthew 27:29
- Philippians 4:1
- Psalms 21:3
- Revelation 3:11

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

Philippians References:

Philippians 4:1

earth, land

Definition:

The term "earth" refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as "land" when used in a general way to refer to the

ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term “earth” is often paired with the term “heaven” as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated “land” when paired with the name of a people group to denote the territory belonging to those people, such as “the land of Canaan.”
- The term “earthly” is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: world, heaven)

Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

Word Data:

- Strong’s: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

Philippians References:

Philippians 2:10 Philippians 2:10 Philippians 3:19

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envy, covet, jealous, jealousy

Definition:

The terms “envy” and “envious” refer to being jealous of someone because of what that person possesses or because of that person’s admirable qualities or abilities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, possessions, or abilities.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.
- In some contexts the terms “jealous” and “jealousy” can mean “envy.”

Translation Suggestions

- When the terms “jealous” and “jealousy” refer to being wrongfully “envious” of someone the terms “envious” or “envy” could be used if the context permits.

(See also: jealous)

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 2:1
- Exodus 20:17

- Mark 7:20-23
- Proverbs 3:31-32
- Romans 1:29

Word Data:

- Strong's: H0183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G08660, G19370, G22050, G22060, G37130, G37880, G41230, G41240, G41900, G53540, G53550, G53660

Philippians References:

Philippians 1:15

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fruit, fruitful, unfruitful

Definition:

The term "fruit" refers to the part of a plant that can be eaten. Something that is "fruitful" produces a lot of fruit. Something that is "unfruitful" does not produce fruit.

- In general, the expression "fruit of" refers to anything that comes from or that is produced by something else. For example, the phrase "the fruit of every tree" refers to the fruit that comes from these trees.
- The expression "fruit of the land" refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term "fruit" refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural "fruits" whenever it refers to more than one fruit.
- When used literally, the term "fruitful" could be translated as "producing much fruit."
- The expression "fruit of the land" could also be translated as "food that the land produces" or "food crops that are growing in that region."
- When used literally, the expression "will be more fruitful" could also be translated as "will produce more fruit."

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- Matthew 7:17

Word Data:

- Strong's: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

Philippians References:

Philippians 1:11 Philippians 1:22 Philippians 4:17

generation

Definition:

The term “generation” in this sense refers to a period of time approximately equal to the lifetime of a person. This could be as long as 100 years. This period of time also came to be measured by the time between the adulthood of one person and the adulthood of his or her offspring, or a 30–40-year time span.

Translation Suggestions

- When referring to the past, “generations” could be translated as “during the times of our ancestors” or “when people lived before us.”
- When referring to the future, “generations” could be translated as “lifespans” or “times of people who will come afterwards” or “when our descendants are living.”
- The phrase “in his own generation” could be translated as “while he lived” or “during his time”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “from the time of people living now and for always” or “as long as people live on the earth” or “from now to all future time periods” or “for all time.”

(See also: descendant, ancestor)

Bible References:

Word Data:

- Strong’s: H1755, H8435, G01650, G10740

Philippians References:

Philippians 2:15

hard, harder

Definition:

The term “hard” generally refers to something that is difficult, challenging, or requires great diligence and persistence to be done.

- When used as a modifier, its meaning is similar to “great effort.”

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “persistent” or “diligently” or “challenging,” depending on the context.
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- Depending on context the term “harder” could also be translated as “more difficult” or “more diligently”
- In some contexts “hard” could be translated as “heavy” or “heavily.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby.

Bible References:

Word Data:

- Strong's: H2388, H3515, H6381, H7185, H7186, G03180, G14190, G14220, G14230, G25320, G28730, G44560, G44570, G46410, G46420, G46430, G46450, G49120

Philippians References:

Philippians 1:23

household, house

Definition:

The term "household" refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term "house" means "household" and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, "house" could be translated as "household" or "family."
- Depending on the context, the phrase "your household" could be translated as "those who live in your house" or "your family."

(See also: house dwelling structure, house descendants nation)

Bible References:

Word Data:

- Strong's: H1004, H1397, G36090, G36095, G36140, G36150, G36240

Philippians References:

Philippians 4:22

joy, joyful, rejoice, glad

Definition:

joy

The term "joy" refers to a feeling of delight or deep satisfaction. The related term "joyful" describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term "rejoice" means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as "be very happy" or "be very glad" or "be full of joy."

- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10
- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- **33:7** “The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- **34:4** “The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- **41:7** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong’s: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

Philippians References:

Philippians 1:18 Philippians 1:18
Philippians 1:25 Philippians 2:2
Philippians 2:17 Philippians 2:18
Philippians 2:28 Philippians 2:29
Philippians 3:1 Philippians 4:1
Philippians 4:4 Philippians 4:4
Philippians 4:10

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know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. The expression

"to make known" means to tell information.

- The term "knowledge" refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To "know about" God means to understand facts about him because of what he has revealed to us.
- To "know the Law" means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes "knowledge" is used as a synonym for "wisdom," which includes living in a way that is pleasing to God.
- The "knowledge of God" is sometimes used as a synonym for the "fear of Yahweh."

Translation Suggestions

- Depending on the context, ways to translate "know" could include "understand" or "be familiar with" or "be aware of" or "be acquainted with."
- In the context of understanding the difference between two things, the term is usually translated as "distinguish." When used in this way, the term is often followed by the preposition "between."
- The term "make known" could be translated as "cause people to know" or "reveal" or "tell about" or "explain."
- To "know about" something could be translated as "be aware of" or "be familiar with."
- The expression "know how to" means to understand the process or method of getting something done. It could also be translated as "be able to" or "have the skill to."
- The term "knowledge" could also be translated as "what is known" or "wisdom" or "understanding," depending on the context.
- Some languages have two different words for "know," one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word "know."

(See also: know-relationship, law, reveal, understand, wise)

Bible References:

Word Data:

- Strong's: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

Philippians References:

Philippians 1:9 Philippians 1:12
Philippians 1:16 Philippians 1:19
Philippians 1:22 Philippians 1:25
Philippians 2:19 Philippians 2:22
Philippians 3:8 Philippians 3:10
Philippians 4:5 Philippians 4:6
Philippians 4:12 Philippians 4:12
Philippians 4:15

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labor, labors, labored, laboring, laborer, work, hard work

Definition:

The term "labor" refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate "labor" could include "work" or "toil" or "hard work" or "difficult work" or to "work hard."

(See also: hard)

Bible References:

Word Data:

- Strong's: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

Philippians References:

Philippians 1:22 Philippians 2:16 Philippians 3:2

lowly, lowliness

Definition:

The terms "lowly" and "lowliness" refer to being poor or having low status. Being lowly can also have the meaning of being humble.

- Jesus humbled himself to the lowly position of becoming a human being and serving others.
- His birth was lowly because he was born in a place where animals were kept, not in a palace.
- Having a lowly attitude is the opposite of being proud.
- Ways to translate "lowly" could include "humble" or "of low status" or "unimportant."
- The word "lowliness" could also be translated as "humility" or "little importance."

(See also: humble, proud)

Bible References:

- Acts 20:19
- Ezekiel 17:14
- Luke 1:48-49
- Romans 12:16

Word Data:

- Strong's: H6041, H6819, H8217, G50110, G50120, G50140

Philippians References:

Philippians 3:21

messenger

Definition:

The term "messenger" refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate "angel" as "messenger."
- John the Baptist was called a messenger who came before Jesus to announce the Messiah's coming and to prepare people to receive him.
- Jesus' apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: angel, apostle, John (the Baptist))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 6:21
- 2 Kings 1:1-2
- Luke 7:27
- Matthew 11:10

Word Data:

- Strong's: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

Philippians References:

Philippians 2:25

mind, mindful, remind, reminder, likeminded

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”
- The expression “double-minded” could also be translated as “doubting” or “unable to decide” or “with conflicting thoughts.”

(See also: believe, heart, soul)

Bible References:

- Luke 10:27
- Mark 6:51-52
- Matthew 21:29
- Matthew 22:37
- James 4:8

Word Data:

- Strong’s: H3629, H3820, H3824, H5162, H7725, G12710, G13740, G33280, G35250, G35400, G35630, G49930, G55900

Philippians References:

Philippians 2:2 Philippians 2:2
Philippians 2:5 Philippians 3:15
Philippians 3:15 Philippians 4:2
Philippians 4:7

multiply, multiplied, multiplication

Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.

- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

Bible References:

- Deuteronomy 8:1
- Genesis 9:7
- Genesis 22:17
- Hosea 4:6-7

Word Data:

- Strong’s: H3254, H3527, H6280, H7231, H7233, H7235, H7680, G40520, G41290

Philippians References:

Philippians 1:9 Philippians 1:26
Philippians 4:12 Philippians 4:12
Philippians 4:17 Philippians 4:18

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oversee, overseer, keeper

Definition:

The term “overseer” refers to a person who is in charge of the work and welfare of other people. In the Bible, often the term “keeper” means “overseer.”

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, this term is used to describe leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his “flock.”
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms “overseers,” “elders,” and “shepherds/pastors” are different ways of referring to the same spiritual leaders.

Translation Suggestions

- Other ways to translate this term could be “supervisor” or “caretaker” or “manager.”
- When referring to a leader of a local group of God’s people, this term could be translated with a word or phrase that means “spiritual supervisor” or “someone who takes care of the spiritual needs of a group of believers” or “person who oversees the spiritual needs of the Church.”

(See also: church, elder, pastor, shepherd)

Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 3:2
- Acts 20:28
- Genesis 41:33-34
- Philippians 1:1

Word Data:

- Strong’s: H5329, H6485, H6496, H7860, H8104, G19830, G19840, G19850

Philippians References:

Philippians 1:1

palace, house

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: courtyard, high priest, king)

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 5:5-6
- Matthew 26:3-5
- Psalms 45:8

Word Data:

- Strong’s: H0759, H1002, H1004, H1055, H1406, H1964, H1965, G08330, G09330, G42320

Philippians References:

Philippians 1:13

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50

- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- **15:6** God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- **15:12** Then God gave Israel **peace** along all its borders.
- **16:3** Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- **21:13** He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- **48:14** David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- **50:17** Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

Philippians References:

Philippians 1:2 Philippians 4:7 Philippians 4:9

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perfect, complete

Definition:

In the New Testament, the term "perfect" means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be "perfect" or "complete," that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term "perfect" also has the meaning of being "complete" or "whole."
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as "without flaw" or "without error" or "flawless" or "without fault" or "not having any faults."

(See also: blemish)

Bible References:

- Hebrews 12:2
- James 3:2
- Matthew 5:46-48
- Psalms 19:7-8

Word Data:

- Strong's: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

Philippians References:

Philippians 3:12 Philippians 3:15

persecute

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: Christian, church, oppress, Rome)

Bible References:

- Acts 7:52
- Acts 13:50
- Galatians 1:13-14
- John 5:16-18
- Mark 10:30
- Matthew 5:10
- Matthew 5:43-45
- Matthew 10:22
- Matthew 13:20-21
- Philippians 3:6

Examples from the Bible stories:

- **33:7** “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- **45:6** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **46:2** Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- **46:4** But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong’s: H1814, H7291, H7852, G13750, G13760, G13770, G15590, G23470

Philippians References:

Philippians 3:6

perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.

- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God's standards or behavior is considered perverse.
- Ways to translate "perverse" could include "morally twisted" or "immoral" or "turning away from God's straight path," depending on the context.
- "Perverse speech" could be translated as "speaking in an evil way" or "deceitful talk" or "immoral way of talking."
- "Perverse people" could be described as "immoral people" or "people who are morally deviant" or "people who continually disobey God."
- The phrase "acting perversely" could be translated as "behaving in an evil way" or "doing things against God's commands" or "living in a way that rejects God's teachings."
- The term "pervert" could also be translated as "cause to be corrupt" or "turn into something evil."

(See also: corrupt, deceive, disobey, evil, turn)

Bible References:

- 1 Kings 8:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:2
- Psalms 101:4-6

Word Data:

- Strong's: H1942, H2015, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G12940

Philippians References:

Philippians 2:15 Philippians 2:15

plea, plead, please, beg, implore

Definition:

The terms "plead" and "pleading" refer to urgently asking someone to do something. A "plea" is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include "beg" or "implore" or "urgently ask."
- The term "plea" could also be translated as "urgent request" or "strong urging."
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

- 2 Corinthians 8:3-5
- Judges 6:31
- Luke 4:39
- Proverbs 18:17

Word Data:

- Strong's: H1777, H2603, H3198, H4941, H4994, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G11890, G17930, G20650, G38700

Philippians References:

Philippians 4:2 Philippians 4:2

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to “praise” could also be translated as to “speak well of” or to “highly honor with words” or to “say good things about.”
- The noun “praise” could be translated as “spoken honor” or “speech that honors” or “speaking good things about.”

(See also: worship)

Bible References:

- 2 Corinthians 1:3
- Acts 2:47
- Acts 13:48
- Daniel 3:28
- Ephesians 1:3
- Genesis 49:8
- James 3:9-10
- John 5:41-42
- Luke 1:46
- Luke 1:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

Examples from the Bible stories:

- **12:13** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- **17:8** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- **22:7** Zechariah said, “**Praise** God, because he has remembered his people!”
- **43:13** They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- **47:8** They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong’s: H1319, H7121, H8416, G29800, G38530

Philippians References:

Philippians 1:11 Philippians 4:8

preach, preaching, preacher, proclaim, proclamation

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him. To “proclaim” means to announce or declare something publicly and boldly.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.

- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”
- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: declare, good news, Jesus, kingdom of God)

Strong’s for preach: H1319, H7121, H7150, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830

Strong’s for proclaim: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Bible References:

- 2 Timothy 4:1-2
- Acts 8:4-5
- Acts 10:42-43
- Acts 14:21-22
- Acts 20:25
- Luke 4:42
- Matthew 3:1-3
- Matthew 4:17
- Matthew 12:41
- Matthew 24:14
- Acts 9:20-22
- Acts 13:38-39
- Jonah 3:1-3
- Luke 4:18-19
- Mark 1:14-15
- Matthew 10:26

Examples from the Bible stories:

- **24:2** He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- **30:1** Jesus sent his apostles to **preach** and to teach people in many different villages.
- **38:1** About three years after Jesus first began **preaching** and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- **45:6** But in spite of this, they **preached** about Jesus everywhere they went.
- **45:7** He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- **46:6** Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!”
- **46:10** Then they sent them off to **preach** the good news of Jesus in many other places.
- **47:14** Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.

- **50:2** When Jesus was living on earth he said, “My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come.”

Word Data:

- Strong’s: H1319, H7121, H7150, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Philippians References:

Philippians 1:15 Philippians 1:17 Philippians 1:18

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profit, profits, profited, profitable

Definition:

Used in this sense, the terms “profit” and “profitable” refer to gaining some material thing through doing certain actions or behaviors. Something is “profitable” to someone if it enables them to earn or attain good material things.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they cause material things to be gained for people.

(See also: worthy,profit-spiritual)

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- Depending on context, the term “profits” could be translated as “earnings” when referring to wages earned by working.
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- The term “profited” could be translated as “gained.”
- To “profit from” something could be translated as “benefit from” or “gain money from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

Word Data:

- Strong’s: H1215, H3276, H4195, G12810, G20390, G27700, G27710, G36850, G37860, G48510, G48525, G55390, G56220, G56230, G56240

Philippians References:

Philippians 1:21 Philippians 3:7 Philippians 3:8

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receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”

- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12
- Psalms 49:14-15

Examples from the Bible stories:

- **21:13** The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people’s sin. His punishment would bring peace between God and people.
- **45:5** As Stephen was dying, he cried out, “Jesus, **receive** my spirit.”
- **49:6** He (Jesus) taught that some people will receive him and be saved, but others will not.
- **49:10** When Jesus died on the cross, he **received** your punishment.
- **49:13** God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong’s: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

Philippians References:

Philippians 2:29 Philippians 3:12
Philippians 4:9 Philippians 4:18

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sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God's perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word "offering" generally refers to anything that is offered or given. The term "sacrifice" refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as "burnt offering" and "peace offering," indicated what kind of offering was being given.

Translation Suggestions

- The term "offering" could also be translated as "a gift to God" or "something given to God" or "something valuable that is presented to God."
- Depending on the context, the term "sacrifice" could also be translated as "something valuable given in worship" or "a special animal killed and presented to God."
- The action to "sacrifice" could be translated as to "give up something valuable" or to "kill an animal and give it to God."
- Another way to translate "present yourself as a living sacrifice" could be "as you live your life, offer yourself to God as completely as an animal is offered on an altar."

(See also: altar, burnt offering, drink offering, false god, fellowship offering, freewill offering peace offering, priest, sin offering, worship)

Bible References:

- 2 Timothy 4:6
- Acts 7:42
- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- **5:6** "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- **5:9** God had provided the ram to be the **sacrifice** instead of Isaac.
- **13:9** Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- **17:6** David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- **48:6** Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- **48:8** But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.

- **49:11** Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

Philippians References:

Philippians 2:17 Philippians 4:18

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seek, search, look for

Definition:

The term "seek" means to look for something or someone. In the past tense, the verb is "sought." This term is sometimes used figuratively, meaning to "attempt" or "make an effort" to do something or to ask for something.

- To "seek" or "look for" an opportunity to do something can mean to "try to find a time" to do it.
- To "seek Yahweh" means to "spend time and energy getting to know Yahweh and learning to obey him."
- To "seek protection" means to "try to find a person or place that will protect you from danger."
- To "seek justice" means to "make an effort to see that people are treated justly or fairly."
- To "seek the truth" means to "make an effort to find out what the truth is."
- To "seek favor" means to "urgently ask for favor" or to "do things to cause someone to help you."

(See also: just, true)

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong's: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

Philippians References:

Philippians 2:21 Philippians 4:17 Philippians 4:17

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servant, serve, maidservant, young man, young women

Definition:

A "servant" refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master's direction. In the Bible, "servant" and "slave" are mostly interchangeable terms. The term "serve" generally means to do work for someone, and the

concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: enslave, works, obey, house, lord)

Bible References:

Examples from the Bible stories:

- **6:1** When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- **19:10** Then Elijah prayed, “O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**.”
- **29:3** “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”
- **35:6** “All my father’s **servants** have plenty to eat, and yet here I am starving.”

- **47:4** The **slave** girl kept yelling as they walked, “These men are servants of the Most High God.”
- **50:4** Jesus also said, “A **servant** is not greater than his master.”

Word Data:

- Strong’s for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong’s for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

Philippians References:

Philippians 1:1 Philippians 2:7 Philippians 2:22

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shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”

- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5
- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong’s: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

Philippians References:

Philippians 1:20 Philippians 3:19

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strife, disputes, quarrel, arguing, conflict

Definition:

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word “strife” implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include “disagreement” or “dispute” or “conflict.”

Bible References:

- 1 Corinthians 3:3-5
- Habakkuk 1:3
- Philippians 1:17
- Proverbs 17:1
- Psalms 55:8-9
- Romans 13:13

Word Data:

- Strong's: H1777, H1779, H4066, H4090, H4683, H4808, H7379, H7701, G04850, G20520, G20540, G30550, G31630, G53790

Philippians References:

Philippians 1:15

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subject, be subject to, subjected, subjecting, subjection

Definition:

A person is the "subject" of another person if the second person rules over and/or leads the first. A person is the "subject" of a belief system or teaching if they believe it and therefore live according to it. To "be subject to" is to "obey" or to "submit to the authority of."

- The phrase "put in subjection to" refers to causing people to be under the authority of a leader or ruler.
- Depending on context, the word "subjected" can be translated as "submitted" or "under the authority of."
- Sometimes the term "subject" is used to refer to being the topic or focus of something, such as in, "you will be the subject of ridicule."
- The phrase "be subject to" means the same as "be submissive to" or "submit to."
- The phrase "were subject to tribute" means the same as "were forced to pay tribute" or "were forced to give tribute."
- To "subject" someone or something to a particular experience means to cause that person to experience something negative, such as pain.
- The phrase "subject to weakness" in Hebrews 5:2 and the phrases "was subjected" and "having subjected it" in Romans 8:20 all refer to being caused to experience something negative. The phrase in Hebrews 5:2 can be translated as "encompassed with weakness". The phrases in Romans 8:20 can be translated as "was placed under" and "having place it under" or as "was forced to experience" and "having forced it to experience this".

(See also: submit)

Bible References:

Word Data:

- Strong's: G52930

Philippians References:

Philippians 3:21

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suffer, suffering

Definition:

The terms "suffer" and "suffering" refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase "suffer me" means "bear with me" or "hear me out" or "listen patiently."

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- 1 Thessalonians 2:14-16
- 2 Thessalonians 1:3-5
- 2 Timothy 1:8
- Acts 7:11-13
- Isaiah 53:11
- Jeremiah 6:6-8
- Matthew 16:21
- Psalms 22:24
- Revelation 1:9
- Romans 5:3-5

Examples from the Bible stories:

- **9:13** God said, “I have seen the **suffering** of my people.”
- **38:12** Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- **42:3** He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- **42:7** He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- **44:5** “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- **46:4** God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- **50:17** He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

Word Data:

- Strong’s: H0943, H1741, H1934, H4531, H5142, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G00910, G09410, G09710, G22100, G23460, G23470, G25520, G25530, G25610, G38040, G39580, G43100, G47780, G47770, G48410, G50040

Philippians References:

Philippians 1:29 Philippians 3:10

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tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”

- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3
- Philippians 2:11

Word Data:

- Strong’s: H3956, G11000, G12580, G20840

Philippians References:

Philippians 2:11

tremble, stagger, shake, shaken, quake

Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: earth, fear, Lord)

Bible References:

- 2 Corinthians 7:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 5:22
- Luke 8:47

Word Data:

- Strong’s: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

Philippians References:

Philippians 2:12

tribe, tribal, tribesmen

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 2:36-38

Word Data:

- Strong's: H0523, H4294, H7625, H7626, G14290, G54430

Philippians References:

Philippians 3:5

tribulation, distress, distresses, trouble

Definition:

The term "tribulation" refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus' teachings.
- The term "tribulation" could also be translated as "time of great suffering" or "deep distress" or "severe difficulties."

(See also: earth, teach, wrath)

Bible References:

- Mark 4:17
- Mark 13:19
- Matthew 13:20-21
- Matthew 24:9
- Matthew 24:29
- Romans 2:9

Word Data:

- Strong's: H6869, G23470, G44230

Philippians References:

Philippians 1:17

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A "trouble" is an experience in life that is very difficult and distressing. To "trouble" someone means to "bother" that person or to cause him distress. To be

“troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong’s: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

Philippians References:

Philippians 3:1

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understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong's: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

Philippians References:

Philippians 4:7

soldier, warrior

Definition:

The terms "warrior" and "soldier" both can refer to someone who fights in an army. But there are also some differences.

- Usually the term "warrior" is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a "warrior."
- The term "soldier" more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for "warrior" and "soldier" that also differ in meaning and use.

(See also: courage, crucify, Rome, tomb)

Bible References:

- 1 Chronicles 21:5
- Acts 21:33
- Luke 3:14
- Luke 23:11
- Matthew 8:8-10

Word Data:

- Strong's: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

Philippians References:

Philippians 2:25

watch, guard, take heed, beware

Definition:

The term "watch" means to look at something very closely and carefully. It also has several figurative meanings. A "watchman" was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to "watch your life and doctrine closely" means to be careful to live wisely and to not believe false teachings.
- To "watch out" is a warning to be careful to avoid a danger or harmful influence.

- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

Philippians References:

Philippians 3:17