

unfoldingWord® Translation Notes

v91

1 Timothy

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unfoldingWord® Translation Notes

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unfoldingWord® Translation Notes - 1 Timothy

Introduction to 1 Timothy

Part 1: General Introduction

Outline of 1 Timothy

1. Letter opening (1:1–2)
2. Paul urges Timothy to condemn false teachers (1:3–11)
3. Paul thanks Jesus and praises God (1:12–17)
4. Paul warns and encourages Timothy (1:18–20)
5. Paul gives instructions about prayer and behavior in public worship (2:1–15)
6. Paul gives instructions about qualifications for church leaders (3:1–16)
7. Paul gives instructions about how Timothy should behave and what he should teach (4:1–16)
8. Paul gives instructions about how to treat different types of believers (5:1–6:2)
9. Paul condemns false teachers and lovers of money (6:3–10)
10. Paul encourages Timothy (6:11–16)
11. Paul gives commands for rich people (6:17–19)
12. Final exhortation and letter closing (6:20–21)

Who wrote the book of 1 Timothy?

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

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

What is the book of 1 Timothy about?

Paul had left Timothy in the city of Ephesus to help the believers there. Paul wrote this letter to instruct Timothy about various matters. The topics he addressed included church worship, qualifications for church leaders, and how to deal with false teachers. This letter shows how Paul was training Timothy to be a leader among the churches while Timothy himself trained other leaders.

How should the title of this book be translated?

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

Part 2: Important Religious and Cultural Concepts

Who were the false teachers?

The only information we have about who these false teachers were and what they taught comes from this letter and from the letters called 2 Timothy and Titus. These false teachers were Christians, or at least claimed to be Christians. They taught by using texts and stories that Paul considered unreliable, and they spoke about and debated things that

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

What kind of church structure was Paul describing?

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

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

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

carefully as possible. If possible, then, a translation should allow for multiple interpretations, just as what Paul wrote allows for multiple interpretations.

Part 3: Important Translation Issues

What did Paul mean by the expression “in Christ”?

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

What does Paul mean when he uses the word “faith”?

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

Who receives the “love” that Paul mentions in the letter?

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

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

Paul always uses the first-person plural to refer to both himself and Timothy, and often he includes other believers as well. So, you should always use the inclusive form of the

first-person plural in your translation if your language marks that distinction. (See: Exclusive and Inclusive ‘We’)

When is “you” singular, and when is “you” plural?

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

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

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

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

- “God” (6:17). Some ancient manuscripts have this: “the living God.”
- “the real life” (6:19). Some ancient manuscripts have this: “eternal life.”
- “you” (6:21). Some ancient manuscripts have this: “you. Amen.”

1 Timothy 1

1 Timothy 1 Chapter Introduction

Structure and Formatting

1. Letter opening (1:1–2)
2. Paul urges Timothy to condemn false teachers (1:3–11)
    - Paul commands Timothy to silence the false teachers (1:3–7)
    - The purpose of the law (1:8–11)
3. Paul thanks Jesus and praises God (1:12–17)
4. Paul warns and encourages Timothy (1:18–20)

Religious and Cultural Concepts in This Chapter

The prophecies about Timothy

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

Translation Issues in This Chapter

Spiritual children

In 1:2, Paul calls Timothy a “genuine child in the faith.” He means that Timothy is like a legitimate son to him in the context of their faith in Jesus. The phrase implies that Paul is a mentor to Timothy and that Timothy is a good student. When Paul again calls Timothy

"child" in 1:18, he means something very similar: Paul is Timothy's mentor in the context of their faith in Jesus. Since the use of family language for fellow believers is an important metaphor in the New Testament, if possible preserve the metaphor or express the idea in simile form. See the notes on these verses for translation options. (See: Metaphor)

Fighting the good fight

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

Shipwrecked regarding the faith

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

Translation Issues in This Chapter

The list in 1:9–10

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

1 Timothy 1:1

ULT	UST
Paul, an apostle of Christ Jesus according to the command of God our Savior and of the Lord Jesus Christ our hope,	*{I,} Paul, {write this letter to you.} God is the one who rescues us, and the Lord Jesus, the Messiah, is the one whom we confidently expect. The two of them ordered me to represent Jesus the Messiah.*

ULT **Paul, an apostle**
UST I,} Paul, {write this letter to you … } … me to represent
(Παῦλος, ἀπόστολος)

In this culture, letter writers would give their own names first, referring to themselves in the third person. If it would be helpful in your language, you could use the first person here. Or if your language has a particular way of introducing the author of a letter, and if it would be helpful to your readers, you could use it here. Alternate translation: [From Paul. I am an apostle]

Support Reference: First, Second or Third Person

ULT **according to the command of God our Savior and of the Lord Jesus Christ**
UST God is the one who rescues us, and the Lord Jesus, the Messiah … The two of them ordered
(κατ᾽ ἐπιταγὴν Θεοῦ Σωτῆρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ)

If your language does not use an abstract noun for the idea of **command**, you could express the same idea in another way. Alternate translation: [as it was commanded by God our Savior and by the Lord Jesus Christ]

Support Reference: Abstract Nouns

ULT **our Savior**
UST is the one who rescues us
(Σωτῆρος ἡμῶν)

Here, Paul is using the possessive form to describe a **Savior** who saves us. If this is not clear in your language, you could express the idea in another way. Alternate translation: [who saves us]

Support Reference: Possession

ULT **our … our**
UST us … we
(ἡμῶν & ἡμῶν)

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

Support Reference: Exclusive and Inclusive 'We'

ULT **of the Lord Jesus Christ our hope**
UST the Lord Jesus, the Messiah, is the one whom we confidently expect
(Κυρίου Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν)

Here, **our hope** refers to the person in whom we have hope. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [of the Lord Jesus Christ, the one in whom we have hope]

Support Reference: Metonymy

ULT **Christ our hope**
UST the Messiah, is the one whom we confidently expect
(Χριστοῦ τῆς ἐλπίδος ἡμῶν)

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: [Christ, in whom we hope]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	I,} Paul, {write this letter to you … }
an apostle	me to represent
of Christ	the Messiah
Jesus	Jesus
of God	God
Savior	is the one who rescues
of the Lord	the Lord
Jesus	Jesus
Christ	the Messiah
hope	is the one whom … confidently expect

1 Timothy 1:2

ULT	UST
to Timothy, a genuine child in the faith. Grace, mercy, peace from God the Father and Christ Jesus our Lord.	*{I send this letter} to you, Timothy. You have become like my own son because we both trust in {Jesus}. {May} God the Father and Jesus the Messiah, our Lord, {continue to be} kind and merciful to you and {make you} peaceful.*

ULT **to Timothy**
UST {I send this letter} to you, Timothy
(Τιμοθέῳ)

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

Support Reference: First, Second or Third Person

ULT **a genuine child**
UST You have become like my own son
(γνησίῳ τέκνῳ)

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

Support Reference: Metaphor

> ULT **genuine**
> UST my own
> (γνησίῳ)

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

Support Reference: Translate Unknowns

> ULT **in the faith**
> UST because we both trust in {Jesus}
> (ἐν πίστει)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [since we both believe] or [as we together believe]

Support Reference: Abstract Nouns

> ULT **Grace, mercy, peace from God the Father and Christ Jesus our Lord**
> UST {May} God the Father and Jesus the Messiah, our Lord, {continue to be} kind and merciful to you and {make you} peaceful
> (χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν)

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

Support Reference: Blessings

ULT **Grace, mercy, peace from God the Father and Christ Jesus our Lord**
UST {May} God the Father and Jesus the Messiah, our Lord, {continue to be} kind and merciful to you and {make you} peaceful
(χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν)

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

Support Reference: Abstract Nouns

ULT **God the Father**
UST God the Father
(Θεοῦ Πατρὸς)

Father is an important title for **God the Father** that describes his relationship with **Jesus**, his Son.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Timothy	{I send this letter} to you, Timothy
the faith	because we both trust in {Jesus}
Grace	kind
mercy	and merciful to you
peace	and {make you} peaceful
God the Father	God the Father
Christ	the Messiah
Jesus	Jesus
Lord	Lord

1 Timothy 1:3

ULT	UST
Just as I, going into Macedonia, urged you to remain in Ephesus so that you can command certain ones not to teach differently	*As I asked you when I was traveling to the province of Macedonia, {I ask you again} to stay in the city of Ephesus. That way, you can prohibit certain people there from teaching things that are different {from what is true}.*

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

UST As I asked you when I was traveling to the province of Macedonia, {I ask you again} to stay in the city of Ephesus. That way, you can prohibit certain people there from teaching things that are different {from what is true} … I want you to tell them} to stop focusing on legends and very long lists of ancestors. Those things cause people to argue with each other. They do not help to accomplish God's plan. That happens when we trust in {Jesus … }

(καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν, μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν Θεοῦ, τὴν ἐν πίστει) (1:3-4)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **going into Macedonia**
UST when I was traveling to the province of Macedonia
(πορευόμενος εἰς Μακεδονίαν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **going**
UST when I was traveling
(πορευόμενος)

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: [coming]

Support Reference: Go and Come

ULT **you**
UST you
(σε)

In this letter, with one exception, the words **you**, "your," and "yourself" refer to Timothy and so are singular. A note will discuss the one exception in 6:21.

Support Reference: Forms of 'You' — Singular

ULT **to teach differently**
UST from teaching things that are different {from what is true}
(ἑτεροδιδασκαλεῖν)

The implication is that these people were teaching different things than what Paul and Timothy taught, not that they were teaching in a different way. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to teach what is different from what we teach] or [to teach a different doctrine]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I … urged	I asked
Ephesus	the city of Ephesus

ULT	UST
Macedonia	the province of Macedonia
to teach differently	from teaching things that are different {from what is true}

1 Timothy 1:4

ULT	UST
and not to pay attention to myths and endless genealogies, which promote arguments rather than the stewardship of God, {which is} by faith —.	*{I want you to tell them} to stop focusing on legends and very long lists of ancestors. Those things cause people to argue with each other. They do not help to accomplish God's plan. That happens when we trust in {Jesus}.*

ULT **myths**
UST legends
(μύθοις)

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

Support Reference: Translate Unknowns

ULT **endless genealogies**
UST very long lists of ancestors
(γενεαλογίαις ἀπεράντοις)

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

Support Reference: Hyperbole

ULT **genealogies**
UST lists of ancestors
(γενεαλογίαις)

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

Support Reference: Translate Unknowns

ULT **arguments**
UST people to argue with each other
(ἐκζητήσεις)

Here, the word translated **arguments** could refer to: (1) debates or heated discussions. Alternate translation: [debates]; (2) questions or enquiries. Alternate translation: [questions] or [speculations]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the stewardship of God**
UST God's plan
(οἰκονομίαν Θεοῦ)

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

Support Reference: Possession

ULT **the stewardship of God**
UST God's plan
(οἰκονομίαν Θεοῦ)

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

Support Reference: Abstract Nouns

ULT **{which is} by faith**
UST That happens when we trust in {Jesus}
(τὴν ἐν πίστει)

Here Paul could be implying that **the stewardship of God**: (1) is promoted or accomplished when people have **faith**. Alternate translation: [which is promoted by faith] or [which is brought about by faith]; (2) is known or experienced when people have **faith**. Alternate translation: [which is known by faith] or [which people learn by faith]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **{which is} by faith**
> UST That happens when we trust in {Jesus}
> (τὴν ἐν πίστει)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the stewardship	plan
of God	God’s
faith	That happens when we trust in {Jesus}

1 Timothy 1:5

ULT	UST
Now the goal of the command is love from a pure heart and a good conscience and a sincere faith,	*I want you to require those things so that people will love {each other}. {They will do that} while they desire only what is good, while they know that they are doing what is right, and while they genuinely trust in {Jesus}.*

ULT Now
(δὲ)

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

Support Reference: Background Information

ULT of the command
UST I want you to require those things
(τῆς παραγγελίας)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT is love
UST people will love {each other}
(ἐστὶν ἀγάπη)

If your language does not use an abstract noun for the idea of **love**, you could express the same idea in another way. Alternate translation: [is that people care for each other]

Support Reference: Abstract Nouns

> ULT **from a pure heart**
> UST {They will do that} while they desire only what is good
> (ἐκ καθαρᾶς καρδίας)

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

Support Reference: Metonymy

> ULT **a good conscience**
> UST while they know that they are doing what is right
> (συνειδήσεως ἀγαθῆς)

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

Support Reference: Idiom

> ULT **a sincere faith**
> UST while they genuinely trust in {Jesus}
> (πίστεως ἀνυποκρίτου)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [from sincerely believing]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	people will love {each other}
pure	they desire only what is good
a … conscience	while they know that they are doing what is right
good	while they know that they are doing what is right
a … faith	while they genuinely trust in {Jesus}

1 Timothy 1:6

ULT	UST
from which some, having missed the mark, have turned away to foolish talk,	*However, some people have failed to do those things. Instead, they speak about things that do not matter.*

ULT **from which**
UST to do those things
(ὧν)

The pronoun **which** refers to the pure heart, good conscience, and sincere faith in 1:5. If this is not clear for your readers, you could refer to those things more directly. Alternate translation: [from which things] or [from which heart, conscience, and faith]

Support Reference: Pronouns — When to Use Them

ULT **having missed the mark**
UST have failed
(ἀστοχήσαντες)

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

Support Reference: Metaphor

ULT **have turned away to**
UST Instead
(ἐξετράπησαν εἰς)

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

Support Reference: Metaphor

1 Timothy 1:7

ULT	UST
wanting to be teachers of the law, not understanding neither what they are saying nor what they insist on.	*Those people desire to be people who teach the {Jewish} law. However, they do not understand what they talk about or what they confidently affirm.*

ULT **teachers of the law**
UST people who teach the {Jewish} law
(νομοδιδάσκαλοι)

Here, the word **law** refers specifically to the laws that God gave the Israelites through Moses. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [teachers of the law of Moses]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not understanding neither … nor**
UST However, they do not understand … or
(μὴ νοοῦντες μήτε & μήτε)

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

Support Reference: Double Negatives

ULT **neither what they are saying nor what they insist on**
UST what they talk about or what they confidently affirm
(μήτε ἃ λέγουσιν, μήτε περὶ τίνων διαβεβαιοῦνται)

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

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
teachers of the law	people who teach the {Jewish} law
understanding	However, they do … understand

1 Timothy 1:8

ULT	UST
But we know that the law (is) good if one uses it lawfully,	*We {believers} understand that the {Jewish} law is excellent as long as people use it properly.*

ULT But
(δὲ)

Here, the word **But** introduces the next thing that Paul wishes to write about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT the law
UST the {Jewish} law
(ὁ νόμος)

Here, the word **law** refers specifically to the laws that God gave the Israelites through Moses. If it would be helpful to your readers, you could make that idea more explicit. See how you referred to this **law** in 1:7. Alternate translation: [the law of Moses]

Support Reference: Assumed Knowledge and Implicit Information

ULT if one uses it lawfully
UST as long as people use it properly
(ἐάν τις αὐτῷ νομίμως χρῆται)

Here Paul indicates that **the law {is} good** when people use it as God intended it to be used, that is, **lawfully**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [if one uses it as it was intended to be used] or [if one uses it in the way that God intended]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we know	We {believers} understand
is) good	is excellent
law	{Jewish} law

ULT	UST
lawfully	properly

1 Timothy 1:9

ULT	UST
knowing this, that the law is not laid down for the righteous but for the lawless and the rebellious, the ungodly and the sinful, the unholy and the profane, father-killers and mother-killers, man-slayers,	*Indeed, we {believers} realize that God did not establish the {Jewish} law for people who do what is right. Rather, {he established the Jewish law} for people who do what is wrong and do not obey anyone. They do not honor God, and they sin. They do things that defile themselves, and they do not set themselves apart for God. They murder their parents. They murder other people.*

ULT **knowing this, that the law**
UST Indeed, we {believers} realize that … the {Jewish} law
(εἰδὼς τοῦτο, ὅτι & νόμος)

Here, the word **this** refers directly ahead to **that the law is not made for the righteous**. Paul expresses the idea in this way to emphasize what he is about to say. If using **this** to introduce an idea would be a redundancy in your language, you could omit the redundant information. Alternate translation: [knowing that]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **knowing this**
UST Indeed, we {believers} realize that
(εἰδὼς τοῦτο)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **the law is not laid down**
UST God did not establish the {Jewish} law
(νόμος οὐ κεῖται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God did not lay down the law]

Support Reference: Active or Passive

ULT **the law**
UST the {Jewish} law
(νόμος)

Here, the phrase **the law** could refer to: (1) the laws that God gave the Israelites through Moses. Alternate translation: [the law of Moses]; (2) laws in general. Alternate translation: [every law] or [law]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for the righteous but for the lawless and the rebellious, the ungodly and the sinful, the unholy and the profane**
UST for people who do what is right. Rather, {he established the Jewish law} for people who do what is wrong and do not obey anyone. They do not honor God, and they sin. They do things that defile themselves, and they do not set themselves apart for God
(δικαίῳ & ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις)

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

Support Reference: Nominal Adjectives

ULT **father-killers and mother-killers, man-slayers**
UST They murder their parents. They murder other people
(πατρολῴαις καὶ μητρολῴαις, ἀνδροφόνοις)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **man-slayers**
> UST They murder other people
> (ἀνδροφόνοις)

Although the term **man** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [human-slayers]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	Indeed, we {believers} realize
for the righteous	for people who do what is right
the law	the {Jewish} law
for the lawless	for people who do what is wrong
the rebellious	do not obey anyone
the ungodly	They do not honor God
the sinful	they sin
the unholy	They do things that defile themselves
the profane	they do not set themselves apart for God

1 Timothy 1:10

ULT	UST
the sexually immoral, homosexuals, kidnappers, liars, perjurers, and if anything else is contrary to the healthy teaching,	*They act in sexually improper ways. They have sex with people of the same gender. They sell other people as slaves. They lie even when they solemnly promise to say what is true. When people teach them what is right, they always do the opposite.*

ULT **the sexually immoral**
UST They act in sexually improper ways
(πόρνοις)

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

Support Reference: Nominal Adjectives

ULT **homosexuals**
UST They have sex with people of the same gender
(ἀρσενοκοίταις)

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

Support Reference: Translate Unknowns

ULT **kidnappers**
UST They sell other people as slaves
(ἀνδραποδισταῖς)

Here, the word **kidnappers** refers to people who kidnap others and sell them as slaves. If it would be helpful in your language, you could use a different word or phrase that refers to people who kidnap and sell others. Alternate translation: [people who kidnap and sell others]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and if anything else is contrary to the healthy teaching**
UST When people teach them what is right, they always do the opposite
(καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται)

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

Support Reference: Ellipsis

ULT **the healthy teaching**
UST people teach them what is right
(τῇ ὑγιαινούσῃ διδασκαλίᾳ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sexually immoral	They act in sexually improper ways
kidnappers	They sell other people as slaves
teaching	people teach them

1 Timothy 1:11

ULT	UST
according to the gospel of the glory of the blessed God, with which I have been entrusted.	*{When people teach what is right,} it fits with the good news, which shows how great is the God whom we praise. That is the good news that God has told me {to proclaim to people}.*

ULT **the gospel of the glory of the blessed God**
UST the good news, which shows how great is the God whom we praise
(τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ)

Here Paul could be using the possessive form to: (1) refer to **the gospel** that is about **the glory** that **the blessed God** has. Alternate translation: [the gospel about the glory that belongs to the blessed God]; (2) refer to **the gospel** that has **glory** and that came from **the blessed God**. Alternate translation: [the glorious gospel from the blessed God]; (3) refer to **the gospel** that has **glory** and that is about **the blessed God**. Alternate translation: [the glorious gospel about the blessed God]

Support Reference: Possession

ULT **the gospel of the glory of the blessed God**
UST the good news, which shows how great is the God whom we praise
(τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ)

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

Support Reference: Abstract Nouns

ULT **of the blessed God**
UST the God whom we praise
(τοῦ μακαρίου Θεοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [of the God whom we bless]

Support Reference: Active or Passive

ULT with which I have been entrusted
UST That is the good news that God has told me {to proclaim to people}
(ὃ ἐπιστεύθην ἐγώ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [with which God entrusted me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gospel	good news
of the glory	which shows how great is
blessed	whom we praise
of the … God	the God
with … have been entrusted	God has told … to proclaim to people

1 Timothy 1:12

ULT	UST
I have gratitude to the one having strengthened me, Christ Jesus our Lord, because he considered me trustworthy, placing {me} into service,	*I thank Jesus the Messiah, our Lord, who has enabled me {to proclaim the good news}. {I thank him} because he decided that he could trust me, so he appointed me to serve {him}.*

ULT **I have gratitude**
UST I thank
(χάριν ἔχω)

If your language does not use an abstract noun for the idea of **gratitude**, you could express the same idea in another way. Alternate translation: [I am grateful] or [I am thankful]

Support Reference: Abstract Nouns

ULT **he considered me trustworthy**
UST he decided that he could trust me
(πιστόν με ἡγήσατο)

Alternate translation: [he believed that he could rely on me]

ULT **placing {me} into service**
UST so he appointed me to serve {him}
(θέμενος εἰς διακονίαν)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **placing {me} into service**
> UST so he appointed me to serve {him}
> (θέμενος εἰς διακονίαν)

If your language does not use an abstract noun for the idea of **service**, you could express the same idea in another way. Alternate translation: [assigning me to serve him] or [appointing me as a servant]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
Jesus	Jesus
Lord	Lord
trustworthy	that he could trust
placing {me}	so he appointed me
service	serve {him}

1 Timothy 1:13

ULT	UST
formerly being a blasphemer and a persecutor and an insolent {one}, but I was shown mercy because, not knowing, I acted in unfaithfulness.	*{Jesus did that} even though I used to insult him, harm his people, and act violently. However, I did not understand what I was doing when I did not trust in {Jesus}. So, Jesus acted mercifully to me.*

ULT **formerly being**
UST {Jesus did that} even though I used to
(τὸ πρότερον ὄντα)

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

Support Reference: Connect — Contrast Relationship

ULT **formerly**
UST {Jesus did that} even though I used to
(τὸ πρότερον)

Here Paul is referring specifically to his life before he believed in Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [before I believed] or [in my life before I had faith in Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a blasphemer**
UST insult him
(βλάσφημον)

Here Paul could be implying that he blasphemed: (1) Jesus. Alternate translation: [a blasphemer of Jesus]; (2) God. Alternate translation: [a blasphemer of God]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I was shown mercy because, not knowing, I acted in unfaithfulness**
> UST I did not understand what I was doing when I did not trust in {Jesus}. So, Jesus acted mercifully to me
> (ἠλεήθην, ὅτι ἀγνοῶν, ἐποίησα ἐν ἀπιστίᾳ)

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [not knowing, I acted in unfaithfulness, so I was shown mercy]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **I was shown mercy**
> UST Jesus acted mercifully to me
> (ἠλεήθην)

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

Support Reference: Active or Passive

> ULT **I was shown mercy**
> UST Jesus acted mercifully to me
> (ἠλεήθην)

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: [I was treated mercifully]

Support Reference: Abstract Nouns

> ULT **not knowing, I acted in unfaithfulness**
> UST I did not understand what I was doing when I did not trust in {Jesus}
> (ἀγνοῶν, ἐποίησα ἐν ἀπιστίᾳ)

Here Paul could be implying that: (1) he **acted** in an ignorant way while he did not have faith. Alternate translation: [I acted ignorantly while I did not have faith]; (2) he **acted** in an ignorant way because he did not have faith. Alternate translation: [I acted ignorantly since I did not have faith]; (3) he **acted** ignorantly and without faith. Alternate translation: [I acted ignorantly and without faith]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not knowing**
UST I did not understand
(ἀγνοῶν)

Here Paul implies that he did not fully know or understand the things that he did before he believed. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [not knowing what my actions really were] or [not realizing what I was really doing]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in unfaithfulness**
UST when I did not trust in {Jesus}
(ἐν ἀπιστίᾳ)

If your language does not use an abstract noun for the idea of **unfaithfulness**, you could express the same idea in another way. Alternate translation: [while I did not believe] or [without having trusted him]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a blasphemer	insult him
a persecutor	harm his people
I was shown mercy	Jesus acted mercifully to me
unfaithfulness	when I did not trust in {Jesus}

1 Timothy 1:14

ULT	UST
But the grace of our Lord overflowed with faith and love {that are} in Christ Jesus.	*Our Lord {Jesus} acted extremely kindly to me. By uniting me to himself, Jesus the Messiah, he enabled me to believe in him and to love people.*

ULT But
(δὲ)

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

Support Reference: Connecting Words and Phrases

ULT the grace of our Lord overflowed
UST Our Lord {Jesus} acted extremely kindly to me
(ὑπερεπλεόνασεν & ἡ χάρις τοῦ Κυρίου ἡμῶν)

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

Support Reference: Metaphor

ULT the grace of our Lord
UST Our Lord {Jesus} … kindly
(ἡ χάρις τοῦ Κυρίου ἡμῶν)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [our Lord acted so graciously that what he did]

Support Reference: Abstract Nouns

ULT **of our Lord**
UST Our Lord {Jesus}
(τοῦ Κυρίου ἡμῶν)

Here, the phrase **our Lord** could refer to: (1) Jesus. Alternate translation: [of Jesus our Lord]; (2) God the Father. Alternate translation: [of our Lord God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with faith and love {that are} in Christ Jesus**
UST By uniting me to himself, Jesus the Messiah, he enabled me to believe in him and to love people
(μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ)

If your language does not use abstract nouns for the ideas of **faith** and **love**, you could express the same ideas in another way. Alternate translation: [so that, in Christ, I believe and love]

Support Reference: Abstract Nouns

ULT **{that are} in Christ Jesus**
UST By uniting me to himself, Jesus the Messiah
(τῆς ἐν Χριστῷ Ἰησοῦ)

Here, the phrase **in Christ Jesus** could describe: (1) both **faith** and **love**. Alternate translation: [that are both in Christ Jesus]; (2) just **love**. Alternate translation: [that is in Christ Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{that are} in Christ Jesus**
UST By uniting me to himself, Jesus the Messiah
(τῆς ἐν Χριστῷ Ἰησοῦ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	kindly
of … Lord	Lord {Jesus}
faith	to believe in him

ULT	UST
love	to love people
Christ	himself … the Messiah
Jesus	Jesus
in Christ Jesus	By uniting me to himself, Jesus the Messiah

1 Timothy 1:15

ULT	UST
This word {is} trustworthy and worthy of all acceptance, "Christ Jesus came into the world to save sinners"—of whom I am first.	*Everyone should trust and rely on this statement: "Jesus the Messiah was here on earth to rescue sinful people." {As for me,} I am more sinful than everyone else.*

ULT **This word {is} trustworthy**
UST Everyone should trust … this statement
(πιστὸς ὁ λόγος)

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

Support Reference: Metonymy

ULT **{is} trustworthy and worthy of all acceptance**
UST Everyone should trust and rely on
(πιστὸς & καὶ πάσης ἀποδοχῆς ἄξιος)

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

Support Reference: Doublet

ULT **worthy of all acceptance**
UST rely on
(πάσης ἀποδοχῆς ἄξιος)

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

Support Reference: Possession

ULT **of all acceptance**
UST rely on
(πάσης ἀποδοχῆς)

If your language does not use an abstract noun for the idea of **acceptance**, you could express the same idea in another way. Alternate translation: [of being completely accepted]

Support Reference: Abstract Nouns

ULT **Christ Jesus came into the world to save sinners**
UST Jesus the Messiah was here on earth to rescue sinful people
(Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι)

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

Support Reference: Quote Markings

ULT **of whom I am first**
UST {As for me,} I am more sinful than everyone else
(ὧν πρῶτός εἰμι ἐγώ)

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

Support Reference: Metaphor

ULT **first**
UST more sinful
(πρῶτός)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [number one]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} trustworthy	Everyone should trust
Christ	the Messiah
Jesus	Jesus

ULT	UST
world	earth
sinners	sinful people
to save	to rescue

1 Timothy 1:16

ULT	UST
But because of this I was shown mercy so that in me, the first, Jesus Christ might demonstrate all patience as an example for the ones about to believe in him for eternal life.	*However, that is why Jesus acted mercifully to me. That way, Jesus the Messiah could show how very patient he is by how he treated me, the most sinful person. He wanted to illustrate {his character} for people who are going to trust in him so that they live with God forever.*

ULT **because of this**
UST that is why
(διὰ τοῦτο)

The pronoun **this** could refer to: (1) what Paul said in the previous verse about being the "first" sinner. Alternate translation: [because of that] or [because I am the first of sinners,]; (2) what Paul is about to say in the rest of this verse. Alternate translation: [because of what I am about to tell you,]

Support Reference: Pronouns — When to Use Them

ULT **I was shown mercy**
UST Jesus acted mercifully to me
(ἠλεήθην)

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

Support Reference: Active or Passive

ULT **I was shown mercy**
UST Jesus acted mercifully to me
(ἠλεήθην)

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: [I was treated mercifully]

Support Reference: Abstract Nouns

> ULT **in me, the first**
> UST by how he treated me, the most sinful person
> (ἐν ἐμοὶ πρώτῳ)

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

Support Reference: Metaphor

> ULT **the first**
> UST the most sinful person
> (πρώτῳ)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [number one]

Support Reference: Ordinal Numbers

> ULT **all patience**
> UST how very patient he is
> (τὴν ἅπασαν μακροθυμίαν)

If your language does not use an abstract noun for the idea of **patience**, you could express the same idea in another way. Alternate translation: [how patiently he always acts]

Support Reference: Abstract Nouns

> ULT **for eternal life**
> UST so that they live with God forever
> (εἰς ζωὴν αἰώνιον)

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [to live eternally]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I was shown mercy	Jesus acted mercifully to me
Jesus	Jesus
Christ	the Messiah
patience	how very patient he is
to believe	to trust

ULT	UST
eternal	forever

1 Timothy 1:17

ULT	UST
Now to the King of the ages, immortal, invisible, the only God, {be} honor and glory forever {and} ever. Amen.	*God is always ruling. He will never die, and no one can see him. There are no other gods. So, let us praise and glorify him forever! May it be so!*

ULT **Now**
(δὲ)

Here, the word **Now** introduces the next thing that Paul wants to write about. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **Now** untranslated. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

ULT **{ … to the King of the ages, immortal, invisible, the only God,be} honor and glory**
UST God is always ruling. He will never die, and no one can see him. There are no other gods. So, let us praise and glorify him
(τῷ & Βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ Θεῷ, τιμὴ καὶ δόξα)

If your language does not use abstract nouns for the ideas of **honor** and **glory**, you could express the same ideas in another way. Alternate translation: [may people honor and glorify the King of the ages, immortal, invisible, the only God,]

Support Reference: Abstract Nouns

ULT **to the King of the ages**
UST God is always ruling
(τῷ & Βασιλεῖ τῶν αἰώνων)

Here, Paul is using the possessive form to describe a **King** who rules during **the ages**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [to the King who rules during the ages]

Support Reference: Possession

> ULT **the only God**
> UST There are no other gods
> (μόνῳ Θεῷ)

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

Support Reference: Textual Variants

> ULT **{be} honor and glory**
> UST So, let us praise and glorify him
> (τιμὴ καὶ δόξα)

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

Support Reference: Doublet

> ULT **forever {and} ever**
> UST forever
> (εἰς τοὺς αἰῶνας τῶν αἰώνων)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the King	God is … ruling
the … God	There are no other gods
{be} honor	So, let us praise
glory	glorify him
Amen	May it be so

1 Timothy 1:18

ULT	UST
This command I am placing before you, my child, Timothy, according to the earlier prophecies about you, that in them you might fight the good fight,	*Timothy, you are like my son. I have told you to do certain things because they fit with what people previously prophesied about you. {I have told you to do those things} so that, as those people prophesied, you will serve God well, as a soldier obeys a commanding officer.*

ULT **This command**
UST to do certain things
(ταύτην τὴν παραγγελίαν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **I am placing before you**
UST I have told you
(παρατίθεμαί σοι)

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

Support Reference: Metaphor

ULT **my child**
UST you are like my son
(τέκνον)

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

Support Reference: Metaphor

ULT **the earlier prophecies about you**
UST what people previously prophesied about you
(τὰς προαγούσας ἐπὶ σὲ προφητείας)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **in them**
UST as those people prophesied
(ἐν αὐταῖς)

Here, the phrase **in them** could indicate that Timothy should **fight the good fight**: (1) as the prophecies indicated that he would. Alternate translation: [in line with them] or [just as they indicated,]; (2) by means of the prophecies, which function like weapons in the **fight**. Alternate translation: [by means of them] or [with them as weapons]; (3) with the prophecies as his motivation. Alternate translation: [by remembering them] or [encouraged by them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you might fight the good fight**
UST you will serve God well, as a soldier obeys a commanding officer
(στρατεύῃ & τὴν καλὴν στρατείαν)

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

Support Reference: Metaphor

ULT **the good fight**
UST you will serve God well, as a soldier obeys a commanding officer
(τὴν καλὴν στρατείαν)

Here, the phrase **the good fight** could indicate: (1) that someone is fighting well. Alternate translation: [the fight well]; (2) that the **fight** is right or just. Alternate translation: [the just fight] or [the correct fight]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Timothy	Timothy
prophecies	what people … prophesied
good	you will serve God well, as a soldier obeys a commanding officer

1 Timothy 1:19

ULT	UST
having faith and a good conscience, which some, having rejected, have shipwrecked regarding the faith,	*{You can do that} by trusting in {Jesus} and by knowing that you are doing what is right. Some people have stopped doing that, and now they no longer trust in {Jesus}.*

ULT **having faith and**
UST {You can do that} by trusting in {Jesus} and
(ἔχων πίστιν καὶ)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [believing and having]

Support Reference: Abstract Nouns

ULT **a good conscience**
UST by knowing that you are doing what is right
(ἀγαθὴν συνείδησιν)

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

Support Reference: Idiom

ULT **which**
UST doing that
(ἥν)

Here, the pronoun **which** could refer: (1) just to **good conscience**. Alternate translation: [which conscience]; (2) to both **good conscience** and **faith**. Alternate translation: [both of which]

Support Reference: Pronouns — When to Use Them

> ULT **some**
> UST Some people
> (τινες)

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

Support Reference: Nominal Adjectives

> ULT **have shipwrecked regarding the faith**
> UST and now they no longer trust in {Jesus}
> (περὶ τὴν πίστιν ἐναυάγησαν)

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

Support Reference: Translate Unknowns

> ULT **have shipwrecked regarding the faith**
> UST and now they no longer trust in {Jesus}
> (περὶ τὴν πίστιν ἐναυάγησαν)

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

Support Reference: Metaphor

> ULT **regarding the faith**
> UST trust in {Jesus}
> (περὶ τὴν πίστιν)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [how they once believed]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	You can do that} by trusting in {Jesus}
good	by knowing that you are doing what is right
a … conscience	by knowing that you are doing what is right
having rejected	have stopped
faith	trust in {Jesus}

1 Timothy 1:20

ULT	UST
of whom are Hymenaeus and Alexander, whom I have given over to Satan so that they may be taught not to blaspheme.	*Among those who have done that are Hymenaeus and Alexander. I have expelled them so that Satan rules over them. That way, they will learn not to insult God.*

> ULT **Hymenaeus … Alexander**
> UST Hymenaeus … Alexander
> (Ὑμέναιος & Ἀλέξανδρος)

The words **Hymenaeus** and **Alexander** are the names of two men.

Support Reference: How to Translate Names

> ULT **I have given over to Satan**
> UST I have expelled … so that Satan rules over them
> (παρέδωκα τῷ Σατανᾷ)

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

Support Reference: Metaphor

> ULT **they may be taught not to blaspheme**
> UST they will learn not to insult God
> (παιδευθῶσι μὴ βλασφημεῖν)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I have given over to Satan	I have expelled … so that … rules over them Satan

ULT	UST
to blaspheme	to insult God

1 Timothy 2

1 Timothy 2 Chapter Introduction

Structure and Formatting

1. Paul gives instructions about prayer and behavior in public worship (2:1–15)
    - Command to pray for all people (2:1–7)
    - How men should pray (2:8)
    - How women should behave (2:9–15)

Religious and Cultural Concepts in This Chapter

“Quiet” and “quietness”

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

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

In 2:4, Paul writes that God desires that “all men” be saved, and in 2:6, he writes that Jesus is a ransom “for all.” Christians debate whether Jesus died to save certain people specifically (either those whom God has chosen or those who will believe) or whether he died to save all people (although some may not accept this salvation). So, Paul could be using the word “all” to refer to all different kinds or groups of people, or he could be

using the word “all” to refer to every human. Since Paul uses general terms in these verses, it is recommended that you also use a general term that refers to all people. If this is a significant issue in your area, you could include some of this information in a footnote.

Women in the church

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

Women’s clothing, jewelry, and hairstyles

As in many cultures, in Paul’s culture what women wore and how they did their hair and makeup indicated certain things about them. Wearing fancy hairstyles and expensive jewelry and clothes would indicate that a woman was showing off her or her husband’s wealth. Further, she was drawing attention to herself. People would often criticize women for showing off more than was appropriate for their social status. When Paul prohibits certain types of clothing, hairstyles, and jewelry, he likely has this context in mind. He may be concerned that some women in the church are showing off, or he may want to prevent women in the church from being criticized by others. Either way, your translation should make it clear that Paul refers to clothing, jewelry, and hairstyles to prohibit showing off and drawing attention to oneself. See the notes on 2:9 for translation options.

Adam and Eve

In 2:13–14, Paul refers to two stories about Adam and Eve, the first humans that God created. The first story is about how God made them. He made Adam first, and then he made Eve using one of Adam’s ribs. You can read this story in Genesis 2:5–25. The second story is about how Adam and Eve first sinned. A talking serpent came to Eve and

convinced her to eat fruit from a specific tree, even though God had commanded them not to eat fruit from that tree. Once Eve ate the fruit, she gave some fruit to Adam, and he too ate some of it. After that, God came to them and judged them. You can read this story in Genesis 3:1–7. If your readers would not be familiar with these stories, you could include some of this information in footnotes. (See: Eve; and Adam)

"She will be saved through childbearing"

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

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

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

Translation Issues in This Chapter

Men and women, or husbands and wives

In 2:8–10 Paul refers to "men" and "women" using plural nouns that can refer generally to male and female humans and that can also refer more specifically to husbands and

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

1 Timothy 2:1

ULT	UST
I urge, therefore, first of all, for requests, prayers, intercessions, thanksgivings to be made for all men,	*So then, I ask {believers} to focus especially on praying for all people. {Believers} should be thankful for these people and ask God to act kindly to them.*

ULT **I urge, therefore**
UST So then, I ask
(παρακαλῶ οὖν)

Here, the word **therefore** introduces an exhortation that is based on what Paul has said in chapter 1. If it would be helpful in your language, you could use a different word or phrase that introduces an exhortation based on a previous section. Alternate translation: [Because of all that, I urge] or [Given what I have written, I urge]

Support Reference: Connect — Reason-and-Result Relationship

ULT **first of all**
UST especially
(πρῶτον πάντων)

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

Support Reference: Metaphor

ULT **first**
UST especially
(πρῶτον)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [number one]

Support Reference: Ordinal Numbers

> ULT **for requests, prayers, intercessions, thanksgivings to be made**
> UST {believers} to focus … on praying … {Believers} should be thankful for these people and ask God to act kindly to them
> (ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας)

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

Support Reference: Active or Passive

> ULT **for requests, prayers, intercessions, thanksgivings to be made**
> UST {believers} to focus … on praying … {Believers} should be thankful for these people and ask God to act kindly to them
> (ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας)

If your language does not use an abstract noun for the ideas in this list, you could express the same ideas in another way. Alternate translation: [for believers to request things, pray, intercede, and thank God]

Support Reference: Abstract Nouns

> ULT **requests, prayers, intercessions, thanksgivings**
> UST on praying … {Believers} should be thankful for these people and ask God to act kindly to them
> (δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας)

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

Support Reference: Doublet

> ULT **men**
> UST people
> (ἀνθρώπων)

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I urge	I ask
prayers	on praying

1 Timothy 2:2

ULT	UST
for kings and all the ones being in authority, so that we may live a peaceful and quiet life in all godliness and dignity.	*{They should pray particularly} for kings and for everyone who rules {over other people}. That way, we {believers} can live calmly and peacefully, and we can honor God and act in ways that others respect.*

ULT **all the ones being in authority**
UST for everyone who rules {over other people}
(πάντων τῶν ἐν ὑπεροχῇ ὄντων)

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [all the ones being authorized to govern]

Support Reference: Abstract Nouns

ULT **so that**
UST That way
(ἵνα)

Here, the phrase **so that** introduces the purpose for which believers should pray **for kings and all the ones being in authority**. If it would be helpful in your language, you could use a different word or phrase that introduces a purpose. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **we may live a peaceful and quiet life in all godliness and dignity**
UST we {believers} can live calmly and peacefully, and we can honor God and act in ways that others respect
(ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι)

If your language does not use abstract nouns for the ideas of **life**, **godliness**, and **dignity**, you could express the same ideas in another way. Alternate translation: [we may live peacefully and quietly, in a godly and dignified way]

Support Reference: Abstract Nouns

> ULT **a peaceful and quiet life**
> UST we {believers} can live calmly and peacefully
> (ἥρεμον καὶ ἡσύχιον βίον)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kings	kings
authority	for … who rules {over other people}
quiet	peacefully
godliness	honor God

1 Timothy 2:3

ULT	UST
This {is} good and acceptable before God our Savior,	*It is right {to pray like that}, and it pleases God. He is the one who rescues us.*

ULT **This**
UST to pray like that
(τοῦτο)

The pronoun **This** refers to praying as Paul has urged in 2:1–2. If this is not clear for your readers, you could refer to this idea more directly. Alternate translation: [That kind of prayer] or [Praying for those things]

Support Reference: Pronouns — When to Use Them

ULT **{is} good and acceptable before God our Savior**
UST It is right … and it pleases God. He is the one who rescues us
(καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ Σωτῆρος ἡμῶν, Θεοῦ)

Here, the phrase **before God our Savior** could go with: (1) just **acceptable**. Alternate translation: [is good, and it is acceptable before God our Savior]; (2) both **good** and **acceptable**. Alternate translation: [is good before God our Savior and acceptable to him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} good and acceptable**
UST It is right … and it pleases
(καλὸν καὶ ἀπόδεκτον)

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

Support Reference: Doublet

> ULT **before God our Savior**
> UST it pleases God. He is the one who rescues us
> (ἐνώπιον τοῦ Σωτῆρος ἡμῶν, Θεοῦ)

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

Support Reference: Idiom

> ULT **our Savior**
> UST He is the one who rescues us
> (τοῦ Σωτῆρος ἡμῶν)

Here, Paul is using the possessive form to describe a **Savior** who saves us. If this is not clear in your language, you could express the idea in another way. Alternate translation: [who saves us]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} good	It is right
Savior	He is the one who rescues
God	God

1 Timothy 2:4

ULT	UST
who desires all men to be saved and to come to knowledge of the truth.	*God wants to rescue all people. He wants everyone to understand what is true.*

ULT **who**
UST God
(ὃς)

Here, the word **who** could primarily introduce: (1) a further description of God, who is "our Savior" (see 2:3). Alternate translation: [he who]; (2) a reason why praying for all people is "good and acceptable" to God (see 2:3). Alternate translation: [since he]

Support Reference: Connect — Reason-and-Result Relationship

ULT **all men to be saved and to come**
UST to rescue all people. He wants everyone to understand
(πάντας ἀνθρώπους & σωθῆναι, καὶ & ἐλθεῖν)

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

Support Reference: Active or Passive

ULT **all men**
UST all people
(πάντας ἀνθρώπους)

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [everyone] or [all men and women]

Support Reference: When Masculine Words Include Women

> ULT **to come to knowledge**
> UST He wants everyone to understand
> (εἰς ἐπίγνωσιν & ἐλθεῖν)

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

Support Reference: Metaphor

> ULT **to knowledge of the truth**
> UST He wants everyone to understand what is true
> (εἰς ἐπίγνωσιν ἀληθείας)

If your language does not use abstract nouns for the ideas of **knowledge** and **truth**, you could express the same ideas in another way. Alternate translation: [to learn the true teachings]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to be saved	to rescue
knowledge	He wants everyone to understand

1 Timothy 2:5

ULT	UST
For {there is} one God, and one mediator of God and of men—the man Christ Jesus,	*{You can tell that God wants those things to happen} because God is the only God. Further, Jesus the Messiah is the only one who reconciles God and humans. He is human himself.*

ULT **For**
UST {You can tell that God wants those things to happen} because
(γὰρ)

Here, the word **For** introduces a basis for Paul's claim in the previous verse that God desires all people to be saved and to know the truth. If it would be helpful in your language, you could use a different word or phrase that introduces a basis for a claim. Alternate translation: [We know that because] or [That claim is supported by this:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and one mediator of God and of men**
UST Further … is the only one who reconciles God and humans
(εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων)

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

Support Reference: Possession

ULT **of men**
UST humans
(ἀνθρώπων)

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of people]

Support Reference: When Masculine Words Include Women

> ULT **the man Christ Jesus**
> UST Jesus the Messiah … He is human himself
> (ἄνθρωπος Χριστὸς Ἰησοῦς)

Here Paul uses the word **man** to emphasize that **Christ Jesus** is human, just like the **men** for whom he functions as a mediator. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Christ Jesus, who also is human]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
mediator	who reconciles
of God	God
Christ	the Messiah
Jesus	Jesus

1 Timothy 2:6

ULT	UST
the one having given himself {as} a ransom for all, the testimony in its own times,	*He chose to die so that he could free all people {from their sins}. That is what believers testify to during this time when it is right to do so.*

ULT **having given himself**
UST He chose to die
(δοὺς ἑαυτὸν)

Here, the phrase **having given himself** implies that Jesus died willingly. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having allowed himself to die] or [having died willingly]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{as} a ransom for all**
UST so that he could free all people {from their sins}
(ἀντίλυτρον ὑπὲρ πάντων)

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

Support Reference: Metaphor

ULT **all**
UST all people
(πάντων)

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

Support Reference: Nominal Adjectives

ULT **the testimony**
UST That is what believers testify to
(τὸ μαρτύριον)

Here, the word **testimony** could refer to: (1) people giving testimony about what Jesus did. Alternate translation: [about which people testify]; (2) what Jesus did, giving testimony to how God wants to save all people. Alternate translation: [which testifies] or [which testifies that God desires to save all]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the testimony**
UST That is what believers testify to
(τὸ μαρτύριον)

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

Support Reference: Abstract Nouns

ULT **in its own times**
UST during this time when it is right to do so
(καιροῖς ἰδίοις)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testimony	That is what believers testify to
in … times	during this time

1 Timothy 2:7

ULT	UST
for which I was made a herald and an apostle —I am speaking the truth in Christ,I am not lying—a teacher of the Gentiles in faith and truth.	*It was to testify in that way that Jesus appointed me to speak for him and to represent him. {Jesus also appointed me} to instruct non-Jewish people about what is true and about what to believe. As surely as God has united me to the Messiah, I am not telling you what is false, but what is true!*

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

UST It was to testify in that way that Jesus appointed me to speak for him and to represent him. {Jesus also appointed me} to instruct non-Jewish people about what is true and about what to believe. As surely as God has united me to the Messiah, I am not telling you what is false, but what is true

(εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι), διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ)

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

Support Reference: Information Structure

ULT **for which**

UST It was to testify in that way

(εἰς ὃ)

Here, the pronoun **which** refers back to “the testimony” in the previous verse. If this is not clear for your readers, you could refer to “the testimony” more directly. Alternate translation: [for which testimony]

Support Reference: Pronouns — When to Use Them

> ULT **I was made**
> UST that Jesus appointed me
> (ἐτέθην ἐγὼ)

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

Support Reference: Active or Passive

> ULT **a herald**
> UST to speak for him
> (κῆρυξ)

A **herald** is someone who is sent out to announce a message. If your readers would not be familiar with a person who performs this kind of task, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [an announcer] or [a messenger]

Support Reference: Translate Unknowns

> ULT **I am speaking the truth in Christ,I am not lying**
> UST As surely as God has united me to the Messiah, I am not telling you what is false, but what is true
> (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι)

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

Support Reference: Parallelism

ULT **the truth**
UST but what is true
(ἀλήθειαν)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [truthfully]

Support Reference: Abstract Nouns

ULT **in Christ**
UST As surely as God has united me to the Messiah
(ἐν Χριστῷ)

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

Support Reference: Metaphor

ULT **in Christ**
UST As surely as God has united me to the Messiah
(ἐν Χριστῷ)

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

Support Reference: Textual Variants

ULT **in faith and truth**
UST about what is true and about what to believe
(ἐν πίστει καὶ ἀληθείᾳ)

Here, the phrase **in faith and truth** could provide: (1) the content of what Paul teaches. Alternate translation: [who teaches about faith and truth]; (2) the manner in which Paul teaches. Alternate translation: [who is faithful and true]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in faith and truth**
> UST about what is true and about what to believe
> (ἐν πίστει καὶ ἀληθείᾳ)

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

Support Reference: Hendiadys

> ULT **in faith and truth**
> UST about what is true and about what to believe
> (ἐν πίστει καὶ ἀληθείᾳ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
was made	that Jesus appointed
an apostle	to represent him
Christ	As surely as God has united me to the Messiah
in Christ	As surely as God has united me to the Messiah
a teacher	{Jesus also appointed me} to instruct
of the Gentiles	non-Jewish people
faith	about what to believe

1 Timothy 2:8

ULT	UST
Therefore, I want the men in every place to pray, lifting up holy hands without anger and argument;	*Next, wherever {you worship God}, here is how I desire men to pray: They should not be angry or quarreling {with each other}. Instead, they should pray in a way that honors God.*

ULT **Therefore**
UST Next
(οὖν)

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

Support Reference: Connecting Words and Phrases

ULT **the men**
UST men
(τοὺς ἄνδρας)

Here the word **men** refers specifically to males. The term does not refer to people in general, since Paul next addresses women specifically. If it would be helpful in your language, you could use a different word or phrase that refers specifically to adults who are male. Alternate translation: [the males]

Support Reference: When Masculine Words Include Women

ULT **in every place**
UST wherever {you worship God}
(ἐν παντὶ τόπῳ)

Here Paul implies that **every place** is any location where the believers are worshiping God. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in every place of worship] or [in every location where worship is happening]

Support Reference: Assumed Knowledge and Implicit Information

ULT **lifting up holy hands**
UST Instead, they should pray in a way that honors God
(ἐπαίροντας ὁσίους χεῖρας)

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

Support Reference: Symbolic Action

ULT **lifting up holy hands**
UST Instead, they should pray in a way that honors God
(ἐπαίροντας ὁσίους χεῖρας)

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

Support Reference: Synecdoche

ULT **without anger and argument**
UST They should not be angry or quarreling {with each other}
(χωρὶς ὀργῆς καὶ διαλογισμοῦ)

If your language does not use abstract nouns for the ideas of **anger** and **argument**, you could express the same ideas in another way. Alternate translation: [without being angry and arguing]

Support Reference: Abstract Nouns

ULT **argument**
UST quarreling {with each other}
(διαλογισμοῦ)

Here, the word translated **argument** could be describing: (1) quarrels or conflicts. Alternate translation: [conflict]; (2) doubts. Alternate translation: [doubt]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to pray	to pray

ULT	UST
holy	Instead, they should pray in a way that honors God

1 Timothy 2:9

ULT	UST
likewise women to adorn themselves in proper attire, with modesty and self-control, not in braids and gold, or pearls, or very expensive clothing,	*Similarly, {when you worship God, here is how I desire} women to dress: They should be modest and control themselves by wearing appropriate clothing. They should not wear elaborate hairstyles, golden {jewelry}, pearls, or clothes that cost much money.*

ULT **likewise women to adorn**
UST Similarly, {when you worship God, here is how I desire} women to dress
(ὡσαύτως γυναῖκας & κοσμεῖν)

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

Support Reference: Ellipsis

ULT **with modesty and self-control**
UST They should be modest and control themselves
(μετὰ αἰδοῦς καὶ σωφροσύνης)

If your language does not use abstract nouns for the ideas of **modesty** and **self-control**, you could express the same ideas in another way. Alternate translation: [modestly and in a self-controlled way]

Support Reference: Abstract Nouns

> ULT **not in braids and gold, or pearls, or very expensive clothing**
> UST They should not wear elaborate hairstyles, golden {jewelry}, pearls, or clothes that cost much money
> (μὴ ἐν πλέγμασιν, καὶ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **not in braids**
> UST They should not wear elaborate hairstyles
> (μὴ ἐν πλέγμασιν)

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

Support Reference: Translate Unknowns

> ULT **gold**
> UST golden {jewelry}
> (χρυσῷ)

Here Paul is referring to ornaments or jewelry made out of **gold**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [gold ornaments]

Support Reference: Metonymy

> ULT **pearls**
> UST pearls
> (μαργαρίταις)

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

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
self-control	control themselves
gold	golden {jewelry}

1 Timothy 2:10

ULT	UST
but—what is proper for women professing godliness—through good works.	*Instead, {they should focus on} doing what is right. That is appropriate for women who claim to honor God.*

ULT **but—what is proper for women professing godliness—through good works**
UST Instead, {they should focus on} doing what is right. That is appropriate for women who claim to honor God
(ἀλλ᾽ ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι᾽ ἔργων ἀγαθῶν)

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

Support Reference: Information Structure

ULT **but—what**
UST Instead … That
(ἀλλ᾽ ὃ)

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

Support Reference: Ellipsis

ULT **what is proper for women professing godliness—through good works**
UST {they should focus on} doing what is right. That is appropriate for women who claim to honor God
(ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι᾽ ἔργων ἀγαθῶν)

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

Support Reference: Metaphor

> ULT **godliness**
> UST to honor God
> (θεοσέβειαν)

If your language does not use an abstract noun for the idea of **godliness**, you could express the same idea in another way. Alternate translation: [to be godly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
godliness	to honor God
good	what is right

1 Timothy 2:11

ULT	UST
Let a woman learn in quietness, in all submission.	*Women should learn unobtrusively. They should always honor and obey {the people who lead their group of believers}.*

ULT **Let a woman learn**
UST Women should learn
(γυνὴ & μανθανέτω)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [A woman must learn]

Support Reference: Third-Person Imperatives

ULT **a woman**
UST Women
(γυνὴ)

The word **woman** represents Christian women in general, not one particular woman. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [believing women] or [female Christians]

Support Reference: Generic Noun Phrases

ULT **a woman**
UST Women
(γυνὴ)

Here, the word translated **woman** could refer: (1) generally to any female believer. Alternate translation: [women who believe]; (2) specifically to any woman who is married. This is indicated by the switch from the plural “women” in the previous verses to the singular “woman” here. Alternate translation: [a wife] or [wives]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in quietness**
> UST unobtrusively
> (ἐν ἡσυχίᾳ)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in quietness**
> UST unobtrusively
> (ἐν ἡσυχίᾳ)

If your language does not use an abstract noun for the idea of **quietness**, you could express the same idea in another way. Alternate translation: [quietly]

Support Reference: Abstract Nouns

> ULT **in all submission**
> UST They should always honor and obey {the people who lead their group of believers}
> (ἐν πάσῃ ὑποταγῇ)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in all submission**
> UST They should always honor and obey {the people who lead their group of believers}
> (ἐν πάσῃ ὑποταγῇ)

If your language does not use an abstract noun for the idea of **submission**, you could express the same idea in another way. Alternate translation: [always submitting]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
submission	honor and obey {the people who lead their group of believers}

1 Timothy 2:12

ULT	UST
But I do not permit a woman to teach or to have authority over a man, but to be in quietness.	*Further, I do not allow women to teach or to rule men. Instead, they should behave unobtrusively.*

ULT **But**
UST Further
(δὲ)

Here, the word **But** introduces a development of what Paul wrote in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of development, or you could leave **But** untranslated. Alternate translation: [Even more,]

Support Reference: Connecting Words and Phrases

ULT **a woman**
UST women
(γυναικὶ)

The word **woman** represents Christian women in general, not one particular woman. See how you expressed the idea in 2:11. Alternate translation: [believing women] or [female Christians]

Support Reference: Generic Noun Phrases

ULT **a woman … a man**
UST women … men
(γυναικὶ & ἀνδρός)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **to teach**
UST to teach
(διδάσκειν)

Here Paul could be implying that women are not permitted **to teach**: (1) men. Alternate translation: [to teach a man]; (2) anyone during a public meeting of believers. Alternate translation: [to teach anyone when believers gather together to worship]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to have authority over**
UST to rule
(αὐθεντεῖν)

Here, the word translated **to have authority over** could refer to: (1) any kind of rule or leadership. Alternate translation: [to be an authority over] or [to lead]; (2) dominating or exercising abusive authority. Alternate translation: [to dominate] or [to control]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but to be**
UST Instead, they should behave
(ἀλλ᾽ εἶναι)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [I require her to be]

Support Reference: Ellipsis

ULT **to be in quietness**
UST they should behave unobtrusively
(εἶναι ἐν ἡσυχίᾳ)

Here, just as in 2:11, the word translated **quietness** could describe: (1) being unobtrusive and peaceful. Paul used a similar word (“quiet”) in 2:2, where it described a life that is calm and peaceful. Alternate translation: [to avoid interrupting] or [to be in peace]; (2) not speaking. Alternate translation: [to be in silence] or [to avoid speaking]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in quietness**
> UST unobtrusively
> (ἐν ἡσυχίᾳ)

If your language does not use an abstract noun for the idea of **quietness**, you could express the same idea in another way. Alternate translation: [quiet]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to have authority over	to rule

1 Timothy 2:13

ULT	UST
For Adam was formed first, then Eve,	*{What you can read in the Scriptures supports what I have commanded,} since God made {the first man} Adam before {he made the first woman} Eve.*

ULT **For**
UST {What you can read in the Scriptures supports what I have commanded,} since
(γὰρ)

Here, the word **For** introduces a support or basis for the commands that Paul has given. This support comes from the story in the Old Testament that tells how God created the first humans. If it would be helpful in your language, you could use a word or phrase that introduces a support or basis for commands. Alternate translation: [In support of what I have commanded, the Scriptures record that] or [Indeed,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Adam was formed first, then Eve**
UST God made {the first man} Adam before {he made the first woman} Eve
(Ἀδὰμ & πρῶτος ἐπλάσθη, εἶτα Εὔα)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **Adam was formed**
UST God made {the first man} Adam
(Ἀδὰμ & ἐπλάσθη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear that it was God. Alternate translation: [God formed Adam]

Support Reference: Active or Passive

> **ULT then Eve**
> **UST** {he made the first woman} Eve
> (εἶτα Εὔα)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [then Eve was formed]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Adam	{the first man} Adam
Eve	{he made the first woman} Eve

1 Timothy 2:14

ULT	UST
and Adam was not deceived, but the woman, having been deceived, came into transgression.	*Further, the talking snake did not convince Adam to do what was wrong. Rather, the talking snake convinced the woman, Eve, to do what was wrong. So, she disobeyed what God had commanded.*

ULT **Adam was not deceived, but the woman, having been deceived, came into transgression**
UST the talking snake did not convince Adam to do what was wrong. Rather, the talking snake convinced the woman, Eve, to do what was wrong. So, she disobeyed what God had commanded
(Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα, ἐν παραβάσει γέγονεν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **Adam was not deceived … having been deceived**
UST the talking snake did not convince Adam to do what was wrong … the talking snake convinced … to do what was wrong
(Ἀδὰμ οὐκ ἠπατήθη & ἐξαπατηθεῖσα)

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

Support Reference: Active or Passive

> ULT **came into transgression**
> UST So, she disobeyed what God had commanded
> (ἐν παραβάσει γέγονεν)

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

Support Reference: Metaphor

> ULT **came into transgression**
> UST So, she disobeyed what God had commanded
> (ἐν παραβάσει γέγονεν)

If your language does not use an abstract noun for the idea of **transgression**, you could express the same idea in another way. Alternate translation: [transgressed]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Adam	Adam
was … deceived	the talking snake did … convince … to do what was wrong
having been deceived	the talking snake convinced … to do what was wrong
transgression	So, she disobeyed what God had commanded

1 Timothy 2:15

ULT	UST
But she will be saved through childbearing if they remain in faith and love and holiness with self-control.	*However, God would eventually rescue Eve {by sending the Messiah} through women having children. {Along with her, God will save other women} as long as they continue to trust in {Jesus}, love other people, act as those who belong to God, and control themselves.*

ULT **But**
UST However
(δὲ)

Here, the word **But** introduces something good that will happen in contrast to the bad things that Paul described in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [Despite that,]

Support Reference: Connect — Contrast Relationship

ULT **she will be saved … they remain**
UST God would eventually rescue Eve … they continue
(σωθήσεται & μείνωσιν)

Here Paul uses both the singular form **she** and the plural form **they**. It could be that: (1) the pronoun **she** refers to Eve, and the pronoun **they** refers to women in general. Alternate translation: [the woman Eve will be saved … women remain]; (2) both the pronouns **she** and **they** refer to women in general. Alternate translation: [women will be saved … these women remain]; (3) the pronoun **she** refers to Eve as a representative of all women, and the pronoun **they** refers to all women. Alternate translation: [she and all other women will be saved … they remain]

Support Reference: Pronouns — When to Use Them

ULT **she will be saved through childbearing**
UST God would eventually rescue Eve {by sending the Messiah} through women having children
(σωθήσεται & διὰ τῆς τεκνογονίας)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **she will be saved**
UST God would eventually rescue Eve
(σωθήσεται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God will save her]

Support Reference: Active or Passive

ULT **if they remain**
UST {Along with her, God will save other women} as long as they continue
(ἐὰν μείνωσιν)

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

Support Reference: Ellipsis

ULT **if**
UST {Along with her, God will save other women} as long as
(ἐὰν)

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

Support Reference: Connect — Hypothetical Conditions

ULT **they remain in faith and love and holiness with self-control**
UST they continue to trust in {Jesus}, love other people, act as those who belong to God, and control themselves
(μείνωσιν ἐν πίστει, καὶ ἀγάπῃ, καὶ ἁγιασμῷ, μετὰ σωφροσύνης)

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

Support Reference: Abstract Nouns

ULT **with self-control**
UST and control themselves
(μετὰ σωφροσύνης)

Here, the phrase **with self-control** could provide: (1) the fourth and last item in the list. Alternate translation: [and self-control]; (2) the manner in which the women should **remain in faith and love and holiness**. Alternate translation: [and act with self-control as they do those things]; (3) the manner in which the women should remain in **holiness**. Alternate translation: [characterized by self-control]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
she will be saved	God would eventually rescue Eve
faith	to trust in {Jesus} … to
love	love other people
holiness	act as those who belong … God

1 Timothy 3

1 Timothy 3 Chapter Introduction

Structure and Formatting

1. Paul gives instructions about qualifications for church leaders (3:1–16)
    - Qualifications for overseers (3:1–7)
    - Qualifications for deacons (3:8–13)
    - The reason for the letter and the mystery of godliness (3:14–16)

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

Religious and Cultural Concepts in This Chapter

Overseers and deacons

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

Qualifications for overseers and deacons

In 3:1–7, Paul provides a list of characteristics that indicate who would be a good overseer, and in 3:8–12 he provides a similar list of characteristics that indicate who would be a good deacon. These lists are meant to be general guidelines, not precise lists of exactly every characteristic that an overseer or deacon must have. For example, Paul

indicates that both deacons and overseers must be husbands "of one wife," but most Christians believe that this does not mean that overseers and deacons must be married. Instead, most Christians believe that this means that, if they are married, they must be husbands "of one wife." Consider what form you might use in your language to give a general list of qualifications.

Women as overseers and deacons

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

1. Paul often uses masculine forms in his list of qualifications, but in his language, masculine forms were often used by writers who wanted to refer to both men and women.

2. More specifically, Paul indicates that both overseers and deacons must be husbands "of one wife." Some Christians argue that this phrase indicates that overseers and deacons must be men. Other Christians argue that Paul also implied that overseers and deacons, if they are female, must be wives "of one husband."

3. Paul refers to a specific group of people in 3:11 with a word that could refer more generally to women or more specifically to wives. Some Christians argue that the word means "women" and that Paul was giving specific qualifications for female deacons in this verse. Other Christians argue that the word means "wives" and that Paul was giving specific qualifications for the wives of deacons in this verse.

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

Translation Issues in This Chapter

The generic noun “overseer”

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

The confession or hymn in 3:16

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

1 Timothy 3:1

ULT	UST
This word {is} trustworthy: "If someone aspires to overseership, he desires a good work."	*Everyone should trust this statement: "People who want to lead the rest of God's people are seeking to do something that is good."*

ULT **This word {is} trustworthy: "If someone aspires to overseership, he desires a good work**
UST Everyone should trust this statement: "People who want to lead the rest of God's people are seeking to do something that is good
(πιστὸς ὁ λόγος: εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ)

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

Support Reference: Information Structure

ULT **This word {is} trustworthy**
UST Everyone should trust this statement
(πιστὸς ὁ λόγος)

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

Support Reference: Metonymy

ULT **If someone aspires to overseership, he desires a good work**
UST People who want to lead the rest of God's people are seeking to do something that is good
(εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ)

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

Support Reference: Quote Markings

ULT **If someone**
UST People who
(εἴ τις)

Paul speaks as if this were a hypothetical situation, but he means that this does certainly happen. If your language does not state something as a condition if it does happen, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [When someone]

Support Reference: Connect — Factual Conditions

ULT **someone … he desires**
UST People who … are seeking
(τις & ἐπιθυμεῖ)

Here, the words translated as **someone** and **he desires** do not specify whether the person is male or female. Since Christians debate whether **overseership** is something that both men and women can have, if possible you should use words and phrases here that do not indicate the person's gender. Alternate translation: [a person … that person desires]

Support Reference: When Masculine Words Include Women

ULT **overseership**
UST lead the rest of God's people
(ἐπισκοπῆς)

If your language does not use an abstract noun for the idea of **overseership**, you could express the same idea in another way. Alternate translation: [be an overseer] or [to oversee the church]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} trustworthy	Everyone should trust
overseership	lead the rest of God's people
good	something that is good

1 Timothy 3:2

ULT	UST
Therefore, it is necessary for the overseer to be irreproachable, a husband of one wife, temperate, self-controlled, proper, hospitable, able to teach,	*Because {doing that is good}, those who lead the rest of God's people must be those whom no one can rightly accuse of doing anything wrong. They must be sexually faithful to their wives. They must not do everything that they desire. They must control themselves. They must act in appropriate ways. They must welcome guests into their homes. They must be good at teaching others.*

ULT **Therefore**
UST Because {doing that is good}
(οὖν)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **for the overseer**
UST those who lead the rest of God's people
(τὸν ἐπίσκοπον)

The word **overseer** represents overseers in general, not one particular overseer. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [for each overseer]

Support Reference: Generic Noun Phrases

> ULT **a husband of one wife**
> UST They must be sexually faithful to their wives
> (μιᾶς γυναικὸς ἄνδρα)

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

Support Reference: Possession

> ULT **temperate, self-controlled**
> UST They must not do everything that they desire. They must control themselves
> (νηφάλιον, σώφρονα)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for … overseer	those who lead the rest of God's people
irreproachable	those whom no one can rightly accuse of doing anything wrong
self-controlled	They must control themselves

1 Timothy 3:3

ULT	UST
not addicted to wine, not a brawler,but gentle, peaceable, not money-loving,	*They must not be alcoholics. They must not like to fight and argue. Rather, they must treat others kindly. They must avoid fighting. They must not desire to have more money.*

ULT not addicted to wine
UST They must not be alcoholics
(μὴ πάροινον)

Alternate translation: [not one who drinks much wine]

ULT not a brawler
UST They must not like to fight and argue
(μὴ πλήκτην)

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

ULT not a brawler
UST They must not like to fight and argue
(μὴ πλήκτην)

Many ancient manuscripts read **not a brawler**. The ULT follows that reading. Other ancient manuscripts read “not a brawler, not greedy.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

Support Reference: Textual Variants

ULT not money-loving
UST They must not desire to have more money
(ἀφιλάργυρον)

Alternate translation: [not greedy for money]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
peaceable	They must avoid fighting

1 Timothy 3:4

ULT	UST
leading his own household well, having children in submission with all dignity,	*They must direct their own families rightly. Their children must honor and obey them and always act in ways that others respect.*

ULT leading
UST They must direct
(προϊστάμενον)

Alternate translation: [managing] or [taking care of]

ULT in submission with all dignity
UST must honor and obey them and always act in ways that others respect
(ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος)

Here, the phrase **with all dignity** could describe: (1) another characteristic of the **children**. Alternate translation: [in submission, children with all dignity]; (2) another way the **children** treat their parent, the overseer. Alternate translation: [in submission who treat him with dignity]; (3) how the overseer should treat his **children**. Alternate translation: [in submission as he treats them with all dignity]

Support Reference: Assumed Knowledge and Implicit Information

ULT in submission with all dignity
UST must honor and obey them and always act in ways that others respect
(ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
household	families
leading	They must direct
submission	must honor and obey them

1 Timothy 3:5

ULT	UST
(but if someone does not know {how} to lead his own household, how will he take care of the church of God?),	*After all, people who cannot direct their own families will not be able to care properly for any group of believers belonging to God.*

ULT **but**
UST After all
(δέ)

Here, the word **but** introduces an explanation about why Paul included the requirement that overseers lead their own families well. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **but** untranslated. Alternate translation: [I include that because,] or [indeed,]

Support Reference: Connecting Words and Phrases

ULT **if someone does not know {how} to lead his own household, how**
UST people who cannot direct their own families … not
(εἰ & τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς)

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

Support Reference: Hypothetical Situations

ULT **to lead**
UST direct
(προστῆναι)

Alternate translation: [to manage] or [to take care of]

ULT **how will he take care of the church of God**
UST will not be able to care properly for any group of believers belonging to God
(πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται)

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

Support Reference: Rhetorical Question

ULT **the church of God**
UST any group of believers belonging to God
(ἐκκλησίας Θεοῦ)

Here Paul refers to the specific **church** whom the person would be taking care of. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the church of God in his charge] or [the church of God to which he is assigned]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the church of God**
UST any group of believers belonging to God
(ἐκκλησίας Θεοῦ)

Here, Paul is using the possessive form to describe a **church** that worships and belongs to **God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the church that worships God]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
household	families
to lead	direct
does … know {how}	cannot
the church	any group of believers
of God	belonging to God

1 Timothy 3:6

ULT	UST
not a new convert, so that he may not fall, being puffed up, into the judgment of the devil.	*They must not have only recently trusted in {Jesus}. Otherwise, they might become prideful. Then, God would punish them as he punished Satan.*

ULT **not a new convert**
UST They must not have only recently trusted in {Jesus}
(μὴ νεόφυτον)

Alternate translation: [not having believed recently] or [mature in the faith]

ULT **so that he may not fall … into the judgment of the devil**
UST Otherwise … Then, God would punish them as he punished Satan
(ἵνα μὴ & εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου)

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

Support Reference: Metaphor

ULT **being puffed up**
UST they might become prideful
(τυφωθεὶς)

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

Support Reference: Metaphor

ULT **being puffed up**
UST they might become prideful
(τυφωθεὶς)

Here Paul implies that **a new convert** might be **puffed up**, or prideful, because of being made an overseer so quickly. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [being puffed up by becoming a leader so quickly]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the judgment of the devil**
UST Then, God would punish them as he punished Satan
(κρίμα & τοῦ διαβόλου)

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

Support Reference: Possession

ULT **the judgment of the devil**
UST Then, God would punish them as he punished Satan
(κρίμα & τοῦ διαβόλου)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being puffed up	they might become prideful
the judgment	Then, God would punish them
of the devil	as he punished Satan

1 Timothy 3:7

ULT	UST
But it is also necessary to have a good testimony from the ones outside, so that he may not fall into reproach and a trap of the devil.	*Further, those who lead the rest of God's people must be those about whom nonbelievers say good things. That way, people do not insult them and Satan will not be able to control them.*

ULT **But**
UST Further
(δὲ)

Here, the word **But** introduces the next requirement for being an overseer. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

ULT **to have a good testimony from**
UST be those about whom nonbelievers say good things
(μαρτυρίαν καλὴν ἔχειν ἀπὸ)

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: [for it to be testified about him that he is good by]

Support Reference: Abstract Nouns

ULT **a good testimony from**
UST about whom nonbelievers say good things
(μαρτυρίαν καλὴν & ἀπὸ)

Alternate translation: [a good reputation with]

> ULT **the ones outside**
> UST nonbelievers
> (τῶν ἔξωθεν)

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

Support Reference: Idiom

> ULT **he may not fall into reproach and**
> UST people do not insult them and
> (μὴ εἰς ὀνειδισμὸν ἐμπέσῃ, καὶ)

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

Support Reference: Metaphor

> ULT **he may not fall into reproach and**
> UST people do not insult them and
> (μὴ εἰς ὀνειδισμὸν ἐμπέσῃ, καὶ)

If your language does not use an abstract noun for the idea of **reproach**, you could express the same idea in another way. Alternate translation: [he may not be reproached and fall into]

Support Reference: Abstract Nouns

> ULT **a trap of the devil**
> UST Satan will not be able to control them
> (παγίδα τοῦ διαβόλου)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … testimony	about whom … say
good	good things
reproach	people do … insult them
a trap	will not be able to control them
of the devil	Satan

1 Timothy 3:8

ULT	UST
Likewise deacons {must be} dignified, not double-talkers, not indulging in much wine, not greedy,	*Similarly, those who serve the rest of God's people must be those whom others respect. They must consistently speak what is true. They must not drink too much alcohol. They must not want more than they need.*

ULT Likewise deacons
UST Similarly, those who serve the rest of God's people
(διακόνους ὡσαύτως)

Alternate translation: [Deacons, just like overseers,]

ULT not double-talkers
UST They must consistently speak what is true
(μὴ διλόγους)

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

Support Reference: Metaphor

ULT not greedy
UST They must not want more than they need
(μὴ αἰσχροκερδεῖς)

Here, the word translated as **greedy** could refer to: (1) strong desire for more money and goods than one needs. Alternate translation: [not always longing for more money]; (2) gaining money and goods by shameful means. Alternate translation: [not pursuing dishonest gain] or [not being shamed by greed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
deacons	those who serve the rest of God's people
in … wine	alcohol

1 Timothy 3:9

ULT	UST
having the mystery of the faith with a pure conscience.	*They should know that they are doing what is right as they remain faithful to what God has revealed, which is the good news that we trust.*

ULT **having the mystery of the faith with a pure conscience**
UST They should know that they are doing what is right as they remain faithful to what God has revealed, which is the good news that we trust
(ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει)

Here, the phrase **with a pure conscience** could describe: (1) these people's lives in general. Alternate translation: [having the mystery of the faith and having a pure conscience]; (2) the manner in which these people have **the mystery**. Alternate translation: [having a pure conscience about how they have the mystery of the faith]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having**
UST they remain faithful to
(ἔχοντας)

Here, the word **having** implies that these people are faithful to and continue to believe what they are **having**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [continuing to believe] or [holding firmly to]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the mystery of the faith**
UST what God has revealed, which is the good news that we trust
(τὸ μυστήριον τῆς πίστεως)

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

Support Reference: Possession

> ULT **the mystery of the faith**
> UST what God has revealed, which is the good news that we trust
> (τὸ μυστήριον τῆς πίστεως)

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

Support Reference: Abstract Nouns

> ULT **with a pure conscience**
> UST They should know that they are doing what is right as
> (ἐν καθαρᾷ συνειδήσει)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mystery	what God has revealed
of the faith	which is the good news that we trust
a … conscience	They should know that they are doing what is right

1 Timothy 3:10

ULT	UST
But let them also be tested first; then let them serve, being blameless.	*Further, the group of believers must also evaluate how they behave. After that, as long as they consistently do what is right, they can serve the rest of God's people.*

ULT **But**
UST Further
(δὲ)

Here, the word **But** introduces the next requirement for being a deacon. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

ULT **let them also be tested first; then let them serve**
UST the group of believers must also evaluate how they behave. After that … they can serve the rest of God's people
(καὶ οὗτοι & δοκιμαζέσθωσαν πρῶτον; εἶτα διακονείτωσαν)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [they also should be tested first; then they can serve]

Support Reference: Third-Person Imperatives

ULT **let them also be tested**
UST the group of believers must also evaluate how they behave
(καὶ οὗτοι & δοκιμαζέσθωσαν)

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

Support Reference: Active or Passive

ULT **let them serve, being blameless**
UST as long as they consistently do what is right, they can serve the rest of God's people
(διακονείτωσαν, ἀνέγκλητοι ὄντες)

Here, the phrase **being blameless** could give: (1) the condition that must be fulfilled for them to **serve**. Alternate translation: [let them serve if they are blameless]; (2) a description of the people who can **serve**. Alternate translation: [let the ones being blameless serve]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
let … be tested	the group of believers must … evaluate
let them serve	they can serve the rest of God's people
blameless	as long as they consistently do what is right

1 Timothy 3:11

ULT	UST
Likewise women {must be} dignified, not slanderers, temperate, trustworthy in everything.	*Similarly, the women {who serve the rest of God's people} must be those whom others respect. They must not say mean or false things about other people. They must not do everything that they desire. They must always act faithfully.*

ULT women
UST the women {who serve the rest of God's people}
(γυναῖκας)

Here, the word translated **women** could refer to: (1) female deacons. Alternate translation: [women who are deacons]; (2) the wives of deacons. Alternate translation: [their wives]

Support Reference: Assumed Knowledge and Implicit Information

ULT {must be} dignified
UST must be those whom others respect
(σεμνάς)

Alternate translation: [must be worthy of respect]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
slanderers	They must … say mean or false things about other people
trustworthy	They must … act faithfully

1 Timothy 3:12

ULT	UST
Let deacons be husbands of one wife, leading children and their own households well.	*The {men} who serve the rest of God's people must be sexually faithful to their wives. They must direct their own families, especially their children, rightly.*

ULT Let deacons be
UST The {men} who serve the rest of God's people must be
(διάκονοι ἔστωσαν)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [Deacons should be]

Support Reference: Third-Person Imperatives

ULT deacons
UST The {men} who serve the rest of God's people
(διάκονοι)

After speaking about "women" in the previous verse, Paul could be using the word **deacons** to refer to: (1) male deacons. Alternate translation: [male deacons]; (2) all deacons. Alternate translation: [all deacons]

Support Reference: Assumed Knowledge and Implicit Information

ULT husbands of one wife
UST sexually faithful to their wives
(μιᾶς γυναικὸς ἄνδρες)

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

Support Reference: Possession

ULT leading
UST They must direct
(προϊστάμενοι)

Alternate translation: [managing] or [taking care of]

ULT children and their own households
UST their own families, especially their children
(τέκνων & καὶ τῶν ἰδίων οἴκων)

The phrase **children and their own households** is not making a distinction between **children** and **households** by indicating that the **children** are not part of the **household**. Rather, the phrase emphasizes that the **children** are a particularly important part of the **households**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [children and the rest of their own households] or [their own households, and particularly their children,]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
deacons	The {men} who serve the rest of God's people
leading	They must direct
households	families

1 Timothy 3:13

ULT	UST
For the ones having served well acquire for themselves good standing and much confidence in the faith {that is} in Christ Jesus.	*{They should act in all those ways} because those who serve the rest of God's people rightly will be people whom other believers honor. Also, they will very boldly trust in Jesus the Messiah.*

ULT **For**
UST {They should act in all those ways} because
(γὰρ)

Here, the word **For** introduces a reason why deacons should be the kind of people that Paul has described in 3:8–12. If it would be helpful in your language, you could use a word or phrase that introduces a reason to keep a set of requirements, or you could leave **For** untranslated. Alternate translation: [They should strive to be that kind of people, since] or [Here is why they should do those things:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the ones having served**
UST those who serve the rest of God's people
(οἱ & διακονήσαντες)

Here, the phrase **the ones having served** could refer: (1) just to the deacons, whom Paul has discussed in 3:8–12. Alternate translation: [the deacons who have served]; (2) both to the deacons and to the overseers, whom he has discussed in 3:1–12. Alternate translation: [the overseers and the deacons who have served]

Support Reference: Assumed Knowledge and Implicit Information

ULT **good standing**
UST people whom other believers honor
(βαθμὸν & καλὸν)

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

Support Reference: Metaphor

ULT **much confidence in the faith**
UST they will very boldly trust
(πολλὴν παρρησίαν ἐν πίστει)

Here, the phrase **much confidence in the faith** could mean that these people: (1) will have **much confidence** in their **faith**. Alternate translation: [much confidence about their faith]; (2) will speak with **much confidence** about **the faith**. Alternate translation: [much confidence in speaking about the faith]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the faith {that is} in Christ Jesus**
UST they will … trust in Jesus the Messiah
(πίστει τῇ ἐν Χριστῷ Ἰησοῦ)

Here, the phrase **the faith {that is} in Christ Jesus** could refer to: (1) the act of having **faith** in **Christ Jesus**. Alternate translation: [the faith that they have in Christ Jesus]; (2) what people believe about **Christ Jesus** when they have **faith** in him. Alternate translation: [what Christians believe about Christ Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **much confidence in the faith {that is} in Christ Jesus**
UST they will very boldly trust in Jesus the Messiah
(πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
well	rightly
having served	who serve the rest of God's people
good	people whom other believers honor
the faith	they will … trust
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	in Jesus the Messiah

1 Timothy 3:14

ULT	UST
I am writing these things to you—hoping to come to you in quickness,	*I plan to visit you soon. However, I am sending this letter to you now.*

ULT **I am writing**
UST However, I am sending … now
(γράφω)

Here Paul refers to the writing of this letter from his perspective, which is in the present. However, when Timothy receives the letter, the writing of this letter would be in the past. If it would be helpful in your language, you could use whatever form people would use in your language to refer to the writing of a letter. Alternate translation: [I have written]

Support Reference: Irregular Use of Tenses

ULT **these things**
UST this letter
(ταῦτά)

Here, the phrase **these things** could refer to: (1) everything that Paul has included in the letter. Alternate translation: [everything in this letter]; (2) what Paul has written in the letter so far. Alternate translation: [what I have included so far] or [those things]

Support Reference: Assumed Knowledge and Implicit Information

ULT **hoping**
UST I plan
(ἐλπίζων)

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

Support Reference: Connect — Contrast Relationship

> ULT **to come**
> UST to visit
> (ἐλθεῖν)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [to go]

Support Reference: Go and Come

> ULT **in quickness**
> UST soon
> (ἐν τάχει)

If your language does not use an abstract noun for the idea of **quickness**, you could express the same idea in another way. Alternate translation: [quickly] or [before long]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hoping	I plan

1 Timothy 3:15

ULT	UST
but if I delay—so that you may know how it is necessary to behave in the household of God, which is the church of the living God, a pillar and support of the truth.	*That way, even if I cannot visit you soon, you will understand how people who are like God's own family should act. I am speaking about the group of all believers who belong to the only real God. {These believers} preserve and testify to what is true.*

ULT **but if I delay**
UST even if I cannot visit you soon
(ἐὰν δὲ βραδύνω)

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

Support Reference: Connect — Contrast Relationship

ULT **I delay**
UST I cannot visit you soon
(βραδύνω)

Here Paul may be implying that: (1) he himself might choose to **delay**. Alternate translation: [I choose to wait] or [I need to stay away longer]; (2) something might cause or force Paul to **delay**. Alternate translation: [I am delayed] or [anything delays me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it is necessary to behave**
UST should act
(δεῖ & ἀναστρέφεσθαι)

Here Paul could be implying that he is instructing Timothy in how: (1) believers should **behave**. Alternate translation: [it is necessary for believers]; (2) Timothy should **behave**. Alternate translation: [it is necessary for you to behave]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the household of God**
> UST people who are like God's own family
> (ἐν οἴκῳ Θεοῦ)

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

Support Reference: Metaphor

> ULT **which is the church of the living God**
> UST I am speaking about the group of all believers who belong to the only real God
> (ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος)

This phrase introduces further information about **the household of God**. It does not distinguish between a **household of God** that is **the church** and one that is not **the church**. If it would be helpful in your language, you could use a form that introduces further information, not a distinction. Alternate translation: [by which I mean the church of the living God]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **the church of the living God**
> UST the group of all believers who belong to the only real God
> (ἐκκλησία Θεοῦ ζῶντος)

Here, Paul is using the possessive form to describe **the church** that worships and belongs to **the living God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the church that worships the living God]

Support Reference: Possession

> ULT **of the living God**
> UST who belong to the only real God
> (Θεοῦ ζῶντος)

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

Support Reference: Idiom

ULT **a pillar and support of the truth**
UST {These believers} preserve and testify to what is true
(στῦλος καὶ ἑδραίωμα τῆς ἀληθείας)

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

Support Reference: Metaphor

ULT **a pillar and support**
UST {These believers} preserve and testify to
(στῦλος καὶ ἑδραίωμα)

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

Support Reference: Doublet

ULT **of the truth**
UST what is true
(τῆς ἀληθείας)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [of the true teaching]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you may know	you will understand
the household	people who are like … family
of God	God's own
the church	the group of all believers
of the … God	who belong to … God
a pillar	{These believers} preserve

1 Timothy 3:16

ULT	UST
And admittedly great is the mystery of godliness: "Who was revealed in flesh,was justified in the Spirit, was seen by angels, was proclaimed among the nations, was believed in the world, was taken up in glory."	*Everyone must agree that what God has revealed that enables us to honor him is marvelous: "People saw the Messiah as a human. The Holy Spirit declared that he was who he claimed to be. Angels saw him. Believers proclaimed who he was to non-Jewish people. People in many places trusted in him. God brought him up {into heaven} in a glorious way."*

> ULT **the mystery of godliness**
> UST that what God has revealed that enables us to honor him
> (τὸ τῆς εὐσεβείας μυστήριον)

Here, Paul is using the possessive form to describe a **mystery** that could: (1) lead to or cause **godliness**. Alternate translation: [the mystery that leads to godliness]; (2) contain **godliness**. Alternate translation: [the mystery that is godliness]

Support Reference: Possession

> ULT **the mystery of godliness**
> UST that what God has revealed that enables us to honor him
> (τὸ τῆς εὐσεβείας μυστήριον)

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

Support Reference: Abstract Nouns

> ULT **Who was revealed in flesh,was justified in the Spirit, was seen by angels, was proclaimed among the nations, was believed in the world, was taken up in glory**
> UST People saw the Messiah as a human. The Holy Spirit declared that he was who he claimed to be. Angels saw him. Believers proclaimed who he was to non-Jewish people. People in many places trusted in him. God brought him up {into heaven} in a glorious way
> (ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ)

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

Support Reference: Quote Markings

> ULT **Who was revealed in flesh,was justified in the Spirit, was seen by angels, was proclaimed among the nations, was believed in the world, was taken up in glory**
> UST People saw the Messiah as a human. The Holy Spirit declared that he was who he claimed to be. Angels saw him. Believers proclaimed who he was to non-Jewish people. People in many places trusted in him. God brought him up {into heaven} in a glorious way
> (ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ)

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

Support Reference: Active or Passive

> ULT **Who**
> UST the Messiah
> (ὃς)

The pronoun **Who** refers to Jesus Christ. If this is not clear for your readers, you could use the person's name here. Alternate translation: [Jesus] or [The Christ]

Support Reference: Pronouns — When to Use Them

> ULT **Who**
> UST the Messiah
> (ὃς)

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

Support Reference: Textual Variants

> ULT **in flesh**
> UST as a human
> (ἐν σαρκί)

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

Support Reference: Metonymy

> ULT **was justified in the Spirit**
> UST The Holy Spirit declared that he was who he claimed to be
> (ἐδικαιώθη ἐν Πνεύματι)

Here, the phrase **was justified** could indicate that Jesus was: (1) proved by the Holy Spirit to be who he said he was. Alternate translation: [was proven right by the Spirit]; (2) declared innocent by the Holy Spirit. Alternate translation: [was proven guiltless by the Spirit] or [was vindicated by the Spirit]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **among the nations**
> UST to non-Jewish people
> (ἐν ἔθνεσιν)

Here, the word **nations** could refer to: (1) non-Jewish people. Alternate translation: [among the Gentiles]; (2) all groups of people. Alternate translation: [among all people groups]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the world**
> UST People in many places
> (ἐν κόσμῳ)

Here, the phrase **in the world** indicates that people in many places throughout **the world** believed in Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [by people throughout the world]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **was taken up**
> UST God brought him up {into heaven}
> (ἀνελήμφθη)

Here Paul implies that Jesus **was taken up** into heaven. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [was taken up to heaven]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in glory**
> UST in a glorious way
> (ἐν δόξῃ)

Here, the phrase **in glory** could describe: (1) how Jesus **was taken up**. Alternate translation: [with much glory]; (2) Jesus, as he **was taken up**. Alternate translation: [as a glorious being] or [as a person with glory]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in glory**
> UST in a glorious way
> (ἐν δόξῃ)

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: [gloriously]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of godliness	that enables us to honor him
mystery	that what God has revealed
was justified	declared that he was who he claimed to be

ULT	UST
the Spirit	The Holy Spirit
by angels	Angels
was proclaimed	Believers proclaimed who he was
the nations	to non-Jewish people
was believed	trusted in him
the world	People in many places
glory	in a glorious way

1 Timothy 4

1 Timothy 4 Chapter Introduction

Structure and Formatting

1. Paul gives instructions about how Timothy should behave and what he should teach (4:1–16)
    - Condemnation of the false teachers (4:1–5)
    - Timothy should train himself for godliness (4:6–10)
    - How Timothy should act as a leader (4:11–16)

Religious and Cultural Concepts in This Chapter

False teachers

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

Timothy's "gift"

In 4:14, Paul speaks about the "gift" that Timothy received. When he received it, someone prophesied about it, and the elders laid their hands on Timothy to commission him. It is clear in the context that God gave this "gift," which is a special skill or ability that Timothy had. Most likely, this skill or ability enabled Timothy to teach and lead

believers well. Since Paul does not state or even imply what the "gift" was, you should use a general word or phrase that refers to a special skill or ability.

Translation Issues in This Chapter

Training

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

Translation Issues in This Chapter

Which verse contains the trustworthy word?

In 4:9, Paul indicates that the "word," or statement, is **trustworthy and worthy of all acceptance**. It is not clear whether Paul is referring back to something he wrote in 4:8 or whether he is referring ahead to something he will write in 4:10. Because of that, the ULT makes 4:9 its own sentence to preserve the ambiguity. If it is possible, you could express the idea in such a way that the "word" could be either before or after verse 9. If you choose to make the reference explicit, the UST illustrates how you might express the idea if the "word" is in verse 10. Here is how you might express the idea if the "word" is in verse 8:

- "[8] for 'bodily training is useful for little, but godliness is useful for all, having promise of life, now and coming.' [9] That word is trustworthy and worthy of all acceptance. [10] For unto this we toil and struggle, because we have hoped in the living God, who is the Savior of all men, especially of believers."

1 Timothy 4:1

ULT	UST
Now the Spirit says specifically that in later times some will fall away from the faith, paying attention to deceiving spirits and teachings of demons,	*The Holy Spirit has declared clearly that some people will stop believing in {Jesus} when this time period is about to end. Instead, they will focus on evil spirits who convince people to believe what is wrong. They will focus on what demons teach.*

ULT **Now**
(δὲ)

Here, the word **Now** introduces the next topic that Paul wishes to write about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

ULT **the Spirit says specifically**
UST The Holy Spirit has declared clearly
(τὸ & Πνεῦμα ῥητῶς λέγει)

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

Support Reference: When to Keep Information Implicit

ULT **in later times**
UST when this time period is about to end
(ἐν ὑστέροις καιροῖς)

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

Support Reference: Idiom

> ULT **will fall away from the faith**
> UST will stop believing in {Jesus}
> (ἀποστήσονταί & τῆς πίστεως)

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

Support Reference: Metaphor

> ULT **the faith**
> UST believing in {Jesus}
> (τῆς πίστεως)

Here, the word **faith** could refer to: (1) the act of having **faith** in Jesus. Alternate translation: [the faith that they have]; (2) what people believe about Jesus when they have **faith** in him. Alternate translation: [what Christians believe]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the faith**
> UST believing in {Jesus}
> (τῆς πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: [believing in Jesus]

Support Reference: Abstract Nouns

> ULT **paying attention to**
> UST Instead, they will focus on
> (προσέχοντες)

Here, the phrase **paying attention to** could introduce: (1) a further description of what these people do. Alternate translation: [and they will pay attention to]; (2) the reason why these people fall away. Alternate translation: [which they will do because they pay attention to]; (3) the means by which these people fall away. Alternate translation: [which they will do by paying attention to]

Support Reference: Assumed Knowledge and Implicit Information

ULT **deceiving spirits**
UST evil spirits who convince people to believe what is wrong
(πνεύμασι πλάνοις)

Here, the phrase **deceiving spirits** refers to evil spiritual beings who deceive people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [deceptive devils] or [evil spirits who deceive]

Support Reference: Assumed Knowledge and Implicit Information

ULT **teachings of demons**
UST They will focus on what demons teach
(διδασκαλίαις δαιμονίων)

Here Paul is using the possessive form to describe **teachings** that come from **demons**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [teachings from demons]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	Holy Spirit
times	when this time period is about to end
faith	believing in {Jesus}
spirits	evil spirits
deceiving	who convince people to believe what is wrong
teachings	They will focus on what … teach
of demons	demons

1 Timothy 4:2

ULT	UST
in the hypocrisy of liars, having been seared {in} their own conscience,	*{They focus on those things} because they listen to people who pretend to teach what is true but who actually teach what is false. These teachers refuse to accept that what they are doing is wrong.*

> ULT **in the hypocrisy of liars**
> UST {They focus on those things} because they listen to people who pretend to teach what is true but who actually teach what is false
> (ἐν ὑποκρίσει ψευδολόγων)

Here, the word **in** could introduce: (1) the means or cause by which some people will pay attention to deceiving spirits and teachings of demons. Alternate translation: [which they will pay attention to through the hypocrisy of liars] or [because of the hypocrisy of liars]; (2) the means by which they learn the teachings of demons. Alternate translation: [which are taught through the hypocrisy of liars]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the hypocrisy of liars**
> UST {They focus on those things} because they listen to people who pretend to teach what is true but who actually teach what is false
> (ἐν ὑποκρίσει ψευδολόγων)

If your language does not use an abstract noun for the idea of **hypocrisy**, you could express the same idea in another way. Alternate translation: [through liars who act hypocritically]

Support Reference: Abstract Nouns

ULT **having been seared {in} their own conscience**
UST These teachers refuse to accept that what they are doing is wrong
(κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν)

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

Support Reference: Metaphor

ULT **having been seared {in} their own conscience**
UST These teachers refuse to accept that what they are doing is wrong
(κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν)

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

Support Reference: Active or Passive

ULT **{in} their own conscience**
UST that what they are doing is wrong
(τὴν ἰδίαν συνείδησιν)

If it would not be natural in your language to speak as if a group of people had only one **conscience**, you could use the plural form of that word in your translation. Alternate translation: [in their own consciences]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the hypocrisy	people who pretend to teach what is true
in … conscience	that what they are doing is wrong

1 Timothy 4:3

ULT	UST
forbidding to marry, to abstain from foods that God created for receiving with thanksgiving by {the ones} faithful and knowing the truth.	*They command people not to marry others. {They command people} not to eat certain kinds of food. However, God made those foods so that people would thank him for them and eat them. {He made those foods} for people who trust in {Jesus} and who understand what is true.*

ULT **to abstain**
UST {They command people} not to eat
(ἀπέχεσθαι)

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

Support Reference: Ellipsis

ULT **to abstain from foods**
UST {They command people} not to eat certain kinds of food
(ἀπέχεσθαι βρωμάτων)

Here Paul implies that the false teachers were telling people **to abstain** from certain kinds of **foods**. They were not telling people to abstain from eating in general. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to abstain from specific foods] or [to abstain from certain types of food]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **from foods that God created**
> UST certain kinds of food. However, God made those foods
> (βρωμάτων ἃ ὁ Θεὸς ἔκτισεν)

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

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **with thanksgiving**
> UST people would thank him for them
> (μετὰ εὐχαριστίας)

If your language does not use an abstract noun for the idea of **thanksgiving**, you could express the same idea in another way. Alternate translation: [thankfully]

Support Reference: Abstract Nouns

> ULT **the truth**
> UST what is true
> (τὴν ἀλήθειαν)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [the true teaching]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	However, God
created	made
faithful	who trust in {Jesus}
knowing	who understand

1 Timothy 4:4

ULT	UST
For every creation of God {is} good, and nothing being received with thanksgiving {is} to be rejected,	*{I say that} because everything that God made is good. People can eat any {kind of food} as long as they thank God for it.*

ULT **For**
UST {I say that} because
(ὅτι)

Here, the word **For** introduces support for what Paul stated in the previous verse about what God made foods for. If it would be helpful in your language, you could use a word or phrase that introduces support for a claim, or you could leave **For** untranslated. Alternate translation: [I write that about foods because] or [In fact,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **every creation of God**
UST everything that God made
(πᾶν κτίσμα Θεοῦ)

If your language does not use an abstract noun for the idea of **creation**, you could express the same idea in another way. Alternate translation: [everything that has been created by God]

Support Reference: Abstract Nouns

ULT **creation of God**
UST that God made
(κτίσμα Θεοῦ)

Here, Paul is using the possessive form to describe every **creation** that is made by **God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [creation made by God]

Support Reference: Possession

ULT **nothing being received with thanksgiving {is} to be rejected**
UST People can eat any {kind of food} as long as they thank God for it
(οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον)

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

Support Reference: Active or Passive

ULT **with thanksgiving**
UST as long as they thank God for it
(μετὰ εὐχαριστίας)

If your language does not use an abstract noun for the idea of **thanksgiving**, you could express the same idea in another way. Alternate translation: [thankfully]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
creation	that … made
of God	God
{is} good	is good
{is} to be rejected	People can eat
being received	as long as they thank God for it

1 Timothy 4:5

ULT	UST
for it is sanctified by the word of God and prayer.	*{That is} because what God has said and what people pray makes the food holy.*

ULT **for**
UST {That is} because
(γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **it is sanctified by the word of God and prayer**
UST what God has said and what people pray makes the food holy
(ἁγιάζεται & διὰ λόγου Θεοῦ καὶ ἐντεύξεως)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the word of God and prayer sanctify it] or [God uses his word and prayer to sanctify it]

Support Reference: Active or Passive

ULT **the word of God**
UST what God has said
(λόγου Θεοῦ)

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

Support Reference: Metonymy

ULT the word of God
UST what God has said
(λόγου Θεοῦ)

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

Support Reference: When to Keep Information Implicit

ULT prayer
UST what people pray
(ἐντεύξεως)

Here Paul implies that this **prayer** contains the thanksgiving he referred to in 4:4. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [prayers of thanksgiving] or [thankful prayer]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it is sanctified	the food holy
the word of God	what God has said
prayer	what people pray

1 Timothy 4:6

ULT	UST
Placing these things before the brothers, you will be a good servant of Christ Jesus, being nourished by the words of the faith and of the good teaching that you have followed.	*When you instruct your fellow believers about those things, you will be serving Jesus the Messiah well. You will become spiritually stronger because of the good news that you have believed, which includes the correct teachings that you have accepted.*

ULT **Placing these things before the brothers**
UST When you instruct your fellow believers about those things
(ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς)

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

Support Reference: Metaphor

ULT **these things**
UST about those things
(ταῦτα)

Here, the phrase **these things** could refer to the instructions that Paul has given in 4:1–5, 3:14–4:5, or to the whole letter so far. Since Paul used a general phrase, if possible you should use a general phrase that could refer to any of these sections. Alternate translation: [what I have said to you] or [these instructions]

Support Reference: When to Keep Information Implicit

ULT **the brothers**
UST your fellow believers
(τοῖς ἀδελφοῖς)

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers]

Support Reference: Metaphor

ULT **the brothers**
UST your fellow believers
(τοῖς ἀδελφοῖς)

Although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say “brothers and sisters” to indicate this.

Support Reference: When Masculine Words Include Women

ULT **a good servant of Christ Jesus**
UST serving Jesus the Messiah well
(καλὸς & διάκονος Χριστοῦ Ἰησοῦ)

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

Support Reference: Possession

ULT **being nourished by the words of the faith and of the good teaching that you have followed**
UST You will become spiritually stronger because of the good news that you have believed, which includes the correct teachings that you have accepted
(ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ᾗ παρηκολούθηκας)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the words of the faith and of the good teaching that you have followed nourishing you]

Support Reference: Active or Passive

ULT **being nourished**
UST You will become spiritually stronger
(ἐντρεφόμενος)

Here, the phrase **being nourished** could introduce: (1) a description of **a good servant**. Alternate translation: [one who is nourished]; (2) another condition for being **a good servant**. Alternate translation: [if you are nourished]; (3) the result of being **a good servant**. Alternate translation: [and so you will be nourished] or [with the result that you will be nourished]

Support Reference: Assumed Knowledge and Implicit Information

ULT **being nourished**
UST You will become spiritually stronger
(ἐντρεφόμενος)

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

Support Reference: Metaphor

ULT **by the words of the faith and of the good teaching**
UST because of the good news that you have believed, which includes the correct teachings
(τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας)

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

Support Reference: Possession

ULT **of the faith and**
UST that you have believed
(τῆς πίστεως, καὶ)

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

Support Reference: Abstract Nouns

> ULT **of the good teaching that you have followed**
> UST which includes the correct teachings that you have accepted
> (τῆς καλῆς διδασκαλίας ᾗ παρηκολούθηκας)

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

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	well
a … servant	serving
Christ	the Messiah
of … Jesus	Jesus
of the faith	that you have believed
good	correct

1 Timothy 4:7

ULT	UST
But reject the profane and old-womanish myths, but train yourself for godliness,	*You should refuse to listen to silly legends that have nothing to do with God. Instead, you should work hard to honor God.*

ULT But
(δὲ)

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

Support Reference: Connect — Contrast Relationship

ULT old-womanish
UST silly
(γραώδεις)

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

Support Reference: Idiom

ULT myths
UST legends
(μύθους)

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

Support Reference: Translate Unknowns

ULT **but**
UST Instead
(δὲ)

Here, the word **but** introduces what Paul wants Timothy to do instead of listening to the **myths**. If it would be helpful in your language, you could use a word or phrase that introduces that kind of contrast, or you could leave **but** untranslated. Alternate translation: [and instead] or [and in contrast]

Support Reference: Connect — Contrast Relationship

ULT **train yourself**
UST you should work hard
(γύμναζε & σεαυτὸν)

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

Support Reference: Metaphor

ULT **for godliness**
UST to honor God
(πρὸς εὐσέβειαν)

If your language does not use an abstract noun for the idea of **godliness**, you could express the same idea in another way. Alternate translation: [to be godly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
profane	that have nothing to do with God
reject	You should refuse to listen to
godliness	honor God

1 Timothy 4:8

ULT	UST
for bodily training is useful for little, but godliness is useful for all, having promise of life, now and coming.	*Here is what I mean: working hard to make your body stronger is helpful for a little while. However, working hard to honor God is helpful at all times. When you do that, you can confidently expect to live {with God} both now and also when God makes you alive again.*

> **Note:** (4:8-10)

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

Support Reference: Quote Markings

> ULT **for**
> UST Here is what I mean
> (γὰρ)

Here, the word **for** introduces a further explanation about why Timothy should train himself for godliness. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **for** untranslated. Alternate translation: [and here is why:] or [since]

Support Reference: Connecting Words and Phrases

> ULT **for little … for all**
> UST for a little while … at all times
> (πρὸς ὀλίγον & πρὸς πάντα)

The phrases **for little** and **for all** could refer to: (1) a **little** time and **all** time. Alternate translation: [for some times … for all times] or [sometimes … always]; (2) **little** usefulness and **all** usefulness. Alternate translation: [in some ways … in all ways] or [for a few things … for all things]

Support Reference: Nominal Adjectives

ULT **but godliness**
UST However, working hard to honor God
(ἡ δὲ εὐσέβεια)

If your language does not use an abstract noun for the idea of **godliness**, you could express the same idea in another way. Alternate translation: [but being godly]

Support Reference: Abstract Nouns

ULT **having promise**
UST When you do that, you can confidently expect
(ἐπαγγελίαν ἔχουσα)

Here, the phrase **having promise** introduces something about **godliness** that supports the claim that **godliness** is **useful for all**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [since with godliness comes a promise] or [because godliness leads to a promise]

Support Reference: Assumed Knowledge and Implicit Information

ULT **promise of life**
UST you can confidently expect to live {with God}
(ἐπαγγελίαν & ζωῆς)

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

Support Reference: Possession

ULT **of life, now and coming**
UST to live {with God} both now and also when God makes you alive again
(ζωῆς τῆς νῦν, καὶ τῆς μελλούσης)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
useful	helpful
godliness	working hard to honor God

ULT	UST
useful	helpful
promise	you can confidently expect

1 Timothy 4:9

ULT	UST
The word {is} trustworthy and worthy of all acceptance.	*Everyone should trust and rely on this statement,*

ULT The word {is} trustworthy and worthy of all acceptance
UST Everyone should trust and rely on this statement
(πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος)

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

ULT The word
UST this statement
(ὁ λόγος)

Here, the phrase **The word** could refer: (1) ahead to what Paul is about to write in 4:10. Alternate translation: [The following word]; (2) back to what Paul wrote in 4:8. Alternate translation: [That word]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} trustworthy	Everyone should trust

1 Timothy 4:10

ULT	UST
For unto this we toil and struggle,that we have hoped in the living God, who is the Savior of all men, especially of believers.	*since it is why we work so hard: "We confidently expect that the only real God {will do what he has promised}. He is the one who rescues all people, but particularly those who trust in {Jesus}."*

ULT **For**
UST since
(γὰρ)

Here, the word **For** introduces a reason why the statement is trustworthy and should be accepted (see 4:9). If it would be helpful in your language, you could use a word or phrase that introduces a reason for something, or you could leave **For** untranslated. Alternate translation: [That is because] or [It is trustworthy because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **unto this we toil and struggle,that**
UST it is why we work so hard
(εἰς τοῦτο & κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι)

Here, the pronoun **this** could refer: (1) to what Paul is about to say in the rest of this verse about hoping in God. Alternate translation: [the reason why we toil and struggle is this, that]; (2) to what Paul said in 4:8 about gaining godliness that leads to life. Alternate translation: [to gain that godliness and life we toil and struggle, because] or [that is why we toil and struggle, because]

Support Reference: Pronouns — When to Use Them

ULT **we toil and struggle**
UST we work so hard
(κοπιῶμεν καὶ ἀγωνιζόμεθα)

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

Support Reference: Doublet

> ULT **struggle**
> UST we work so hard
> (ἀγωνιζόμεθα)

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

Support Reference: Textual Variants

> ULT **the living God**
> UST that the only real God {will do what he has promised}
> (Θεῷ ζῶντι)

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

Support Reference: Idiom

> ULT **of all men**
> UST all people
> (πάντων ἀνθρώπων)

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of all humans] or [of all men and women]

Support Reference: When Masculine Words Include Women

> ULT **especially of believers**
> UST but particularly those who trust in {Jesus}
> (μάλιστα πιστῶν)

Here Paul could mean that God is **the Savior** of **believers**: (1) in a special way compared to how he saves **all men**. Alternate translation: [and in a special way, of believers]; (2) in reality, compared to how he is the only potential **Savior** for **all men**. Alternate translation: [who acts as Savior for believers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we toil	we work so hard
we have hoped	We confidently expect
the … God	that … God {will do what he has promised}
the Savior	the one who rescues
of believers	those who trust in {Jesus}

1 Timothy 4:11

ULT	UST
Command and teach these things.	*Instruct people about {what I have told you}. Require them to do those things.*

ULT **these things**
UST to do those things
(ταῦτα)

Here, the phrase **these things** could refer to the instructions that Paul has given in 4:6–10, 4:1–10, or the whole letter so far. Since Paul used a general phrase, if possible you should use a general phrase that could refer to any of these sections. Alternate translation: [what I have said to you] or [these instructions]

Support Reference: When to Keep Information Implicit

1 Timothy 4:12

ULT	UST
Let no one despise your youth, but be an example for the believers in word, in conduct, in love,in faith, in purity.	*Do not allow anyone to consider you to be unimportant because you are young. Instead, show other believers how to live. Show them that by how you speak, how you behave, how you love others, how you trust in {Jesus}, and how you avoid what is evil.*

ULT **Let no one despise your youth**
UST Do not allow anyone to consider you to be unimportant because you are young
(μηδείς σου τῆς νεότητος καταφρονείτω)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [People must not despise your youth] or [You must not tolerate anyone despising your youth]

Support Reference: Third-Person Imperatives

ULT **your youth**
UST because you are young
(σου τῆς νεότητος)

If your language does not use an abstract noun for the idea of **youth**, you could express the same idea in another way. Alternate translation: [how young you are]

Support Reference: Abstract Nouns

ULT **your youth**
UST because you are young
(σου τῆς νεότητος)

Here Paul implies that people might **despise** Timothy because of his **youth**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [you because of your youth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in word, in conduct, in love,in faith, in purity**
UST Show them that by how you speak, how you behave, how you love others, how you trust in {Jesus}, and how you avoid what is evil
(ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἁγνίᾳ)

If your language does not use abstract nouns for some or all of the ideas in this list, you could express the same ideas in another way. Alternate translation: [as you speak, act, love, believe, and act purely]

Support Reference: Abstract Nouns

ULT **in word**
UST Show them that by how you speak
(ἐν λόγῳ)

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

Support Reference: Metonymy

ULT **in love**
UST how you love others
(ἐν ἀγάπῃ)

Many ancient manuscripts read **in love**. The ULT follows that reading. Other ancient manuscripts read “in love, in spirit.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the believers	other believers
love	how you love others
faith	how you trust in {Jesus}
purity	and how you avoid what is evil

1 Timothy 4:13

ULT	UST
Until I come, attend to the reading, to the exhortation, to the teaching.	*While I am not with you, be sure to continue reading {the Scriptures to the believers when you meet together}, instructing {the believers}, and urging {them to do what is right}.*

ULT **I come**
UST While I am not with you
(ἔρχομαι)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [I go to you]

Support Reference: Go and Come

ULT **attend to the reading, to the exhortation, to the teaching**
UST be sure to continue reading {the Scriptures to the believers when you meet together}, instructing {the believers}, and urging {them to do what is right}
(πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ)

Here Paul implies that the **reading**, **exhortation**, and **teaching** take place in public meetings of the church where Timothy was. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [attend, in the gathering of believers, to the reading, to the exhortation, to the teaching] or [attend to the public reading of the Scriptures, to the exhortation of fellow believers, to the teaching of the truth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **attend to the reading, to the exhortation, to the teaching**
UST be sure to continue reading {the Scriptures to the believers when you meet together}, instructing {the believers}, and urging {them to do what is right}
(πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ)

If your language does not use abstract nouns for some or all of the ideas in this list, you could express the same ideas in another way. Alternate translation: [attend to reading, exhorting, teaching]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the exhortation	and urging {them to do what is right}

1 Timothy 4:14

ULT	UST
Do not neglect the gift in you, which was given to you through prophecy, with the laying on of the hands of the council of elders.	*Be sure to do what God has graciously enabled you to do. God enabled you to do that when someone spoke to you for God and the leaders of the group of believers touched you.*

ULT **Do not neglect**
UST Be sure to do
(μὴ ἀμέλει)

If it would be helpful in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **neglect**. Alternate translation: [Cherish] or [Attend to]

Support Reference: Double Negatives

ULT **the gift in you**
UST what God has graciously enabled you to do
(τοῦ ἐν σοὶ χαρίσματος)

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

Support Reference: Metaphor

ULT **the gift in you**
UST what God has graciously enabled you to do
(τοῦ ἐν σοὶ χαρίσματος)

Here Paul implies that this **gift** is a specific ability or skill that God had given Timothy for his ministry. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the skill that you have as a gift] or [the gift in you, your special ability]

Support Reference: Assumed Knowledge and Implicit Information

ULT **was given**
UST God enabled … to do
(ἐδόθη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God gave]

Support Reference: Active or Passive

ULT **through prophecy**
UST when someone spoke to you for God
(διὰ προφητείας)

If your language does not use an abstract noun for the idea of **prophecy**, you could express the same idea in another way. Alternate translation: [through someone prophesying] or [when a person prophesied about you]

Support Reference: Abstract Nouns

ULT **with the laying on of the hands of the council of elders**
UST and the leaders of the group of believers touched you
(μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου)

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

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophecy	when someone spoke to you for God
of the council of elders	the leaders of the group of believers

1 Timothy 4:15

ULT	UST
Practice these things, be in these things, so that your progress may be apparent to all.	*Consistently do what I have told you {to do}! Focus on those things. That way, everyone will notice that you are {serving Jesus} better.*

ULT **these things**
UST what I have told you {to do}
(ταῦτα)

Here, the phrase **these things** could refer to the instructions that Paul has given in 4:11–14, 4:6–14, or the whole letter so far. Since Paul used a general phrase, if possible you should use a general phrase that could refer to any of these sections. Alternate translation: [what I have said to you] or [these instructions]

Support Reference: When to Keep Information Implicit

ULT **be in these things**
UST Focus on those things
(ἐν τούτοις ἴσθι)

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

Support Reference: Metaphor

ULT **your progress**
UST that you are {serving Jesus} better
(σου ἡ προκοπὴ)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **your progress**
> UST that you are {serving Jesus} better
> (σου ἡ προκοπὴ)

If your language does not use an abstract noun for the idea of **progress**, you could express the same idea in another way. Alternate translation: [how you are progressing] or [how you are improving]

Support Reference: Abstract Nouns

> ULT **to all**
> UST everyone
> (πᾶσιν)

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

Support Reference: Nominal Adjectives

1 Timothy 4:16

ULT	UST
Pay attention to yourself and to the teaching. Continue in them, for, doing this, you will save both yourself and the ones hearing you.	*Make sure that you {behave properly} and that what you teach {is right}. As long as you do what I have told you {to do}, you will rescue yourself and anyone who listens to you. So, keep doing what I have told you {to do}.*

ULT **Pay attention to yourself and to the teaching**
UST Make sure that you {behave properly} and that what you teach {is right}
(ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **Continue in them, for, doing this, you will save both yourself and the ones hearing you**
UST As long as you do what I have told you {to do}, you will rescue yourself and anyone who listens to you. So, keep doing what I have told you {to do}
(ἐπίμενε αὐτοῖς, τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου)

If it would be more natural in your language, you could reverse the order of these clauses since the second and third clauses give the basis for the command in the first clause. Alternate translation: [Doing this, you will save both yourself and the ones hearing you. Therefore, continue in them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in them**
UST what I have told you {to do}
(αὐτοῖς)

Here, the pronoun **them** could refer to: (1) “these things” in 4:15. Alternate translation: [in the things I have written about]; (2) paying attention to himself and the teaching. Alternate translation: [in proper behavior and right teaching]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the teaching	that what you teach {is right}
you will save	you will rescue

1 Timothy 5

1 Timothy 5 Chapter Introduction

Structure and Formatting

1. Paul gives instructions about how to treat different types of believers (5:1–6:2)
    - How Timothy should treat various people in the church (5:1–2)
    - Qualifications for real widows whom the church will support (5:3–10)
    - Reasons for not supporting younger widows (5:11–16)
    - How to treat elders (5:17–21)
    - Miscellaneous instructions to Timothy (5:22–25)

Religious and Cultural Concepts in This Chapter

The list of widows

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

"Real" widows

In 5:3, 5:5, and 5:16, Paul refers to "real" widows. He is not distinguishing between widows whose husbands have died and "widows" whose husbands have not actually died. Rather, he is distinguishing between widows who have no family to support them ("real" widows) and widows who do have family to support them. Paul indicates that it

is these “real” widows, and even more specifically the ones who meet the qualifications in 5:9–10, who can be enrolled on the list of supported widows.

Qualifications for widows who are supported by the church

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

Younger widows

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

1. These young women’s husbands have died, which leaves them poor and unable to live comfortably. Even with the support of the church, they would have to live without very much. Paul anticipates that these young women will desire to live wealthier and more luxurious lives. To do so, they would need to marry again, and Paul is concerned that they would marry any rich man, even an unbeliever. In that case, they would be abandoning their faith in Jesus so that they can have what they want. Meanwhile, they do not do anything productive but instead spend their time interfering and gossiping. Because of that, Paul wants these young widows to go ahead and get married (to fellow believers).

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

of those things, Paul wants these widows to marry again instead of making a promise to remain widows.

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

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

Translation Issues in This Chapter

The "Scripture" in 5:18

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

The coherence of 5:22–25

In 5:22–25, Paul gives instructions and advice to Timothy. Christians debate whether these general instructions and pieces of advice are not closely connected or whether they are all related to which people should serve as elders and leaders in the church. For example, Paul could be talking about the sins and good works of people in general, or he

could be speaking specifically about sins and good works that disqualify or qualify people to serve as elders. Since Paul speaks in general terms in these verses, if possible your translation should allow for both possibilities.

1 Timothy 5:1

ULT	UST
Do not rebuke an older man, but exhort {him} as a father, younger men as brothers,	*Do not scold a man who is older than you are. Instead, speak to him as if he were your father. Speak to men who are younger than you are as if they were your brothers.*

ULT **as a father … as brothers**
UST as if he were your father … as if they were your brothers
(ὡς πατέρα & ὡς ἀδελφούς)

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

Support Reference: Simile

ULT **younger men**
UST Speak to men who are younger than you are
(νεωτέρους)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and exhort younger men]

Support Reference: Ellipsis

ULT **younger men**
UST Speak to men who are younger than you are
(νεωτέρους)

Here Paul could be implying that these men are **younger** than: (1) Timothy. Alternate translation: [men younger than you]; (2) the **older** men. In this case, Paul is using the word **younger** to refer to a general category. Alternate translation: [young men]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an older man	a man who is older than you are

ULT	UST
Do … rebuke	Do … scold
exhort {him}	speak to him

1 Timothy 5:2

ULT	UST
older women as mothers, younger women as sisters, in all purity.	*Speak to women who are older than you are as if each one were your mother. Speak to women who are younger than you are as if they were your sisters. {When you do that,} avoid everything that might be improper.*

ULT **older women … younger women**
UST Speak to women who are older than you are … Speak to women who are younger than you are
(πρεσβυτέρας & νεωτέρας)

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

Support Reference: Ellipsis

ULT **older women … younger women**
UST Speak to women who are older than you are … Speak to women who are younger than you are
(πρεσβυτέρας & νεωτέρας)

Here Paul could be implying that these women are **older** or **younger**: (1) than Timothy. Alternate translation: [women older than you … women younger than you]; (2) in general terms. In this case, Paul is using the words **older** and **younger** to refer to general categories. Alternate translation: [elderly women … young women]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as mothers … as sisters**
UST as if each one were your mother … as if they were your sisters
(ὡς μητέρας & ὡς ἀδελφὰς)

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

Support Reference: Simile

ULT **as sisters, in all purity**
UST as if they were your sisters. {When you do that,} avoid everything that might be improper
(ὡς ἀδελφὰς, ἐν πάσῃ ἁγνίᾳ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **in all purity**
UST {When you do that,} avoid everything that might be improper
(ἐν πάσῃ ἁγνίᾳ)

If your language does not use an abstract noun for the idea of **purity**, you could express the same idea in another way. Alternate translation: [in a very pure way]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
older women	Speak to women who are older than you are
purity	{When you do that,} avoid everything that might be improper

1 Timothy 5:3

ULT	UST
Honor widows—real widows.	*As for women whose husbands have died, treat them respectfully {by taking care of them}. {I am speaking of} women who have no close relatives and whose husbands have died.*

ULT **Honor widows**
UST As for women whose husbands have died, treat them respectfully {by taking care of them}
(χήρας τίμα)

Here, the command **Honor** is singular. However, Paul probably implies that Timothy should make sure that other believers also **Honor widows**. If it would be helpful in your language, you could use a form that includes Timothy and also other believers. Alternate translation: [You and the rest of the believers should honor widows]

Support Reference: Forms of 'You' — Singular

ULT **Honor widows**
UST As for women whose husbands have died, treat them respectfully {by taking care of them}
(χήρας τίμα)

Here Paul implies that one of the ways to **Honor widows** is to provide for their needs. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Honor widows, especially by providing for them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **real widows**
UST {I am speaking of} women who have no close relatives and whose husbands have died
(τὰς ὄντως χήρας)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Honor	treat them respectfully {by taking care of them}

1 Timothy 5:4

ULT	UST
But if any widow has children or grandchildren, first let them learn to treat their own household in a godly way and to make repayment to their forebears, for this is acceptable before God.	*However, suppose that women whose husbands have died have children or grandchildren. In that case, those children or grandchildren should, most importantly, practice honoring their own family members {by taking care of them}. {In that way,} they will do for their parents and grandparents what their parents and grandparents did for them. That pleases God.*

ULT **children or grandchildren**
UST children or grandchildren
(τέκνα ἢ ἔκγονα)

Here Paul implies that these **children** and **grandchildren** are adults who are able to care for others. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [grown children or grandchildren]

Support Reference: Assumed Knowledge and Implicit Information

ULT **first**
UST most importantly
(πρῶτον)

Here, the word **first** indicates that doing what Paul commands in this verse is very important. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [first of all] or [before anything else,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let them learn**
UST In that case, those children or grandchildren should … practice
(μανθανέτωσαν)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [they must learn]

Support Reference: Third-Person Imperatives

> ULT **let them learn**
> UST In that case, those children or grandchildren should … practice
> (μανθανέτωσαν)

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

Support Reference: Metonymy

> ULT **to treat their own household in a godly way**
> UST honoring their own family members {by taking care of them}
> (τὸν ἴδιον οἶκον εὐσεβεῖν)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to make repayment to their forebears**
> UST they will do for their parents and grandparents what their parents and grandparents did for them
> (ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις)

If your language does not use an abstract noun for the idea of **repayment**, you could express the same idea in another way. Alternate translation: [to repay their forebears]

Support Reference: Abstract Nouns

> ULT **to make repayment to their forebears**
> UST they will do for their parents and grandparents what their parents and grandparents did for them
> (ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις)

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

Support Reference: Metaphor

> ULT **for**
> (γάρ)

Here, the word **for** introduces a reason why **children and grandchildren** should care for their **ancestors**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **for** untranslated. Alternate translation: [since] or [which they should do because]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **before God**
> UST pleases God
> (ἐνώπιον τοῦ Θεοῦ)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
household	family members
to treat … in a godly way	honoring … by taking care of them
God	God

1 Timothy 5:5

ULT	UST
But the real widow and one having been left alone has hoped in God and remains in requests and prayers night and day.	*Women who have no close relatives and whose husbands have died confidently expect that God {will help them}. They persistently pray {to God} all day long.*

ULT **But**
(δὲ)

Here, the word **But** introduces the **real and left-alone widow** in contrast to a widow who has living family members. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In contrast,] or [Now]

Support Reference: Connect — Contrast Relationship

ULT **the real widow and one having been left alone**
UST Women who have no close relatives and whose husbands have died
(ἡ & ὄντως χήρα καὶ μεμονωμένη)

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

Support Reference: Hendiadys

ULT **the real widow and one having been left alone**
UST Women who have no close relatives and whose husbands have died
(ἡ & ὄντως χήρα καὶ μεμονωμένη)

The word **widow** represents widows in general, not one particular widow. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [each one who is a real widow and who has been left alone]

Support Reference: Generic Noun Phrases

> ULT **the real widow and one having been left alone**
> UST Women who have no close relatives and whose husbands have died
> (ἡ & ὄντως χήρα καὶ μεμονωμένη)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **remains in requests and prayers**
> UST They persistently pray {to God}
> (προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς)

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

Support Reference: Metaphor

> ULT **in requests and prayers**
> UST pray {to God}
> (ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς)

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

Support Reference: Doublet

> ULT **night and day**
> UST all day long
> (νυκτὸς καὶ ἡμέρας)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has hoped	confidently expect
God	that God {will help them}
prayers	pray {to God}
day	all day long

1 Timothy 5:6

ULT	UST
But the one living self-indulgently, living, has died.	*On the other hand, some women whose husbands have died do whatever they want to do. These women are like dead people even though they are alive.*

ULT the one living self-indulgently
UST some women whose husbands have died do whatever they want to do
(ἡ & σπαταλῶσα)

The phrase **the one** represents this kind of widow in general, not one particular widow. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [each one who lives self-indulgently]

Support Reference: Generic Noun Phrases

ULT living self-indulgently
UST some women whose husbands have died do whatever they want to do
(σπαταλῶσα)

Alternate translation: [living for pleasure] or [living in a luxurious way]

ULT living, has died
UST These women are like dead people even though they are alive
(ζῶσα τέθνηκεν)

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

Support Reference: Metaphor

1 Timothy 5:7

ULT	UST
Command these things also so that they may be irreproachable.	*Require {the believers there} to do what I have just written. That way, no one can rightly accuse them of doing anything wrong.*

ULT these things also
UST what I have just written
(καὶ ταῦτα)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT they may be
UST no one can rightly accuse them of doing anything wrong
(ὦσιν)

The pronoun **they** could refer to: (1) all the believers who are with Timothy. Alternate translation: [all the believers may be]; (2) widows and their families. Alternate translation: [the widows and their families]; (3) widows. Alternate translation: [the widows may be]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
irreproachable	no one can rightly accuse them of doing anything wrong

1 Timothy 5:8

ULT	UST
But if someone does not provide for his own, and especially for household members, he has denied the faith and is worse than an unbeliever.	*Suppose that believers do not take care of their relatives, particularly their close family members. Those people show that they do not really trust in {Jesus}. They have sinned more than people who never trusted in {Jesus}.*

ULT **But**
(δέ)

Here, the word **But** introduces a further development related to taking care of widows in one's family. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: [In fact,]

Support Reference: Connecting Words and Phrases

ULT **for his own … he has denied**
UST their relatives … Those people show that they do not really
(τῶν ἰδίων & ἤρνηται)

Although the terms **his** and **he** are masculine, Paul is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [for his or her own … he or she has denied] or [for his or her own … that person has denied]

Support Reference: When Masculine Words Include Women

ULT **for his own**
UST their relatives
(τῶν ἰδίων)

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

Support Reference: Nominal Adjectives

> ULT **for household members**
> UST their close family members
> (οἰκείων)

Here, the phrase **household members** refers specifically to one's close family, the family members who live together in one house. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [for family living in his house] or [for his closest relatives]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the faith**
> UST trust in {Jesus}
> (τὴν πίστιν)

Here, the word **faith** could refer to: (1) the act of having **faith** in Jesus. Alternate translation: [the faith that he has]; (2) what people believe about Jesus when they have **faith** in him. Alternate translation: [what Christians believe]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the faith**
> UST trust in {Jesus}
> (τὴν πίστιν)

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

Support Reference: Abstract Nouns

> ULT **is worse than an unbeliever**
> UST They have sinned more than people who never trusted in {Jesus}
> (ἔστιν ἀπίστου χείρων)

Here Paul implies that this person is a **worse** sinner than **an unbeliever**, since unbelievers generally do take care of their families. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [is a worse sinner than an unbeliever who does take care of his own] or [does what is wrong more than an unbeliever does]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for household members	their close family members
faith	trust in {Jesus}
an unbeliever	than people who never trusted in {Jesus}

1 Timothy 5:9

ULT	UST
Let a widow be enrolled, not less than 60 years old, having been a wife of one husband,	*When you add a woman whose husband has died to the list {of women that the group of believers will take care of}, here is what she must be like. She must be at least 60 years old. She must have been sexually faithful to her husband.*

ULT **Let a widow be enrolled**
UST When you add a woman whose husband has died to the list {of women that the group of believers will take care of}, here is what she must be like
(χήρα καταλεγέσθω)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [A widow should be enrolled]

Support Reference: Third-Person Imperatives

ULT **Let a widow be enrolled**
UST When you add a woman whose husband has died to the list {of women that the group of believers will take care of}, here is what she must be like
(χήρα καταλεγέσθω)

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

Support Reference: Active or Passive

ULT **Let a widow be enrolled, not less than**
UST When you add a woman whose husband has died to the list {of women that the group of believers will take care of}, here is what she must be like. She must be at least
(χήρα καταλεγέσθω μὴ ἔλαττον)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **not less than**
UST She must be at least
(μὴ ἔλαττον)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative phrase **less than**. Alternate translation: [over]

Support Reference: Double Negatives

ULT **a wife of one husband**
UST sexually faithful to her husband
(ἑνὸς ἀνδρὸς γυνή)

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

Support Reference: Possession

1 Timothy 5:10

ULT	UST
being testified in good works: if she has raised children, if she has received strangers, if she has washed the feet of the saints, if she has aided the afflicted, if she has followed every good work.	*People must say that she does what is right. For example, she might have brought up children. She might have welcomed people from a different place. She might have cleaned the dirty feet of God's people. She might have helped people who were suffering. In general, she must have persisted in always doing what is good.*

ULT **being testified in**
UST People must say that she does
(ἐν & μαρτυρουμένη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [others testifying to her good works]

Support Reference: Active or Passive

ULT **good works: if she has raised children, if she has received strangers, if she has washed the feet of the saints, if she has aided the afflicted, if she has followed every good work**
UST she does what is right. For example, she might have brought up children. She might have welcomed people from a different place. She might have cleaned the dirty feet of God's people. She might have helped people who were suffering. In general, she must have persisted in always doing what is good
(ἔργοις καλοῖς & εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **she has received strangers**
> UST She … have welcomed people from a different place
> (ἐξενοδόχησεν)

Alternate translation: [she has welcomed strangers into her home] or [she has practiced hospitality]

> ULT **she has washed the feet of the saints**
> UST She … have cleaned the dirty feet of God's people
> (ἁγίων πόδας ἔνιψεν)

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

Support Reference: Translate Unknowns

> ULT **she has washed the feet of the saints**
> UST She … have cleaned the dirty feet of God's people
> (ἁγίων πόδας ἔνιψεν)

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

Support Reference: Synecdoche

> ULT **the afflicted**
> UST people who were suffering
> (θλιβομένοις)

Paul is using the adjective **afflicted** as a noun to mean people who are afflicted. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who are afflicted]

Support Reference: Nominal Adjectives

> ULT **the afflicted**
> UST people who were suffering
> (θλιβομένοις)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [the ones experiencing hardship] or [those whom others have afflicted]

Support Reference: Active or Passive

> ULT **she has followed**
> UST In general, she … have persisted
> (ἐπηκολούθησεν)

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

Support Reference: Metaphor

> ULT **every good work**
> UST in always doing what is good
> (παντὶ ἔργῳ ἀγαθῷ)

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

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	what is right
being testified	People must say that
of the saints	of God's people
good	what is good

1 Timothy 5:11

ULT	UST
But reject younger widows, for when they indulge themselves against Christ, they want to marry,	*However, do not add women whose husbands have died and who are still young {to the list of women that the group of believers will take care of}. These women may choose to do whatever they want instead of doing what the Messiah wants. {So that they can do whatever they want,} they will desire to marry {even an unbeliever}.*

ULT **reject younger widows**
UST do not add women whose husbands have died and who are still young {to the list of women that the group of believers will take care of}
(νεωτέρας & χήρας παραιτοῦ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **they indulge themselves against Christ**
UST These women … choose to do whatever they want instead of doing what the Messiah wants
(καταστρηνιάσωσιν τοῦ Χριστοῦ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **they want to marry**
UST So that they can do whatever they want,} they will desire to marry {even an unbeliever}
(γαμεῖν θέλουσιν)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reject	do not add … to the list of women that the group of believers will take care of
Christ	what the Messiah wants

1 Timothy 5:12

ULT	UST
having judgment because they have annulled the first faith.	*So, they have ceased to trust in {Jesus} as they used to do. Therefore, God will punish them.*

ULT **having judgment because they have annulled the first faith**
UST So, they have ceased to trust in {Jesus} as they used to do. Therefore, God will punish them
(ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν)

If it would be more natural in your language, you could reverse the order of these phrases since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [and because they have annulled the first faith, they have judgment]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having judgment**
UST God will punish them
(ἔχουσαι κρίμα)

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [being judged]

Support Reference: Abstract Nouns

ULT **the first faith**
UST to trust in {Jesus} as they used to do
(τὴν πρώτην πίστιν)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the first faith**
> UST to trust in {Jesus} as they used to do
> (τὴν πρώτην πίστιν)

Here, the word **first** refers to **faith** that the widows had before they wanted to get married. If it would be helpful in your language, you could make that idea more explicit. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: [the earlier faith] or [the faith that they had earlier]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the first faith**
> UST to trust in {Jesus} as they used to do
> (τὴν πρώτην πίστιν)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judgment	God will punish them

1 Timothy 5:13

ULT	UST
But at the same time, they also learn to be idle, wandering about the houses, and not only idle, but also babblers and meddlers, saying what they should not.	*In addition to that, these women may also practice avoiding work. Instead, they may visit one person's home after another. In addition to avoiding work, they may also talk too much and interfere with what others are doing. They may talk about things that they should not talk about.*

ULT **But**
UST In addition to that
(δὲ)

Here, the word **But** introduces the next thing that Paul wants to write. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: [Further,]

Support Reference: Connecting Words and Phrases

ULT **they also learn to be**
UST these women may also practice
(καὶ & μανθάνουσιν)

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

Support Reference: Metonymy

ULT **wandering about the houses**
UST Instead, they may visit one person's home after another
(περιερχόμεναι τὰς οἰκίας)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **babblers and meddlers, saying what they should not**
> UST they may … talk too much and interfere with what others are doing. They may talk about things that they should not talk about
> (φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
houses	person's home
babblers	they may … talk too much

1 Timothy 5:14

ULT	UST
Therefore, I want younger ones to marry, to bear children, to manage a household, to give no opportunity for reviling to the one opposing.	*Because of all that, I recommend that women {whose husbands have died and} who are still young should marry again. They should have children. They should direct their own families. They should act in such a way that Satan cannot insult any believers.*

ULT **younger ones**
UST women {whose husbands have died and} who are still young
(νεωτέρας)

Here Paul is referring to the **younger** widows whom he has been speaking about in 5:11–13. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [those younger widows]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to give no opportunity for reviling to the one opposing**
UST They should act in such a way that Satan cannot insult any believers
(μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν)

If your language does not use an abstract noun for the idea of **opportunity**, you could express the same idea in another way. Alternate translation: [do nothing that would allow the one opposing to revile]

Support Reference: Abstract Nouns

ULT **for reviling**
UST insult any believers
(λοιδορίας χάριν)

Here, the **reviling** could be directed toward: (1) believers in general. Alternate translation: [for reviling us]; (2) just the widows. Alternate translation: [for reviling them]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to the one opposing**
> UST Satan
> (τῷ ἀντικειμένῳ)

Here, the phrase **the one opposing** could refer to: (1) Satan. In this case, Satan probably would use other people to revile believers. Alternate translation: [to the devil]; (2) any person who opposes or attacks believers. Alternate translation: [to people who oppose us] or [to enemies of the believers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to bear children	They should have children
to manage a household	They should direct their own families

1 Timothy 5:15

ULT	UST
For already some have turned away after Satan.	*{I have written those things} because some {women whose husbands have died and who are still young} are already doing what Satan wants {instead of what God wants}.*

ULT **For**
UST {I have written those things} because
(γάρ)

Here, the word **For** introduces a reason why Paul has given the instructions in the previous verses. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for instructions, or you could leave **For** untranslated. Alternate translation: [In fact,] or [Here is why I have included those instructions:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **have turned away after Satan**
UST are … doing what Satan wants {instead of what God wants}
(ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Satan	what Satan wants

1 Timothy 5:16

ULT	UST
If any believing woman has widows,let her aid them, and let the church not be weighed down, so that it may aid the real widows.	*Suppose that a woman who trusts in {Jesus} has in her family some women whose husbands have died. She should be the one who helps them. That way, the group of believers will not have to provide for too many women whose husbands have died. Then, the group of believers will be able to help women who have no close relatives and whose husbands have died.*

ULT **believing woman**
UST who trusts in {Jesus}
(πιστὴ)

Many ancient manuscripts read **believing woman**. The ULT follows that reading. Other ancient manuscripts read “believing man or woman.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

Support Reference: Textual Variants

ULT **has widows**
UST has in her family some women whose husbands have died
(ἔχει χήρας)

The implication is that she **has widows** within her extended family. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [has relatives who are widows]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let her aid**
UST She should be the one who helps
(ἐπαρκείτω)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [she must aid]

Support Reference: Third-Person Imperatives

ULT **and**
UST That way
(καὶ)

Here, the word **and** introduces what the intended result is when believing women aid the widows in their own families. If it would be helpful in your language, you could use a word or phrase that introduces an intended result. Alternate translation: [and so] or [and thus]

Support Reference: Connecting Words and Phrases

ULT **let the church not be weighed down**
UST the group of believers will not have to provide for too many women whose husbands have died
(μὴ βαρείσθω ἡ ἐκκλησία)

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

Support Reference: Metaphor

ULT **let the church not be weighed down**
UST the group of believers will not have to provide for too many women whose husbands have died
(μὴ βαρείσθω ἡ ἐκκλησία)

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

Support Reference: Active or Passive

> ULT **let the church not be weighed down**
> UST the group of believers will not have to provide for too many women whose husbands have died
> (μὴ βαρείσθω ἡ ἐκκλησία)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [the church must not be weighed down]

Support Reference: Third-Person Imperatives

> ULT **the real widows**
> UST women who have no close relatives and whose husbands have died
> (ταῖς ὄντως χήραις)

Here Paul again defines the kind of widow to which he is particularly referring. As in 5:3, the word **real** indicates that these women are not only widows but also have no close relatives to support them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the widows who have no one else to provide for them] or [the widows with no family left]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believing woman	who trusts in {Jesus}
church	group of believers

1 Timothy 5:17

ULT	UST
Let the elders having led well be considered worthy of double honor, especially the ones toiling in word and teaching.	*The leaders who rightly direct {believers} deserve to have those believers respect them and take care of them. The leaders who work hard to proclaim {the good news} and instruct others about it particularly deserve that.*

> ULT **Let the elders having led well be considered worthy**
> UST The leaders who rightly direct {believers} deserve to have those believers
> (οἱ καλῶς προεστῶτες πρεσβύτεροι & ἀξιούσθωσαν)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [The elders having led well must be considered worthy]

Support Reference: Third-Person Imperatives

> ULT **Let the elders having led well be considered worthy**
> UST The leaders who rightly direct {believers} deserve to have those believers
> (οἱ καλῶς προεστῶτες πρεσβύτεροι & ἀξιούσθωσαν)

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

Support Reference: Active or Passive

> ULT **having led**
> UST who … direct {believers}
> (προεστῶτες)

Alternate translation: [having managed] or [having taken care]

> ULT **of double honor**
> UST respect them and take care of them
> (διπλῆς τιμῆς)

Here, the phrase **double honor** could refer to: (1) two different kinds of **honor**, respect and payment. Alternate translation: [of both honor and payment]; (2) a large amount of **honor**. Alternate translation: [of much honor]; (3) **double** the **honor** or payment given to other people whom the church supported. Alternate translation: [of double the honor given to others] or [of double the payment that is given to others]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of double honor**
> UST respect them and take care of them
> (διπλῆς τιμῆς)

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

Support Reference: Abstract Nouns

> ULT **word**
> UST to proclaim {the good news}
> (λόγῳ)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having led	who … direct {believers}
elders	leaders
of … honor	respect them and take care of them
toiling	who work hard

1 Timothy 5:18

ULT	UST
For the Scripture says, "You will not muzzle an ox threshing," and, "The worker {is} worthy of his wages."	*{You know that this is right} because {Moses wrote} in the Scriptures: "You should not keep an ox from eating the grain when it is helping you separate grain from chaff." Further, {Jesus said,} "Workers deserve to have people pay them for their work."*

ULT **For**
UST {You know that this is right} because
(γὰρ)

Here, the word **For** introduces a support for the command that Paul gave in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces support or basis for a command, or you could leave **For** untranslated. Alternate translation: [In fact,] or [Here is why:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the Scripture says, "You will not muzzle an ox threshing," and, "The worker {is} worthy of his wages**
UST {Moses wrote} in the Scriptures: "You should not keep an ox from eating the grain when it is helping you separate grain from chaff." Further, {Jesus said,} "Workers deserve to have people pay them for their work
(λέγει & ἡ Γραφή, βοῦν ἀλοῶντα οὐ φιμώσεις, καί, ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ)

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

Support Reference: Quotations and Quote Margins

> ULT **the Scripture says**
> UST {Moses wrote} in the Scriptures
> (λέγει & ἡ Γραφή)

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

Support Reference: Personification

> ULT **You will not muzzle**
> UST You should not keep … from eating the grain
> (οὐ φιμώσεις)

The author of the quotation is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: [You should not muzzle] or [You must not muzzle]

Support Reference: Statements — Other Uses

> ULT **You will not muzzle an ox threshing," and**
> UST You should not keep an ox from eating the grain when it is helping you separate grain from chaff." Further, {Jesus said … }
> (βοῦν ἀλοῶντα οὐ φιμώσεις, καί)

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

Support Reference: Metaphor

> ULT **You will not muzzle an ox threshing**
> UST You should not keep an ox from eating the grain when it is helping you separate grain from chaff
> (βοῦν ἀλοῶντα οὐ φιμώσεις)

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

Support Reference: Translate Unknowns

> ULT **{is} worthy of his wages**
> UST deserve to have people pay them for their work
> (ἄξιος & τοῦ μισθοῦ αὐτοῦ)

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

Support Reference: Possession

> ULT **his**
> UST them
> (αὐτοῦ)

Although the term **his** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Scripture	in the Scriptures
an ox	an ox
threshing	when it is helping you separate grain from chaff

ULT	UST
worker	Workers

1 Timothy 5:19

ULT	UST
Against an elder, do not receive an accusation unless on two or three witnesses.	*When someone claims that a leader has done something wrong, you should only listen if {at least} two or three people say the same thing about that leader.*

> ULT **Against an elder, do not receive an accusation**
> UST When someone claims that a leader has done something wrong, you should only listen
> (κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου)

If your language does not use an abstract noun for the idea of **accusation**, you could express the same idea in another way. Alternate translation: [When someone accuses an elder, do not receive it]

Support Reference: Abstract Nouns

> ULT **do not receive an accusation unless**
> UST When someone claims that … has done something wrong, you should only listen if
> (κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ)

If, in your language, it would appear that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [receive an accusation only if]

Support Reference: Connect — Exception Clauses

> ULT **unless on**
> UST if {at least} two
> (ἐκτὸς εἰ μὴ ἐπὶ)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [unless it is based on the testimony of]

Support Reference: Ellipsis

> ULT **two or three**
> UST {at least} two or three people
> (δύο ἢ τριῶν)

Alternate translation: [two or more]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an elder	a leader
witnesses	say the same thing about that leader

1 Timothy 5:20

ULT	UST
The ones sinning, rebuke before all, so that the rest also may have fear.	*When any leaders have sinned, you should confront them {with what they have done} in front of everyone. That way, the other leaders will be afraid {to sin} too.*

ULT **The ones sinning**
UST When any leaders have sinned
(τοὺς ἁμαρτάνοντας)

Here, the phrase **The ones sinning** could refer to: (1) elders who have sinned. Alternate translation: [The elders who are sinning]; (2) believers who have sinned. Alternate translation: [Believers who are sinning]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all**
UST everyone
(πάντων)

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

Support Reference: Nominal Adjectives

ULT **the rest**
UST the other leaders
(οἱ λοιποὶ)

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

Support Reference: Nominal Adjectives

> ULT **may have fear**
> UST will be afraid {to sin}
> (φόβον ἔχωσιν)

Here Paul implies that these people will **have fear** of sinning. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [may have fear of themselves sinning]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **may have fear**
> UST will be afraid {to sin}
> (φόβον ἔχωσιν)

If your language does not use an abstract noun for the idea of **fear**, you could express the same idea in another way. Alternate translation: [may fear]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sinning	When any leaders have sinned
rebuke	you should confront them {with what they have done}
fear	will be afraid {to sin}

1 Timothy 5:21

ULT	UST
I declare before God and Christ Jesus and the chosen angels that you should keep these things without prejudgment, doing nothing according to partiality.	*God, Jesus the Messiah, and the angels whom God has selected are listening right now {and agreeing with me} as I command you to do what I have instructed you to do. {You should do those things} fairly, without favoring one person over another.*

ULT **I declare before God and Christ Jesus and the chosen angels that**
UST God, Jesus the Messiah, and the angels whom God has selected are listening right now {and agreeing with me} as I command
(διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ, καὶ Χριστοῦ Ἰησοῦ, καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα)

Here Paul could be: (1) indicating that **God and Christ Jesus and the chosen angels** know and approve what Paul has written. Alternate translation: [God and Christ Jesus and chosen angels hear and approve when I declare that] or [What I declare is authorized by God and Christ Jesus and the chosen angels. I declare that]; (2) putting Timothy under oath, making him swear by **God and Christ Jesus and the chosen angels**, that he will do what Paul has written. Alternate translation: [I make you swear before God and Christ Jesus and the chosen angels that] or [I require that you solemnly promise God and Christ Jesus and the chosen angels that]

Support Reference: Oath Formulas

ULT **the chosen angels**
UST the angels whom God has selected
(τῶν ἐκλεκτῶν ἀγγέλων)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [the angels God has chosen]

Support Reference: Active or Passive

ULT **these things**
UST what I have instructed you to do
(ταῦτα)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **without prejudgment, doing nothing according to partiality**
UST {You should do those things} fairly, without favoring one person over another
(χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν)

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

Support Reference: Doublet

ULT **without prejudgment, doing nothing according to partiality**
UST {You should do those things} fairly, without favoring one person over another
(χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I declare	as I command
God	God
Christ	the Messiah
Jesus	Jesus
chosen	whom God has selected
angels	angels
prejudgment	{You should do those things} fairly
partiality	without favoring one person over another

1 Timothy 5:22

ULT	UST
Place hands hastily on no one, nor share in the sins of others. Keep yourself pure.	*You should not too quickly touch people {to appoint them as leaders}. When they sin, you should not approve of it. You should avoid what is evil.*

ULT **Place hands hastily on no one**
UST You should not too quickly touch people {to appoint them as leaders}
(χεῖρας ταχέως μηδενὶ ἐπιτίθει)

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

Support Reference: Symbolic Action

ULT **nor share in the sins of others**
UST When they sin, you should not approve of it
(μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the sins	When … sin
pure	You should avoid what is evil

1 Timothy 5:23

ULT	UST
No longer drink only water, but use a little wine because of your stomach and your frequent illnesses.	*You should not drink only water. Instead, you should have a small amount of wine. It will make your stomach feel better and reduce how often you are sick.*

ULT **use a little wine**
UST you should have a small amount of wine
(οἴνῳ ὀλίγῳ χρῶ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **because of your stomach and your frequent illnesses**
UST It will make your stomach feel better and reduce how often you are sick
(διὰ τὸν στόμαχον καὶ τὰς πυκνάς σου ἀσθενείας)

Paul does not imply what kind of **stomach** problems and **illnesses** Timothy was experiencing. However, it is clear that Paul thought that **a little wine** would help with these problems. Since Paul does not state what kind of health problems Timothy was having, you should use general terms for stomach problems and sicknesses. Alternate translation: [because of your digestion problems and your frequent sicknesses]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wine	wine

1 Timothy 5:24

ULT	UST
The sins of some men are evident, going ahead into judgment, but also they follow after some.	*When some people sin, everyone knows about it before God punishes them. However, when other people sin, everyone knows about it only after {God punishes them}.*

ULT **of some men**
UST When some people
(τινῶν ἀνθρώπων)

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of some men and women]

Support Reference: When Masculine Words Include Women

ULT **going ahead into judgment, but also they follow after some**
UST before God punishes them. However, when other people sin, everyone knows about it only after {God punishes them}
(προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν)

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

Support Reference: Personification

ULT **into judgment**
UST before God punishes them
(εἰς κρίσιν)

Here, the word **judgment** could refer to: (1) how God will judge everyone when Jesus comes back. Alternate translation: [into the final judgment] or [God's judgment]; (2) how the church or its leaders will judge people who are sinning. Alternate translation: [into the church's judgment] or [into the judgment of the church leaders]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **into judgment**
> UST before God punishes them
> (εἰς κρίσιν)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	sin
judgment	God punishes them

1 Timothy 5:25

ULT	UST
Likewise, also the good works {are} evident, and the ones having otherwise are not able to be hidden.	*In the same way, when people do what is right, everyone knows about it. Even when people do not seem to know about it, eventually everyone will know about it.*

ULT **also the good works {are} evident**
UST In the same way, when people do what is right, everyone knows about it
(καὶ τὰ ἔργα τὰ καλὰ πρόδηλα)

Here Paul implies that these are **the good works** of some people, since he states in the second half of the verse that some good works are not evident. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [also the good works of some are evident]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones having otherwise**
UST when people do not seem to know about it
(τὰ ἄλλως ἔχοντα)

Here Paul is referring to good works that are **otherwise** because they are not immediately **evident**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the ones that are not immediately evident] or [the good works that are secret]

Support Reference: Assumed Knowledge and Implicit Information

ULT **are not able to be hidden**
UST eventually everyone will know about it
(κρυβῆναι οὐ δύναταί)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **hidden**. Alternate translation: [will necessarily be revealed]

Support Reference: Double Negatives

> ULT **are not able to be hidden**
> UST eventually everyone will know about it
> (κρυβῆναι οὐ δύνανται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [cannot stay secret] or [are not able to remain unknown]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	what is right

1 Timothy 6

1 Timothy 6 Chapter Introduction

Structure and Formatting

1. Paul gives instructions about how to treat different types of believers (5:1–6:2)
    - How slaves should treat their masters (6:1–2)
2. Paul condemns false teachers and lovers of money (6:3–10)
3. Paul encourages Timothy (6:11–16)
4. Paul gives commands for rich people (6:17–19)
5. Final exhortation and letter closing (6:20–21)

Religious and Cultural Concepts in This Chapter

Slavery

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

Wealth and money

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

mean that rich people must do good things, including giving and sharing what they have. Make sure that your translation expresses that idea.

Translation Issues in This Chapter

Fighting the good fight

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

1 Timothy 6:1

ULT	UST
As many as are slaves under a yoke, let them consider their own masters worthy of all honor, so that the name of God and the teaching may not be blasphemed.	*All {believers} who are slaves should treat their masters as people whom they should respect in every way. That way, no one will insult God or what we teach.*

ULT **slaves under a yoke**
UST slaves
(ὑπὸ ζυγὸν δοῦλοι)

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

Support Reference: Metaphor

ULT **let them consider**
UST should treat
(ἡγείσθωσαν)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [they must consider]

Support Reference: Third-Person Imperatives

ULT **worthy of all honor**
UST as people whom they should respect in every way
(πάσης τιμῆς ἀξίους)

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

Support Reference: Possession

ULT **of all honor**
UST respect in every way
(πάσης τιμῆς)

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. Alternate translation: [of being honored always]

Support Reference: Abstract Nouns

ULT **the name of God and the teaching may not be blasphemed**
UST no one will insult God or what we teach
(μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται)

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

Support Reference: Active or Passive

ULT **the name of God**
UST God
(τὸ ὄνομα τοῦ Θεοῦ)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a yoke	slaves
slaves	slaves
masters	masters
of … honor	respect
of God	God
may … be blasphemed	will insult

1 Timothy 6:2

ULT	UST
But the ones having believing masters, let them not despise {them} because they are brothers, but rather, let them serve {them} because the ones taking the benefaction are believers and beloved. Teach and urge these things.	*{Some believers who are} slaves have masters who trust in {Jesus}. Those slaves should not disrespect their masters because they are fellow believers. Instead, since the masters for whom they do what is good are people who trust in {Jesus} and whom God loves, those slaves should work for their masters. Instruct people about those things and tell them to do them.*

ULT **But**
(δὲ)

Here, the word **But** introduces a command that is related to what Paul said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a related command, or you could leave **But** untranslated. Alternate translation: [Further,] or [More specifically,]

Support Reference: Connecting Words and Phrases

ULT **let them not despise {them} because they are brothers**
UST Those slaves should not disrespect their masters because they are fellow believers
(μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν)

Here, the word translated as **because** could introduce: (1) the reason why slaves might **despise** their believing masters. Alternate translation: [let them not, since they are brothers, despise them]; (2) the reason why slaves should not **despise** their believing masters. Alternate translation: [because they are brothers, let them not despite them]

Support Reference: Connect — Reason-and-Result Relationship

ULT **let them not despise {them} … let them serve {them}**
UST Those slaves should not disrespect their masters … those slaves should work for their masters
(μὴ καταφρονείτωσαν & δουλευέτωσαν)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [they must not despise them … they must serve them]

Support Reference: Third-Person Imperatives

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

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [believers]

Support Reference: Metaphor

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

Although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say “brothers and sisters” to indicate this.

Support Reference: When Masculine Words Include Women

> ULT **but rather, let them serve {them} because the ones taking the benefaction are believers and beloved**
> UST Instead, since the masters for whom they do what is good are people who trust in {Jesus} and whom God loves, those slaves should work for their masters
> (ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσιν καὶ ἀγαπητοὶ, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι)

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the command that the first clause gives. Alternate translation: [but rather, because the ones taking the benefaction are believers and beloved, let them serve them]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **rather, let them serve {them}**
> UST Instead … those slaves should work for their masters
> (μᾶλλον δουλευέτωσαν)

Here, the word translated **rather** could: (1) introduce what the slaves should do instead of despising their masters. Alternate translation: [let them serve them instead]; (2) indicate that slaves should serve believing masters even better than they might serve unbelieving masters. Alternate translation: [let them serve them more] or [let them serve them even better]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the ones taking the benefaction**
> UST the masters for whom they do what is good
> (οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the ones taking the benefaction**
> UST the masters for whom they do what is good
> (οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι)

If your language does not use an abstract noun for the idea of **benefaction**, you could express the same idea in another way. Alternate translation: [the ones who are benefited]

Support Reference: Abstract Nouns

> ULT **beloved**
> UST whom God loves
> (ἀγαπητοὶ)

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

Support Reference: Active or Passive

> ULT **these things**
> UST those things
> (ταῦτα)

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

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believing	who trust in {Jesus}
masters	masters
let them serve {them}	those slaves should work for their masters
believers	people who trust in {Jesus}
beloved	whom God loves
urge	tell them to do them

1 Timothy 6:3

ULT	UST
If anyone is teaching differently and does not come to the healthy words, the ones of our Lord Jesus Christ, and to the teaching according to godliness,	*Some people teach things that are different {from what is true}. They do not accept the right message that comes from our Lord Jesus the Messiah. They do not accept what we teach that enables people to honor God.*

ULT **If**
UST Some
(εἴ)

Paul speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [When]

Support Reference: Connect — Factual Conditions

ULT **is teaching differently**
UST teach things that are different {from what is true}
(ἑτεροδιδασκαλεῖ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **does not come to the healthy words … to the teaching**
UST They do not accept the right message … They do not accept what we teach
(μὴ προσέρχεται ὑγιαίνουσι λόγοις & τῇ & διδασκαλίᾳ)

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

Support Reference: Metaphor

> ULT **to the healthy words**
> UST the right message
> (ὑγιαίνουσι λόγοις)

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

Support Reference: Metaphor

> ULT **to the healthy words**
> UST the right message
> (ὑγιαίνουσι λόγοις)

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

Support Reference: Metonymy

> ULT **the ones of our Lord Jesus Christ**
> UST that comes from our Lord Jesus the Messiah
> (τοῖς τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

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

Support Reference: Possession

> ULT **to the teaching according to godliness**
> UST They do not accept what we teach that enables people to honor God
> (τῇ κατ᾽ εὐσέβειαν διδασκαλίᾳ)

If your language does not use an abstract noun for the idea of **godliness**, you could express the same idea in another way. Alternate translation: [to the teaching that is godly] or [to the teaching that makes people godly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … Lord	Lord
Jesus	Jesus
Christ	the Messiah
godliness	that enables people to honor God
to the teaching	They do not accept what we teach

1 Timothy 6:4

ULT	UST
he is puffed up, understanding nothing, but being sick with controversies and battles about words, from which come envy, strife, blasphemies, evil suspicions,	*These people are prideful. They know very little, but they obsess over resolving controversial issues and debating what words mean. When people act in that way, they become jealous of others. They fight with each other. They insult each other. They act in evil ways by suspecting others.*

ULT **come envy, strife, blasphemies, evil suspicions … constant friction of men**
UST they become jealous of others. They fight with each other. They insult each other. They act in evil ways by suspecting others … They frequently irritate each other. These are people
(γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί, διαπαρατριβαὶ & ἀνθρώπων) (6:4-5)

If your language does not use abstract nouns for some or all of the ideas in this list, you could express the same ideas in another way. Alternate translation: [people become envious, quarrelsome, blasphemous, suspicious in evil ways, annoying each other as men]

Support Reference: Abstract Nouns

ULT **he is puffed up**
UST These people are prideful
(τετύφωται)

Although the term **he** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [that person is puffed up] or [he or she is puffed up]

Support Reference: When Masculine Words Include Women

ULT **he is puffed up**
UST These people are prideful
(τετύφωται)

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

Support Reference: Metaphor

> ULT **he is puffed up**
> UST These people are prideful
> (τετύφωται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he puffs himself up]

Support Reference: Active or Passive

> ULT **understanding nothing**
> UST They know very little
> (μηδὲν ἐπιστάμενος)

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

Support Reference: Hyperbole

> ULT **being sick with**
> UST they obsess over
> (νοσῶν περὶ)

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

Support Reference: Metaphor

> ULT **controversies and battles about words**
> UST resolving controversial issues and debating what words mean
> (ζητήσεις καὶ λογομαχίας)

If your language does not use an abstract noun for the idea of **controversies**, you could express the same idea in another way. Alternate translation: [debating and battling about words]

Support Reference: Abstract Nouns

> ULT **battles about words**
> UST debating what words mean
> (λογομαχίας)

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

Support Reference: Metaphor

> ULT **evil suspicions**
> UST They act in evil ways by suspecting others
> (ὑπόνοιαι πονηραί)

Here, the word **evil** could indicate that the **suspicions**: (1) themselves are **evil**. Alternate translation: [suspicions that are evil]; (2) are that others have done what is **evil**. Alternate translation: [suspicions that others are evil]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he is puffed up	These people are prideful
understanding	They know
envy	jealous of others
strife	They fight with each other
evil	They act in evil ways

1 Timothy 6:5

ULT	UST
constant friction of men having been corrupted {in} the mind and having been deprived of the truth, considering godliness to be a means of gain.	*They frequently irritate each other. These are people who can no longer think properly. They cannot learn what is true. They think that honoring God is a good way to acquire money.*

ULT **constant friction**
UST They frequently irritate each other
(διαπαρατριβαὶ)

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

Support Reference: Metaphor

ULT **of men**
UST These are people
(ἀνθρώπων)

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of men and women]

Support Reference: When Masculine Words Include Women

ULT **having been corrupted {in} the mind and having been deprived of the truth**
UST who can no longer think properly. They cannot learn what is true
(διεφθαρμένων & τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας)

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

Support Reference: Active or Passive

ULT **{in} the mind**
UST think properly
(τὸν νοῦν)

If it would not be natural in your language to speak as if a group of people had only one **mind**, you could use the plural form of that word in your translation. Alternate translation: [in their minds]

Support Reference: Collective Nouns

ULT **of the truth**
UST what is true
(τῆς ἀληθείας)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [of the true teachings]

Support Reference: Abstract Nouns

ULT **godliness**
UST that honoring God
(τὴν εὐσέβειαν)

If your language does not use an abstract noun for the idea of **godliness**, you could express the same idea in another way. Alternate translation: [being godly]

Support Reference: Abstract Nouns

ULT **a means of gain**
UST a good way to acquire money
(πορισμὸν)

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

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been corrupted	who can no longer
in … mind	think properly

ULT	UST
godliness	that honoring God

1 Timothy 6:6

ULT	UST
But godliness with contentment is great gain.	*However, we do acquire something valuable when we honor God while we are grateful for whatever we have.*

ULT But
UST However
(δὲ)

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

Support Reference: Connect — Contrast Relationship

ULT godliness with contentment
UST when we honor God while we are grateful for whatever we have
(ἡ εὐσέβεια μετὰ αὐταρκείας)

If your language does not use abstract nouns for the ideas of **godliness** and **contentment**, you could express the same ideas in another way. Alternate translation: [being godly and content]

Support Reference: Abstract Nouns

ULT great gain
UST acquire something valuable
(πορισμὸς μέγας)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
godliness	when we honor God

1 Timothy 6:7

ULT	UST
For we brought nothing into the world, that neither are we able to take anything out.	*{We should focus on acquiring things besides money} because we owned nothing when our mothers gave birth to us. Indeed, we will no longer own anything when we die.*

ULT **For**
UST {We should focus on acquiring things besides money} because
(γὰρ)

Here, the word **For** introduces a reason why Paul focuses on gaining things besides money in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [I say that since] or [Trying to gain money is wrong because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **we brought nothing into the world**
UST owned nothing … our mothers gave birth to us … when we
(οὐδὲν & εἰσηνέγκαμεν εἰς τὸν κόσμον)

Here Paul is referring to when a person is born. At birth, a person does not own anything or contribute anything to **the world**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [we brought nothing into the world when we were born]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that**
UST Indeed
(ὅτι)

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

Support Reference: Ellipsis

ULT **that**
UST Indeed
(ὅτι)

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

Support Reference: Textual Variants

ULT **neither are we able to take anything out**
UST we … when … we will no longer own anything … die
(οὐδὲ ἐξενεγκεῖν τι δυνάμεθα)

Here Paul is referring to when a person dies. At death, a person no longer owns anything or contributes anything to **the world**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [neither are we able to take anything out when we die]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to take anything out**
UST we … when … we will … own anything … die
(ἐξενεγκεῖν τι)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [to take anything out of the world]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	owned … our mothers gave birth to us … when we

1 Timothy 6:8

ULT	UST
But having food and covering, with these we will be satisfied.	*So, we should be content as long as we can eat and have clothes to wear.*

ULT **But**
UST So
(δὲ)

Here, the word **But** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: [So then,] or [Given that,]

Support Reference: Connecting Words and Phrases

ULT **covering**
UST have clothes to wear
(σκεπάσματα)

Here, the word **covering** could refer to: (1) clothing primarily. Alternate translation: [clothing]; (2) any kind of protection from the elements, whether clothing, house, or shelter. Alternate translation: [shelter] or [protection from the weather]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we will be satisfied**
UST we should be content
(ἀρκεσθησόμεθα)

Here Paul could be using the future tense to: (1) give a command or instruction. Alternate translation: [we must be satisfied] or [let us be satisfied]; (2) describe a result. Alternate translation: [we will then be satisfied]

Support Reference: Statements — Other Uses

> ULT **with these we will be satisfied**
> UST we should be content
> (τούτοις ἀρκεσθησόμεθα)

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

Support Reference: Active or Passive

1 Timothy 6:9

ULT	UST
But the ones wanting to be rich fall into temptation and a trap and many foolish and harmful desires, whatever sinks men into ruin and destruction.	*As for people who desire to become wealthy, they often think about sinning. They cannot stop what they are doing. The things that they want are senseless and bad for them, and they will eventually destroy these people.*

ULT **But**
UST As for
(δὲ)

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

Support Reference: Connect — Contrast Relationship

ULT **fall into temptation and a trap and many foolish and harmful desires**
UST they often think about sinning. They cannot stop what they are doing. The things that they want are senseless and bad for them
(ἐμπίπτουσιν εἰς πειρασμὸν, καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς)

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

Support Reference: Metaphor

ULT **into temptation and**
UST they often think about sinning
(εἰς πειρασμὸν, καὶ)

If your language does not use an abstract noun for the idea of **temptation**, you could express the same idea in another way. Alternate translation: [into being tempted and into]

Support Reference: Abstract Nouns

ULT **a trap**
UST They cannot stop what they are doing
(παγίδα)

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

Support Reference: Metaphor

ULT **and**
(καὶ)

Here, the word **and** could introduce: (1) a third thing that these people **fall into**. Alternate translation: [and also]; (2) a definition of the **trap**. Alternate translation: [that is]

Support Reference: Connecting Words and Phrases

ULT **whatever sinks men into ruin and destruction**
UST and they will eventually destroy these people
(αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν)

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

Support Reference: Metaphor

ULT **men**
UST these people
(τοὺς ἀνθρώπους)

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women]

Support Reference: When Masculine Words Include Women

> ULT **into ruin and destruction**
> UST destroy
> (εἰς ὄλεθρον καὶ ἀπώλειαν)

If your language does not use abstract nouns for the ideas of **ruin** and **destruction**, you could express the same ideas in another way. Alternate translation: [so that they are ruined and destroyed]

Support Reference: Abstract Nouns

> ULT **ruin and destruction**
> UST destroy
> (ὄλεθρον καὶ ἀπώλειαν)

The terms **ruin** and **destruction** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [complete destruction] or [total ruin]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temptation	they often think about sinning
a trap	They cannot stop what they are doing
desires	The things that they want
foolish	are senseless
ruin	destroy

1 Timothy 6:10

ULT	UST
For a root of all the evils is the love of money, which desiring, some have been led away from the faith and have pierced themselves with many sorrows.	*{That is} because people do all sorts of evil things when they strongly desire to have money. When some people started desiring money, they stopped trusting in {Jesus}. By doing that, they have made themselves sorrowful in many ways.*

ULT **For**
UST {That is} because
(γὰρ)

Here, the word **For** introduces a reason for what Paul stated in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a statement, or you could leave **For** untranslated. Alternate translation: [Here is why:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **a root of all the evils is the love of money**
UST people do all sorts of evil things when they strongly desire to have money
(ῥίζα & πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία)

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

Support Reference: Metaphor

ULT **of all the evils**
UST all sorts of evil things
(πάντων τῶν κακῶν)

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

Support Reference: Hyperbole

> ULT **the love of money**
> UST when they strongly desire to have money
> (ἡ φιλαργυρία)

If your language does not use an abstract noun for the idea of **love**, you could express the same idea in another way. Alternate translation: [loving money]

Support Reference: Abstract Nouns

> ULT **which desiring**
> UST When … started desiring money
> (ἧς & ὀρεγόμενοι)

The pronoun **which** refers to **money**. If this is not clear for your readers, you could refer to it more directly. Alternate translation: [and desiring money]

Support Reference: Pronouns — When to Use Them

> ULT **which desiring, some have been led away from the faith and have pierced**
> UST When some people started desiring money, they stopped trusting in {Jesus}. By doing that, they have made
> (ἧς τινες ὀρεγόμενοι, ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ & περιέπειραν)

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

Support Reference: Active or Passive

> ULT **have been led away from the faith**
> UST they stopped trusting in {Jesus}
> (ἀπεπλανήθησαν ἀπὸ τῆς πίστεως)

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

Support Reference: Metaphor

ULT **from the faith**
UST they stopped trusting in {Jesus}
(ἀπὸ τῆς πίστεως)

Here, the word **faith** could refer to: (1) the act of having **faith** in Jesus. Alternate translation: [from the faith that they had]; (2) what people believe about Jesus when they have **faith** in him. Alternate translation: [from what Christians believe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the faith**
UST they stopped trusting in {Jesus}
(ἀπὸ τῆς πίστεως)

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

Support Reference: Abstract Nouns

ULT **have pierced themselves with many sorrows**
UST they have made themselves sorrowful in many ways
(ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς)

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

Support Reference: Metaphor

ULT **with many sorrows**
UST sorrowful in many ways
(ὀδύναις πολλαῖς)

If your language does not use an abstract noun for the idea of **sorrows**, you could express the same idea in another way. Alternate translation: [by often making themselves sorrowful]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … the evils	evil things

ULT	UST
faith	trusting in {Jesus}

1 Timothy 6:11

ULT	UST
But you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance, gentleness.	*However, you are a man who serves God. You must avoid those {evil} things. Instead, you should always try to do what is right. You should honor God. You should trust in {Jesus}. You should love {others}. You should persevere {when difficult things happen to you}. You should be gentle {with people}.*

ULT **man of God**
UST a man who serves God
(ἄνθρωπε Θεοῦ)

Here, Paul is using the possessive form to describe a **man** who serves and obeys **God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [man who obeys God] or [man who worships God]

Support Reference: Possession

ULT **flee these things**
UST You must avoid those {evil} things
(ταῦτα φεῦγε)

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

Support Reference: Metaphor

ULT **these things**
UST those {evil} things
(ταῦτα)

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

Support Reference: When to Keep Information Implicit

ULT **pursue**
UST you should always try
(δίωκε)

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

Support Reference: Metaphor

ULT **righteousness, godliness, faith, love, endurance, gentleness**
UST to do what is right. You should honor God. You should trust in {Jesus}. You should love {others}. You should persevere {when difficult things happen to you}. You should be gentle {with people}
(δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραϋπαθίαν)

If your language does not use abstract nouns for some or all of the ideas in this list, you could express the same ideas in another way. Alternate translation: [becoming more righteous, godly, believing, loving, persistent, gentle]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	who serves God
man of God	a man who serves God
pursue	you should always try
righteousness	to do what is right
godliness	You should honor God
faith	You should trust in {Jesus}

ULT	UST
love	You should love {others}
endurance	You should persevere {when difficult things happen to you}

1 Timothy 6:12

ULT	UST
Fight the good fight of the faith, grasp eternal life, to which you were called and {for which} you confessed the good confession before many witnesses.	*You should persist in trusting in {Jesus} just as soldiers battle their enemies. You should make sure that you will live with God forever. God chose you for that. Also, that is why you claimed that you trusted in Jesus while many people listened to you.*

ULT **Fight the good fight of the faith**
UST You should persist in trusting in {Jesus} just as soldiers battle their enemies
(ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως)

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

Support Reference: Metaphor

ULT **the good fight of the faith**
UST You should persist in trusting in {Jesus} just as soldiers battle their enemies
(τὸν καλὸν ἀγῶνα τῆς πίστεως)

Here, the phrase **the good fight** could indicate: (1) that someone is fighting well. Alternate translation: [the fight of the faith well]; (2) that the **fight** is right or just. Alternate translation: [the just fight of the faith] or [the correct fight of the faith]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the good fight of the faith**
UST You should persist in trusting in {Jesus} just as soldiers battle their enemies
(τὸν καλὸν ἀγῶνα τῆς πίστεως)

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

Support Reference: Possession

ULT **of the faith**
UST You should persist in trusting in {Jesus} just as soldiers battle their enemies
(τῆς πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Make sure that your translation fits with the option you chose in the previous note. Alternate translation: [to believe in Jesus]

Support Reference: Abstract Nouns

ULT **grasp eternal life**
UST You should make sure that you will live with God forever
(ἐπιλαβοῦ τῆς αἰωνίου ζωῆς)

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

Support Reference: Metaphor

ULT **eternal life**
UST that you will live with God forever
(τῆς αἰωνίου ζωῆς)

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [being able to live eternally]

Support Reference: Abstract Nouns

ULT **you were called**
UST God chose you
(ἐκλήθης)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God called you]

Support Reference: Active or Passive

ULT **and {for which} you confessed**
UST Also, that is why you claimed
(καὶ ὡμολόγησας)

Here, the word **and** could introduce: (1) a second thing that Timothy experienced that is related to eternal life. Alternate translation: [and also for which you confessed]; (2) when it was clear that Timothy was called to eternal life. Alternate translation: [when you confessed]

Support Reference: Connecting Words and Phrases

ULT **{for which} you confessed the good confession**
UST you claimed that you trusted in Jesus
(ὡμολόγησας τὴν καλὴν ὁμολογίαν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the good confession**
UST that you trusted in Jesus
(τὴν καλὴν ὁμολογίαν)

If your language does not use an abstract noun for the idea of **confession**, you could express the same idea in another way. Alternate translation: [the good things that we believe] or [the good things that you said]

Support Reference: Abstract Nouns

ULT **before many witnesses**
UST while many people listened to you
(ἐνώπιον πολλῶν μαρτύρων)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	You should persist in trusting in {Jesus} just as soldiers battle their enemies
of the faith	You should persist in trusting in {Jesus} just as soldiers battle their enemies
eternal	forever
you were called	God chose you
{for which} you confessed	you claimed
good	that you trusted in Jesus
confession	ὁμολογίαν (ORIG QUOTE)
witnesses	while many people listened to you

1 Timothy 6:13

ULT	UST
I command you before God, the one making all alive, and Christ Jesus, the one having testified the good confession before Pontius Pilate,	*God is the one who enables everything that exists to live. Jesus the Messiah is the one who declared what was true when he was on trial before Pontius Pilate. They authorize what I am about to tell you to do.*

ULT **I command you before God**
UST God … They authorize what I am about to tell you to do
(παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ)

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

Support Reference: Oath Formulas

ULT **all**
UST everything that exists
(τὰ πάντα)

Paul is using the adjective **all** as a noun to mean all living things. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [all living things]

Support Reference: Nominal Adjectives

ULT **the one having testified the good confession before Pontius Pilate**
UST is the one who declared what was true when he was on trial before Pontius Pilate
(τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμολογίαν)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the good confession**
> UST what was true
> (τὴν καλὴν ὁμολογίαν)

If your language does not use an abstract noun for the idea of **confession**, you could express the same idea in another way. Alternate translation: [the good things about himself] or [the truth]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Christ	the Messiah
Jesus	Jesus
having testified	is the one who declared
Pontius Pilate	Pontius Pilate
good	what was true
confession	what was true

1 Timothy 6:14

ULT	UST
that you keep the commandment spotless, irreproachable, until the appearance of our Lord Jesus Christ,	*You must obey what God has commanded. You should obey completely. No one should be able to rightly accuse you of doing anything wrong. Continue to obey until our Lord Jesus the Messiah returns {to this world}.*

ULT **that you keep the commandment spotless, irreproachable**
UST You must obey what God has commanded. You should obey completely. No one should be able to rightly accuse you of doing anything wrong
(τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον)

Here, the adjectives **spotless** and **irreproachable** could modify: (1) **you**. In this case, Timothy should be **spotless** and **irreproachable** as he keeps **the commandment**. Alternate translation: [that you keep the commandment in a spotless and irreproachable way]; (2) **the commandment**. In this case, Timothy is supposed preserve **the commandment** that he obeys and teaches so that it remains **spotless** and **irreproachable**. Alternate translation: [that you preserve the commandment so that it is spotless and irreproachable]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the commandment**
UST what God has commanded
(τὴν ἐντολὴν)

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

Support Reference: When to Keep Information Implicit

ULT **the commandment**
UST what God has commanded
(τὴν ἐντολὴν)

If your language does not use an abstract noun for the idea of **commandment**, you could express the same idea in another way. Alternate translation: [what you were commanded] or [what we have been commanded]

Support Reference: Abstract Nouns

ULT **spotless, irreproachable**
UST You should obey completely. No one should be able to rightly accuse you of doing anything wrong
(ἄσπιλον ἀνεπίλημπτον)

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

Support Reference: Doublet

ULT **spotless**
UST You should obey completely
(ἄσπιλον)

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

Support Reference: Metaphor

ULT **until the appearance of our Lord Jesus Christ**
UST Continue to obey until our Lord Jesus the Messiah returns {to this world}
(μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

Alternate translation: [until our Lord Jesus Christ comes back]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
irreproachable	No one should be able to rightly accuse you of doing anything wrong
of … Lord	Lord
Jesus	Jesus

ULT	UST
Christ	the Messiah

1 Timothy 6:15

ULT	UST
which in its own times the blessed and only Sovereign, the King of the ones reigning and Lord of the ones ruling, will reveal,	*God will cause Jesus to return at the right time. We praise God! There are no rulers more powerful than he is. He is king over all other kings. He is lord over all other lords.*

ULT **which**
UST Jesus to return
(ἣν)

The pronoun **which** refers to “appearance” in the previous verse. If this is not clear for your readers, you could refer to it more directly. Alternate translation: [which appearance]

Support Reference: Pronouns — When to Use Them

ULT **in its own times**
UST at the right time
(καιροῖς ἰδίοις)

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

Support Reference: Idiom

ULT **the blessed and only Sovereign**
UST We praise God! There are no rulers more powerful than he
(ὁ μακάριος καὶ μόνος Δυνάστης)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is believers. Alternate translation: [the only Sovereign whom believers bless]

Support Reference: Active or Passive

ULT **only Sovereign**
UST There are no rulers more powerful than he
(μόνος Δυνάστης)

Here Paul means that God is the **only Sovereign** over whom no one else rules. He does not mean that no one else rules. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [most powerful Sovereign] or [highest Sovereign]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the King of the ones reigning and Lord of the ones ruling**
UST is. He is king over all other kings. He lord over all other lords
(ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … times	at the right time
blessed	We praise God
Sovereign	There are no rulers more powerful than he
King	is. He … king
of the ones reigning	over all other kings
Lord	is … He lord
of the ones ruling	over all other lords

1 Timothy 6:16

ULT	UST
the only One having immortality, dwelling {in} unapproachable light, whom no one of men has seen, nor is able to see, to whom {be} honor and eternal power. Amen.	*God is the only one who can never die. His place {in heaven} is so bright that no one can go near it! No human has looked at him, and no human can look at him. Let us praise him and acknowledge that he is powerful forever! May it be so!*

ULT **the only One having immortality**
UST God is the only one who can never die
(ὁ μόνος ἔχων ἀθανασίαν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **having immortality**
UST who can never die
(ἔχων ἀθανασίαν)

If your language does not use an abstract noun for the idea of **immortality**, you could express the same idea in another way. Alternate translation: [who is immortal]

Support Reference: Abstract Nouns

ULT **dwelling {in} unapproachable light**
UST His place {in heaven} is so bright that no one can go near it
(φῶς οἰκῶν ἀπρόσιτον)

Here Paul describes the **light** that fills God's dwelling place in heaven. No one can come near this place because of how bright that **light** is. If it would be helpful in your language, you could make it more explicit that Paul is referring to God's dwelling place in heaven. Alternate translation: [who lives in heaven in light so bright that no one can come near it]

Support Reference: Assumed Knowledge and Implicit Information

ULT **no one of men**
UST No human
(οὐδεὶς ἀνθρώπων)

Although the term **men** is masculine, Paul is using the word in a generic sense that includes all humans, both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [no one of humans] or [no human being]

Support Reference: When Masculine Words Include Women

ULT **to whom {be} honor and eternal power**
UST Let us praise him and acknowledge that he is powerful forever
(ᾧ τιμὴ καὶ κράτος αἰώνιον)

Here, the word translated as **eternal** could describe: (1) **power**. Alternate translation: [to whom be honor and power that is eternal]; (2) how God has **honor** and **power**. Alternate translation: [to whom be honor and power forever]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to see, to whom {be} honor and eternal power**
UST look at him. Let us praise him and acknowledge that he is powerful forever
(ἰδεῖν & ᾧ τιμὴ καὶ κράτος αἰώνιον)

If your language does not use abstract nouns for the ideas of **honor** and **power**, you could express the same ideas in another way. Alternate translation: [to see. May he be honored and always powerful]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{be} honor	Let us praise
power	acknowledge that he is powerful
eternal	forever
Amen	May it be so

1 Timothy 6:17

ULT	UST
Command the rich in the present age not to be proud, nor to hope in the uncertainty of riches, but in God,the one providing us all things richly for enjoyment,	*You should tell believers who are wealthy right now that they should not think too highly of themselves. They should not trust in all the things that they have, because they cannot be certain how long they will have them. Instead, they should trust in God. He is the one who abundantly gives us everything that we have so that we can enjoy it.*

ULT **the rich**
UST believers who are wealthy
(τοῖς πλουσίοις)

Paul is using the adjective **rich** as a noun to mean rich people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who are rich]

Support Reference: Nominal Adjectives

ULT **in the present age**
UST right now
(ἐν τῷ νῦν αἰῶνι)

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

Support Reference: Idiom

ULT **the uncertainty of riches**
UST all the things that they have, because they cannot be certain how long they will have them
(πλούτου ἀδηλότητι)

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

Support Reference: Possession

> ULT **the uncertainty of riches**
> UST all the things that they have, because they cannot be certain how long they will have them
> (πλούτου ἀδηλότητι)

If your language does not use an abstract noun for the idea of **uncertainty**, you could express the same idea in another way. Alternate translation: [riches, which are so uncertain] or [riches, which a person can lose so easily]

Support Reference: Abstract Nouns

> ULT **but in God**
> UST Instead, they should trust in God
> (ἀλλ᾽ ἐπὶ Θεῷ)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but to hope in God]

Support Reference: Ellipsis

> ULT **God**
> UST God
> (Θεῷ)

Many ancient manuscripts read **God**. The ULT follows that reading. Other ancient manuscripts read “the living God.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

Support Reference: Textual Variants

> ULT **all things**
> UST everything that we have
> (πάντα)

Paul says **all** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [very many things]

Support Reference: Hyperbole

> ULT **for enjoyment**
> UST so that we can enjoy it
> (εἰς ἀπόλαυσιν)

If your language does not use an abstract noun for the idea of **enjoyment**, you could express the same idea in another way. Alternate translation: [to be enjoyed]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
age	right now
to be proud	that they should … think too highly of themselves
to hope	They should … trust
God	God

1 Timothy 6:18

ULT	UST
to do good, to be rich in good works, to be generous, willing to share,	*{Tell those wealthy believers that} they should do very many good things. They should be ready to give away {what they have}.*

ULT **to do good, to be rich in good works**
UST {Tell those wealthy believers that} they should do very many good things
(ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς)

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

Support Reference: Doublet

ULT **to be rich in good works**
UST {Tell those wealthy believers that} they should do very many good things
(πλουτεῖν ἐν ἔργοις καλοῖς)

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

Support Reference: Metaphor

ULT **to be generous, willing to share**
UST They should be ready to give away {what they have}
(εὐμεταδότους εἶναι, κοινωνικούς)

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

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	

ULT	UST
	{Tell those wealthy believers that} they should do very many good things

1 Timothy 6:19

ULT	UST
storing up for themselves a good foundation for what is coming, so that they may grasp the real life.	*{If they do those things,} they will establish the good things that they will have when God renews this world. {When they do those things,} they make sure that they will truly live {with God}.*

ULT **storing up for themselves a good foundation for what is coming**
UST {If they do those things,} they will establish the good things that they will have when God renews this world
(ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον)

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

Support Reference: Metaphor

ULT **for what is coming**
UST when God renews this world
(εἰς τὸ μέλλον)

Here Paul is referring to the **coming** age, or time period. This **coming** age contrasts with “the present age” that Paul referred to in 6:17. The **coming** age is the time period after Jesus comes back and God transforms everything. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [for the future time period] or [for the time after Jesus returns]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that**
UST When they do those things … that
(ἵνα)

Here, the phrase **so that** could introduce: (1) the result of doing good for others and storing up a good foundation. Alternate translation: [with the result that]; (2) the purpose for which the rich believers should do good for others and store up a good foundation. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **they may grasp the real life**
UST they make sure … they will truly live {with God}
(ἐπιλάβωνται τῆς ὄντως ζωῆς)

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

Support Reference: Metaphor

ULT **the real life**
UST they will truly live {with God}
(τῆς ὄντως ζωῆς)

If your language does not use an abstract noun for the idea of life, you could express the same idea in another way. Alternate translation: [being able to really live]

Support Reference: Abstract Nouns

ULT **the real life**
UST they will truly live {with God}
(τῆς ὄντως ζωῆς)

Many ancient manuscripts read **the real life**. The ULT follows that reading. Other ancient manuscripts read “eternal life.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … foundation	the good things
good	the good things

1 Timothy 6:20

ULT	UST
O Timothy, guard the deposit, turning away from the profane, empty sayings and oppositions of falsely-named knowledge,	*Timothy, carefully preserve the true message that God has given to you. Refuse to listen when people say things that mean nothing and that have nothing to do with God. Do not pay attention when people argue against the good news, using what they claim is true. It is not really true.*

ULT **guard the deposit**
UST carefully preserve the true message that God has given to you
(τὴν παραθήκην φύλαξον)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the profane, empty sayings**
UST when people say things that mean nothing and that have nothing to do with God
(τὰς βεβήλους κενοφωνίας)

Here Paul implies that the **sayings** are **empty** of useful or true information. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the profane sayings that have no meaning]

Support Reference: Assumed Knowledge and Implicit Information

ULT **oppositions of falsely-named knowledge**
UST Do not pay attention when people argue against the good news, using what they claim is true. It is not really true
(ἀντιθέσεις τῆς ψευδωνύμου γνώσεως)

Here, the word **oppositions** could refer to: (1) things that false teachers say to contradict and critique the gospel. Alternate translation: [critiques based on falsely-named knowledge] or [opposing statements from falsely-named knowledge]; (2) things that the false teachers say that are not consistent. Alternate translation: [self-contradictions found in falsely-named knowledge]

Support Reference: Assumed Knowledge and Implicit Information

ULT **oppositions of falsely-named knowledge**
UST Do not pay attention when people argue against the good news, using what they claim is true. It is not really true
(ἀντιθέσεις τῆς ψευδωνύμου γνώσεως)

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

Support Reference: Abstract Nouns

ULT **of falsely-named knowledge**
UST using what they claim is true. It is not really true
(τῆς ψευδωνύμου γνώσεως)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [of what people falsely name knowledge]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Timothy	Timothy
profane	and that have nothing to do with God
falsely-named	It is not really true

ULT	UST
of … knowledge	using what they claim is true. It is not really true

1 Timothy 6:21

ULT	UST
which some, professing, have missed the mark concerning the faith. Grace {be} with you.	*The people who claim those things have failed to persist in trusting in {Jesus}. {I pray that God will} be kind to you all.*

ULT **have missed the mark concerning the faith**
UST have failed to persist in trusting in {Jesus}
(περὶ τὴν πίστιν ἠστόχησαν)

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

Support Reference: Metaphor

ULT **concerning the faith**
UST in trusting in {Jesus}
(περὶ τὴν πίστιν)

Here, the word **faith** could refer to: (1) the act of having **faith** in Jesus. Alternate translation: [regarding the faith that they had]; (2) what people believe about Jesus when they have **faith** in him. Alternate translation: [regarding what Christians believe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **concerning the faith**
UST in trusting in {Jesus}
(περὶ τὴν πίστιν)

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

Support Reference: Abstract Nouns

> ULT **Grace {be} with you**
> UST {I pray that God will} be kind to you all
> (ἡ χάρις μεθ’ ὑμῶν)

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

Support Reference: Blessings

> ULT **Grace {be} with you**
> UST {I pray that God will} be kind to you all
> (ἡ χάρις μεθ’ ὑμῶν)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [May God act graciously toward you]

Support Reference: Abstract Nouns

> ULT **you**
> UST to you all
> (ὑμῶν)

Because Paul gives this blessing to Timothy and all the believers who are with him, this is the only place in the letter where **you** is plural.

Support Reference: Forms of ‘You’ — Singular

> ULT **you**
> UST to you all
> (ὑμῶν)

Many ancient manuscripts read **you**. The ULT follows that reading. Other ancient manuscripts read “you. Amen.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	trusting in {Jesus}

ULT	UST
Grace	{I pray that God will} be kind



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v91

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**.

1 Timothy References:

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

Active or Passive

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

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

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.

1 Timothy References:

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

Assumed Knowledge and Implicit Information

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

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.

1 Timothy References:

1:3-4; 1:3; 1:3; 1:4; 1:4; 1:5; 1:7; 1:8; 1:8; 1:9; 1:9; 1:10; 1:12; 1:13; 1:13; 1:13; 1:13; 1:14; 1:14; 1:18; 1:18; 1:18; 1:18; 2:3; 2:5; 2:6; 2:6; 2:7; 2:8; 2:8; 2:9; 2:11; 2:11; 2:11; 2:12; 2:12; 2:12; 2:12; 2:13; 2:14; 2:15; 2:15; 3:4; 3:5; 3:6; 3:8; 3:9; 3:9; 3:10; 3:11; 3:12; 3:12; 3:13; 3:13; 3:13; 3:14; 3:15; 3:15; 3:16; 3:16; 3:16; 3:16; 3:16; 4:1; 4:1; 4:1; 4:2; 4:3; 4:5; 4:6; 4:8; 4:8; 4:9; 4:10; 4:12; 4:13; 4:14; 4:15; 4:16; 5:1; 5:2; 5:2; 5:3; 5:3; 5:4; 5:4; 5:4; 5:5; 5:7; 5:8; 5:8; 5:8; 5:9; 5:10; 5:11; 5:11; 5:11; 5:12; 5:12; 5:13; 5:14; 5:14; 5:14; 5:16; 5:16; 5:17; 5:20; 5:20; 5:21; 5:22; 5:23; 5:24; 5:25; 5:25; 6:2; 6:2; 6:3; 6:4; 6:6; 6:7; 6:7; 6:8; 6:10; 6:12; 6:12; 6:12; 6:13; 6:14; 6:15; 6:16; 6:16; 6:16; 6:19; 6:20; 6:20; 6:20; 6:21

Background Information

Description

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

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

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

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

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

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

A writer may use background information:

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

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

Reasons This Is a Translation Issue

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

Examples From the Bible

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

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

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

The verses before this tell about when Jesus was baptized. This sentence introduces a section of background information about Jesus' age and ancestors (Luke 3:23-38). The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

As here, English sometimes uses the word “and” to show that there is some kind of change in the story. The verb “was” shows that it is background information. A set of parentheses is also a way to mark background information. Here, “as it was assumed” gives background information to the phrase, “He was the son.” People assumed that Joseph was Jesus‘ father, although his true father was God.

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

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

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

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

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

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

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

1 Timothy References:

1:5

Blessings

Description

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

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.”

1 Timothy References:

1:2; 6:21

Collective Nouns

Description

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

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

Reason This is a Translation Issue

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

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.

1 Timothy References:

4:2; 6:5

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.

1 Timothy References:

1:13; 2:15; 3:14; 3:15; 4:7; 4:7; 5:5; 6:6; 6:9

Connect — Exception Clauses

Exceptional Relationship

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however … not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)
>
> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

> > David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

> > But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.

> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)
>
> > The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will let you go **only if** you bless me.”

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

1 Timothy References:

5:19

Connect — Factual Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if … then.” Often, however, the word “then” is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

> “**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

> Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is "if Yahweh is God." If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with "if," it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as "since" or "you know that …" or "it is true that …" can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)

> > "**It is true that** Yahweh is God, so worship him!"

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

> > "A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?"

1 Timothy References:

3:1; 6:3

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 bewise** 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**.

1 Timothy References:

2:2; 6:19

Connect — Hypothetical Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if … then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like "then."

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

> … **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

1 Timothy References:

2:15

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.

1 Timothy References:

1:9; 1:13; 2:1; 2:4; 2:5; 2:13; 3:2; 3:13; 4:4; 4:10; 4:16; 5:4; 5:12; 5:15; 5:18; 6:2; 6:2; 6:7; 6:10

Connecting Words and Phrases

Description

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- 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.

1 Timothy References:

1:8; 1:14; 1:17; 2:8; 2:12; 3:5; 3:7; 3:10; 4:1; 4:5; 4:8; 5:8; 5:13; 5:16; 6:2; 6:8; 6:9; 6:12

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or“which”), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
    - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
    - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> … for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

> > **Becauseidols are worthless**, I hate those who serve them.
>
> … for your **righteous** judgments are good. (Psalm 119:39b ULT)
>
> > … for your judgments are good **because they are righteous**.
>
> Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)
>
> > Can Sarah bear a son **even whenshe is 90 years old**?
>
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

> You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)
>
> > You are my Son. **I love you** and I am pleased with you.

> > **Receiving my love**, you are my Son. I am pleased with you.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to your brother **who is needy and poor** in your land.

1 Timothy References:

3:15; 4:3; 4:6

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

1 Timothy References:

1:7; 4:14; 5:9; 5:25

Doublet

Description

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

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!"

1 Timothy References:

1:15; 1:17; 2:1; 2:2; 2:3; 3:2; 3:15; 4:10; 5:5; 5:13; 5:21; 6:9; 6:14; 6:15; 6:18; 6:18

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.

1 Timothy References:

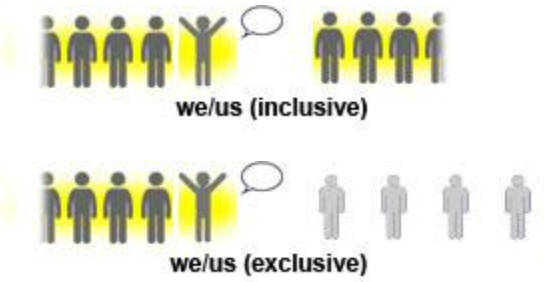
1:10; 2:9; 2:10; 2:12; 2:13; 2:15; 4:3; 5:1; 5:2; 5:19; 6:7; 6:7; 6:17

Exclusive and Inclusive ‘We’

Description

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

1 Timothy References:

front:intro; 1:1

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> “… Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

> Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun “I” or “you.”
(2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun “I” or “you.”

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)

> > But David said to Saul, "**I, your servant**, used to keep **my** father's sheep."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
> > Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"
>
> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
> > So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

1 Timothy References:

1:1; 1:2

Forms of ‘You’ — Singular

Description

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

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.

1 Timothy References:

front:intro; 1:3; 5:3; 6:21

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can **a man** walk on hot coals without scorching his feet?
> So is **the man who goes in to his neighbor's wife**;
> **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word “the” in the noun phrase.
(2) Use the word “a” in the noun phrase.
(3) Use the word “any,” as in “any person” or “anyone.”
(4) Use the plural form, as in “people.”
(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word “the” in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)
>
> > “Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**.” (Proverbs 12:2)

(2) Use the word “a” in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **a man** who refuses to sell grain.”

(3) Use the word “any,” as in “any person” or “anyone.”

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **any man** who refuses to sell grain.”

(4) Use the plural form, as in “people” (or in this sentence, “men”).

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **men** who refuse to sell grain”

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **whoever** refuses to sell grain.”

1 Timothy References:

2:11; 2:12; 3:intro; 3:2; 5:5; 5:6

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?

1 Timothy References:

1:3; 3:14; 4:13

Hendiadys

Description

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

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

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

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

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

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

Reasons This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

Translation Strategies

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

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

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

> For I will give you **a mouthand 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 mouthand 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**.

1 Timothy References:

2:7; 5:5

How to Translate Names

Description

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

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.

1 Timothy References:

front:intro; 1:20

Hyperbole

Description

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

It rains here every night.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. The speaker means this as a **hyperbole** if he wants to say that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

Hyperbole

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

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

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

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

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

Generalization

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

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

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

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

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

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

Reason This Is a Translation Issue

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

Examples From the Bible

Examples of Hyperbole

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

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

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

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

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

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

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

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for

him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

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

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

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

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

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

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

Caution

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

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

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

- Do not assume that the word “all” is always a generalization that means “most.”

> Yahweh is righteous in **all** his ways
> and gracious in **all** he does. (Psalms 145:17 ULT)

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

(1) Express the meaning without the exaggeration.

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

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

> **The one who ignores instruction will have poverty and shame.**
> (Proverbs 13:18a ULT)
>
> > **In general,** the one who ignores instruction will have poverty and shame
>
> When you pray, do not make useless repetitions as the **Gentiles do,** for they think that they will be heard because of their many words. (Matthew 6:7 ULT)
>
> > And when you pray, do not make useless repetitions as the Gentiles **generally** do, for they think that they will be heard because of their many words.

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

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

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

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

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

1 Timothy References:

1:4; 5:10; 6:4; 6:10; 6:17

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.

1 Timothy References:

3:5

Idiom

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

- 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**

1 Timothy References:

1:5; 1:17; 1:19; 2:3; 2:6; 3:7; 3:9; 3:15; 4:1; 4:7; 4:10; 5:4; 5:5; 6:15; 6:17

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that “woe” is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place.” (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, “Because we are here in an desolate place, send the crowd away that they may

> > go into the surrounding villages and countryside to find lodging and food.”
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people’s ancestors treated the false prophets, then woe to you!

1 Timothy References:

2:7; 2:10; 3:1

Irregular Use of Tenses

Description

Normally, languages indicate when an event happens by marking it as past, present, or future (or some subset of those categories) through using different verb tenses. But sometimes speakers use those verb tenses in other ways to draw special attention to what they are saying. This article will discuss three ways that this happens in the Bible.

Past For Future

In the Bible, sometimes the past tense is used to refer to things that will happen in the future. This is a figure of speech that is used in prophecy to show that the event will certainly happen. It is sometimes called the "predictive past" or "prophetic perfect."

> Therefore my people have gone into captivity for lack of understanding;
> their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Speakers of languages that do not use the past tense in prophecy to refer to future events may think that these are events that have already happened.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered

> Jericho and its king and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen far in the future, but he used the past tense when he said, "the Lord came."

Present For Past

In the Bible, sometimes the present tense is used to refer to events that happened in the past. This is a figure of speech that makes these events more vivid or prominent for the reader. The effect can be to draw the reader into the story because these events are told as though they are happening now. The reader, however, knows that the events happened in the past. This is sometimes called the "historical present."

> Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately they speak to him concerning her. (Mark 1:30 ULT)

In the example above, Mark had been narrating events that happened in the past, using the past tense. But when he came to the part about the disciples speaking to Jesus about Simon's mother-in-law, he changed from past tense to present tense.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to past events may think that these events are happening now or that the Bible translation makes no sense.

Examples From the Bible

> And Simon and the ones with him searched for him 37 and found him and say to him, “Everyone is seeking you.” 38 And he says to them, “Let us go elsewhere, (Mark 1:36-38 ULT)

As in the above example, the historical present is often used to make direct speech stand out from the narrative.

> And he enters into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)

As in the above example, the historical present sometimes serves to set the scene for a new set of events. By using the historical present in this way, the writer draws the reader into the scene, and then relates the events using the past tense.

Present For Future

In the Bible, sometimes the present tense is used for a future event. Usually, this is to communicate that the event will happen very soon. Also, like the predictive past, this can communicate that the event is sure to happen or that the speaker is fully committed to making the event happen. This is sometimes called the “imminent future.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night I am going out in the midst of Egypt, (Exodus 11:4 ULT)

In the example above, Yahweh uses the present tense for something that he will do soon.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to future events may think that these events are happening at the time of speaking or writing or that the Bible translation is confusing or wrong.

Examples From the Bible

> For behold me, raising up the Chaldeans, that fierce and impetuous nation… (Habakkuk 1:6 ULT)

> Therefore, remember from where you have fallen and repent and do the first works. But if not, I am coming to you and I will remove your lampstand from its place—if you do not repent. (Revelation 2:5 ULT)

In the examples above, God speaks of a future event as though he is doing it in the present. This is a way of emphasizing the certainty of the event.

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the present tense continues the sense of the predictive past, communicating future events that are sure to happen.

Translation Strategies

If the tense that is used in the Literal Translation would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) Use the past tense to refer to past events.
(3) Use the tense that your language commonly uses to communicate the time of the event.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

> > For to us a child **will be born**, to us a son **will be given**.

> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)

> > Yahweh said to Joshua, “See, **I will deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)

> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will go out** in the midst of Egypt,

(2) Use the past tense to refer to past events.

> And Simon and the ones with him searched for him and found him and **say** to him, “Everyone is seeking you.” And he **says** to them, “Let us go elsewhere, (Mark 1:36-38 ULT)

> > And Simon and the ones with him searched for him and found him and **said** to him, “Everyone is seeking you.” And he **said** to them, “Let us go elsewhere,

> And he **enters** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)

> > And he **entered** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach.

(3) Use the tense that your language commonly uses to communicate the time of the event.

> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)

> > Yahweh said to Joshua, “See, **I am delivering** Jericho and its king and its powerful soldiers into your hand.” Or: Yahweh said to Joshua, “See, **I am about to deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)

> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will be going out** in the midst of

> Egypt,
> Or: And Moses said, “Thus says Yahweh: ‘About the middle of the night **I shall certainly go out** in the midst of Egypt,

1 Timothy References:

3:14

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it,
> > and he approached the door of the tower **to burn it**.
> > (Or) … **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase

can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

1 Timothy References:

1:9

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** 🔗.

1 Timothy References:

front:intro; 1:intro; 1:2; 1:6; 1:6; 1:10; 1:14; 1:14; 1:15; 1:16; 1:18; 1:18; 1:18; 1:19; 1:20; 2:1; 2:4; 2:6; 2:7; 2:10; 2:14; 3:6; 3:6; 3:7; 3:7; 3:8; 3:13; 3:15; 3:15; 4:intro; 4:1; 4:2; 4:6; 4:6; 4:6; 4:7; 4:14; 4:15; 5:4; 5:5; 5:6; 5:10; 5:15; 5:16; 5:18; 6:intro; 6:1; 6:2; 6:3; 6:3; 6:4; 6:4; 6:4; 6:5; 6:9; 6:9; 6:9; 6:10; 6:10; 6:10; 6:11; 6:11; 6:12; 6:12; 6:14; 6:18; 6:19; 6:19; 6:21

Metonymy

Description

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

> … 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** 🔗.

1 Timothy References:

1:1; 1:5; 1:15; 2:9; 3:1; 3:16; 4:5; 4:12; 5:4; 5:13; 5:17; 6:1; 6:3

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)
>
> > The scepter of wickedness must not rule in the land of **righteous people**.

> Blessed are **the meek**. (Matthew 5:5a ULT)

> Blessed are **people who are meek**.

1 Timothy References:

1:9; 1:10; 1:19; 2:6; 4:8; 4:15; 5:8; 5:10; 5:20; 5:20; 6:13; 6:17

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true. The oath includes the idea that a bad thing will happen if the person making the oath does not do the thing promised or if what the person says is not true.

Description

There are two types of oath in the Bible. We can call the first type a “Promise” oath, and the second type a “Truth” oath.

Promise Oath

In this type of oath, the person saying it is promising to do something. As a guarantee that the person taking the oath will do what he promises, the person calls on God to witness the oath and to punish him severely if he does not do the thing promised. A complete Promise oath has four parts, but some of them are often left unspoken and only implied:

1. Calling on God to witness the oath and judge the person making it
2. Making the promise (may be implied as the opposite of the violation)
3. Telling what would be a violation of the oath (may be implied as the opposite of the promise)
4. Saying what punishment God would do if the person violates the oath (often implied)

Truth Oath

In this type of oath, the person saying it is affirming that what he is saying is true, and he guarantees that it is true by naming the life of God. Sometimes the person will not name God directly but will instead name something holy that is associated with God, such as the temple. In some situations, a person might name a revered person, such as a king. The implication is that if the person’s statement proves to be false, that person will lose any relationship to God or to the revered person. These oaths have three parts, but the third part is implied and not stated:

1. Naming something holy, usually the life of God or of someone who is revered.
2. Making the statement.
3. Implied: The speaker and hearers of the oath understand that the speaker forfeits his relationship to God or to the revered person if his statement is false.

Reasons This Is a Translation Issue:

People in some cultures may not be familiar with the practice of taking oaths, and so they may not understand what the people in the Bible are doing. In many languages, people would not take an oath the way that people did in the Bible, and so they might not recognize that the person is taking an oath. In the Old Testament, people often did not speak one or more parts of the oath, leaving those parts implied. The part that was most often left unspoken was the part that would tell what would happen if they break the oath. People believed that spoken words have power, and that speaking the part about punishment might cause the punishment to happen, so they often left that part to be understood silently. Because of these things, people might think that the person in the Bible is not making a real oath or they may not understand what the verse is talking about at all.

Examples From the Bible

Promise Oath

> “I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, ‘I made Abram rich.’ (Genesis 14:22-23 ULT)

In the verse above, Abram describes a symbolic action (raising his hand to Yahweh) to signal that he is taking an oath and calling on Yahweh as witness and judge. He says what would violate his oath (thus promising to do the opposite). Then he leaves out the part that would describe how Yahweh would punish him if he fails to do what he is promising.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Ruth calls on Yahweh and includes the part about Yahweh punishing her, says what the violation would be (thus promising to do the opposite), but does not say what the punishment would be.

> And Saul said, “Thus may God do and thus may he add, for dying you will die, Jonathan.” (1 Samuel 14:44 ULT)

Saul takes an oath that Jonathan will die, but does not specifically say whom God would punish, what the punishment would be, or what the person would do that would violate the oath and bring about God’s punishment.

Truth Oath

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step!” (1 Samuel 20:3)

Here David uses a truth oath to convince Jonathan that Saul does indeed want to kill David. David says this because Jonathan had been trying to assure David that he had nothing to fear from Saul. But Jonathan knows that David holds both Yahweh’s and Jonathan’s life as sacred, and so this oath convinces Jonathan that David truly believes what he is saying.

> The life of your soul, my lord, I {am} the woman having stationed herself with you in this {place} to pray to Yahweh. (1 Samuel 1:26 ULT)

Hannah is speaking to the priest Eli. She demonstrates that she holds the priest’s life as sacred by swearing by it that what she is saying is true.

And Elijah said, “The life of Yahweh of armies, before whom I stand, that I will appear before him today.” (1 Kings 18:15 ULT)

Elijah uses this oath to convince Obadiah to announce his arrival to Ahab. Obadiah knows that Elijah would never break his relationship to Yahweh.

Combination oath

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

Joseph is speaking to his brothers as an Egyptian official, and so he swears by the life of Pharaoh rather than by the life of the God of the Hebrews. Joseph combines the two types of oaths here by using a conditional "if" statement (part 3 of the "Promise" oath). He leaves unstated the "then" part of the oath which would be either a punishment from Pharoah (as with a Promise oath) or a breaking of relationship with Pharaoh (as with a "Truth" oath) if this conditional statement proves true.

Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, “Thus may God do and thus may he add, for dying you will die, Jonathan.” (1 Samuel 14:44 ULT)

And Saul said, “May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan.”

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **I swear by** Yahweh’s life and **by** the life of yourself that **it is true that** between me and death is like a step!

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

I swear by the life of Pharaoh, if you leave from this {place} without your youngest brother coming here, **may Pharaoh punish me severely**.

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Then Ruth called on Yahweh to enforce her promise: “May Yahweh do thus to me, and thus may he add, if death separates between me and between you.”

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

Then David made a statement to Jonathan to convince him that he truly believed that he was in danger: "But indeed, **I forfeit my relationship to** Yahweh and **to you** yourself **if it is not true** that between me and death is like a step!"

(3) Put the oath into a form that would be natural in your language.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, 'I made Abram rich.'

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **before** Yahweh and **before you** yourself, **I swear** that between me and death is like a step!

1 Timothy References:

5:21; 6:13

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use “one” with the first item and “another” or “the next” with the rest.
(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim … the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

> There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.
>
> There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of

> > Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim … Delaiah, and Maaziah.

1 Timothy References:

1:15; 1:16; 2:1

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- 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.

1 Timothy References:

1:7; 2:7

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
> > He even **controls the winds and the sea**.

NOTE: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

1 Timothy References:

5:18; 5:24

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my **grandfather's** house
- **his** house

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**.

1 Timothy References:

1:1; 1:4; 1:11; 1:15; 1:17; 2:3; 2:5; 3:2; 3:5; 3:6; 3:9; 3:12; 3:15; 3:16; 4:1; 4:4; 4:6; 4:6; 4:8; 5:9; 5:18; 6:1; 6:3; 6:11; 6:12; 6:17

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from thePharisees 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.

1 Timothy References:

1:6; 1:16; 1:19; 2:3; 2:7; 2:15; 3:16; 4:10; 4:16; 5:7; 6:10; 6:15

Quotations and Quote Margins

Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” **she said**.
- “The food is ready,” **she said.** “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said.”

> But his mother **answered** and **said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“ ”). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said.”
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

> **Then Zechariah said to the angel**, “How will I know this? For I am an old man and my wife is advanced in her days.” (Luke 1:18 ULT)

> Then tax collectors also came to be baptized, and **they said to him**, “Teacher, what should we do?” (Luke 3:12 ULT)

> So **he said to them**, “Collect nothing more than what you have been ordered.” (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. “It will not happen,” **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

> “I will hide my face from them,” **he said,** “and I will see what their end will be; for they are a perverse generation, children who are unfaithful.” (Deuteronomy 32:20 ULT)

> For look, days are coming—**this is Yahweh’s declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

(1) Decide where to put the quote margin.
(2) Decide whether to use one or two words meaning “said.”

Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, “Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him.” (Acts 25:5 ULT)
>
> > “Therefore, those who can should go there with us,” **he said**. “If there is something wrong with the man, you should accuse him.”

> > “Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him,” **he said**.

> > “Therefore, those who can,” **he said**, “should go there with us. If there is something wrong with the man, you should accuse him.”

(2) Decide whether to use one or two words meaning “said.”

> But his mother **answered and said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)
>
> > But his mother **replied**, “No. Rather, he will be called John.”

> > But his mother **said**, “No. Rather, he will be called John.”

> > But his mother **answered** like this. “No. Rather, he will be called John,” she **said**.

1 Timothy References:

5:18

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark “ immediately before a quote and ” immediately after it.

- John said, “I do not know when I will arrive.”

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, “John said, ‘I do not know when I will arrive.’ ”
- Bob said, “Mary told me, ‘John said, “I do not know when I will arrive.” ’ ”

Some languages use other kinds of quotation marks: Here are some examples: , ‘ ’ „ “ ” ‹ › « » ⁊ — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, “That is Elijah the Tishbite.” (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, “Who is the man who said to you, **‘Pick it up and walk’**?” (John 5:12 ULT)
>
> He sent two of the disciples, saying, “Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **‘Why are you untying it?’** you will say thus, **‘The Lord has need of it.’**” (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, “Because I thought, ‘Surely there is no fear of God in this place, and they will kill me because of my wife.’ Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father’s house and travel from place to place, I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, “**He is my brother**.”’” (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: **‘Is it because there is no God in Israel that you sent men to consult with Baal**

> **Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'** " ' " (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
(2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See **Direct and Indirect Quotations** 🔗.)
(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

> > They told him **that** a man came to meet them who said to them, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”’”

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

> > They said to him,

> > A man came to meet us who said to us, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”””

1 Timothy References:

1:15; 3:1; 3:16; 4:8-10

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?

1 Timothy References:

3:5

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

> 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!

1 Timothy References:

5:1; 5:2

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

> There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb “will” to tell people what to do.

> He commanded them, saying, “This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king’s house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse.” (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, **you are able to make me clean**." (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

> … **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man's sins.

> When Jesus saw their faith, he said to the paralyzed man, "**Son, your sins are forgiven**." (Mark 2:5 ULT)

Translation Strategies

(1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.
(2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.
(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase “you will call his name Jesus” is an instruction. It can be translated using the sentence type of a normal instruction.

> > She will give birth to a son. **Name him Jesus**,
> > because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

> Lord, if you are willing, **you are able to make me clean**. (Matthew 8:2 ULT)

The function of “you are able” is to make a request. In addition to the statement, a request can be added.

> > Lord, you are able to make me clean. If you are
> > willing, **please do so**.
> > OR:

> > Lord, if you are willing, **please heal me**. I know that you are able to do so.

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)
>
> > She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.
>
> Son, your sins are forgiven. (Mark 2:5 ULT)
>
> > Son, I forgive your sins.
> > OR:
> > Son, God hereby forgives your sins.

1 Timothy References:

5:18; 6:8

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

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.

1 Timothy References:

2:8; 4:14; 5:22

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said “my soul,” which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished.
> (Ecclesiastes 2:11a ULT)

“My hands” is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person’s accomplishments. The hands are chosen

to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

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

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him … (Mark 2:24a ULT)
>
> > **Arepresentative 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

1 Timothy References:

2:8; 5:10

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

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. [15]There is nothing from outside the man that can defile
> him when it enters into him. But the things that come out of the man are
> the things that defile the man. [16] If any man has ears to hear, let him hear.”
> [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

1 Timothy References:

front:intro; 1:17; 2:7; 3:3; 3:16; 4:10; 4:12; 5:16; 6:5; 6:7; 6:17; 6:19; 6:21

Third-Person Imperatives

Description

The languages of the Bible have verb forms that can give commands, instructions or other directive speech in the third person. In other words, these directives address “he,” “she,” “it,” or “they” rather than “you.”

Reasons This Is a Translation Issue:

Many languages, including English, do not have these verb forms and so they must communicate this kind of directive speech in other ways. In English, we normally represent these third-person imperatives by putting “let” before the subject or verb. This is actually one of the translation strategies, since English does not have third-person imperatives.

Examples From the Bible

> **Let your kingdom come, let your will be done** as in heaven also on earth. (Matthew 6:9 ULT)

In this prayer, Jesus uses two third–person imperatives. The first one tells God’s kingdom to come, and the second one tells God’s will to be done. Of course, a kingdom and a will cannot hear Jesus, so Jesus is using these verb forms to communicate to God that Jesus desires that these things happen.

> **Let no one deceive himself**. If anyone among you thinks he is wise in this age, **let him become a “fool,”** that he may become wise. (1 Corinthians 3:18 ULT)

In this verse, Paul uses third–person imperatives to give a warning and an instruction. It may be that using this third–person form was more polite than if he had used second–person imperatives.

> But because of immorality, **let each man have** his own wife, and **let each woman have** her own husband. (1 Corinthians 7:2 ULT)

Here again Paul uses two third–person imperatives to instruct the Corinthian church. Since he had just recommended a celibate life in the previous verse, these imperatives have the sense of giving advice rather than command.

> Then God said, **"Let there be light."** And there was light. (Genesis 1:3 ULT)

The Biblical Hebrew verb form used here is equivalent to the third–person imperative in Greek. Here, God commands in the third person that light come into existence, so it does.

> **…let him do to me** just as {is} good in his eyes. (2 Samuel 15:26 ULT)

David uses the third-person form to express his willingness for God to do to him whatever God wants to do.

Translation Strategies

If your language has third-person imperative forms and would use them in the way that the biblical languages do, then please use them. If not, then consider these strategies.

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.
(2) If appropriate, use a second-person imperative.
(3) Use an explicit reference to the function of the imperative.

Examples of Translation Strategies Applied

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses “let” to indicate that this is the will or wish of the speaker.)

> > May your kingdom come, may your will be done as in heaven also on earth.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a “fool,” that he may become wise. (1 Corinthians 3:18 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses “let” to indicate that this is the will or wish of the speaker.)

> > No one should deceive himself. If anyone among you thinks he is wise in this age, he should become a “fool,” that he may become wise.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses “let” to indicate that this is the will or wish of the speaker.)

> > …he may do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(2) If appropriate, use a second-person imperative.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a “fool,” that he may become wise. (1 Corinthians 3:18 ULT)

> > Do not deceive yourselves. If you think you are wise in this age, then become a “fool,” that you may become wise.

> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)

> > Then God said, “Light, come into being.” And there was light.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

> > …Yahweh, do to me just as {is} good in your eyes.

(3) Use an explicit reference to the function of the imperative.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

> > We pray that your kingdom come, we pray that your will be done as in heaven also on earth.

> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)

> > Then God said, “I command light to be.” And there was light.

> But because of immorality, let each man have his own wife, and let each woman have her own husband. (1 Corinthians 7:2 ULT)

> > But because of immorality, I advise each man to have his own wife, and I advise each woman to have her own husband.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

> > …he has my permission to do to me just as {is} good in his eyes.

See also Imperatives – Other Uses

1 Timothy References:

2:11; 3:10; 3:12; 4:12; 5:4; 5:9; 5:16; 5:16; 5:17; 6:1; 6:2

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

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**

1 Timothy References:

1:2; 1:4; 1:4; 1:10; 1:19; 2:7; 2:9; 2:9; 4:7; 5:10; 5:18

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

“Father” and “Son” are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son:

> After he was baptized, Jesus came up immediately from the water, and … a voice came out of the heavens saying, “**This is my beloved Son**. I am very pleased with him.” (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

> Jesus … said, “I praise you **Father**, Lord of heaven and earth … no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**.” (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that “Father” and “Son” are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

> Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit**. (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

> I **love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)
>
> **No one knows who the Son is except the Father, and who the Father is except the Son**. (Luke 10:22b ULT)

The terms "Father" and "Son" also communicate that the Father and the Son are of the same essence; they are both eternal God.

> Jesus said, "Father, … glorify your Son so that the Son will glorify you … I glorified you on the earth … Now Father, glorify me … with the glory that **I had with you before the world was made**." (John 17:1, 4a, 5 ULT)
>
> But in these last days, {God the Father} has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God's glory and **the very exact representation of his being**. He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)
>
> Jesus said to him, "I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father**. How can you say, 'Show us the Father'?" (John 14:9 ULT)

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The Scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human "father" and "son." In this way you will communicate that God the Father and God the Son are

of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

Translation Strategies

(1) Think through all the possibilities within your language to translate the words “son” and “father.” Determine which words in your language best represent the divine “Son” and “Father.”
(2) If your language has more than one word for “son,” use the word that has the closest meaning to “only son” (or “first son” if necessary).
(3) If your language has more than one word for “father,” use the word that has the closest meaning to “birth father,” rather than “adoptive father.”

(See *God the Father* and *Son of God* pages in unfoldingWord® Translation Words for help translating “Father” and “Son.”)

1 Timothy References:

1:2

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

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, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (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.”

1 Timothy References:

1:9; 2:1; 2:4; 2:5; 2:8; 3:intro; 3:1; 4:6; 4:10; 5:8; 5:18; 5:24; 6:2; 6:4; 6:5; 6:9; 6:16

When to Keep Information Implicit

Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

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.

1 Timothy References:

4:1; 4:5; 4:6; 4:11; 4:15; 5:23; 6:2; 6:11; 6:14



unfoldingWord® Translation Words - 1 Timothy

v91

Adam

Definition:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.
- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(Translation suggestions: How to Translate Names)

(See also: **death**, **descendant**, Eve, **image of God**, **life**)

Bible References:

- 1 Timothy 2:14
- **Genesis 3:17**
- **Genesis 5:1**
- **Genesis 11:5**
- **Luke 3:38**
- **Romans 5:15**

Examples from the Bible stories:

- **1:9** Then God said, "Let us make human beings in our image to be like us."
- **1:10** This man's name was **Adam**. God planted a garden where **Adam** could live, and put him there to care for it.
- **1:12** Then God said, "It is not good for man to be alone." But none of the animals could be **Adam's** helper.
- **2:11** And God clothed **Adam** and Eve with animal skins.
- **2:12** So God sent **Adam** and Eve away from the beautiful garden.

- 49:8 When **Adam** and Eve sinned, it affected all of their descendants.
- 50:16 Because **Adam** and Eve disobeyed God and brought sin into this world, God cursed it and decided to destroy it.

Word Data:

- Strong's: H0120, G00760

1 Timothy References:

2:intro; 2:13; 2:14

age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

1 Timothy References:

2:6; 4:1; 6:15

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

1 Timothy References:

1:17; 6:16

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: (1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: How to Translate Unknowns)

(See also: **chief**, **head**, **messenger**, **Michael**, ruler, servant)

Bible References:

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- 2:12 God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- 22:3 The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- 23:6 Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- 23:7 Suddenly, the skies were filled with **angels** praising God.
- 25:8 Then **angels** came and took care of Jesus.
- 38:12 Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- 38:15 “I could ask the Father for an army of **angels** to defend me.”

Word Data:

- Strong’s: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

1 Timothy References:

3:16; 5:21

apostle, apostleship

Definition:

The “apostles” were men sent by Jesus to preach about God and his kingdom. The term “apostleship” refers to the position and authority of those who were chosen as apostles.

- The word “apostle” means “someone who is sent out for a special purpose.” The apostle has the same authority as the one who sent him.
- Jesus’ twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God’s power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word “apostle” can also be translated with a word or phrase that means “someone who is sent out” or “sent-out one” or “person who is called to go out and preach God’s message to people.”
- It is important to translate the terms “apostle” and “disciple” in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language. (See How to Translate Unknowns)

(See also: authority, **disciple**, **James (son of Zebedee)**, Paul, **the twelve**)

Bible References:

- **Jude 1:17-19**
- **Luke 9:12-14**

Examples from the Bible stories:

- **26:10** Then Jesus chose twelve men who were called his **apostles**. The **apostles** traveled with Jesus and learned from him.
- **30:1** Jesus sent his **apostles** to preach and to teach people in many different villages.
- **38:2** Judas was one of Jesus’ **apostles**. He was in charge of the **apostles’** money bag, but he loved money and often stole from the bag.
- **43:13** The disciples devoted themselves to the **apostles’** teaching, fellowship, eating together, and prayer.

- 46:8 Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

Word Data:

- Strong's: G06510, G06520, G24910, G53760, G55700

1 Timothy References:

1:1; 2:7

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

1 Timothy References:

1:12; 2:7

authority

Definition:

The term “authority” usually refers to a position of influence, responsibility, or rule over another person.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as “responsible to obey” or “having to obey others’ commands.”

(See also: dominion, king, ruler, power)

Bible References:

- Colossians 2:10
- Esther 9:29
- Genesis 41:35
- Jonah 3:6-7
- Luke 12:5
- Luke 20:1-2
- Mark 1:22

- **Matthew 8:9**
- **Matthew 28:19**
- **Titus 3:1**

Word Data:

- Strong's: H8633, G08310, G14130, G18490, G18500, G20030, G27150, G52470

1 Timothy References:

2:2; 2:12

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

1 Timothy References:

5:14

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

1 Timothy References:

3:16; 4:10; 4:12; 5:8; 5:16; 6:2

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

1 Timothy References:

6:2

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

1 Timothy References:

3:10; 5:7

blasphemy, blaspheme, blasphemous

Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

Translation Suggestions:

- To “blaspheme” can be translated as to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: dishonor, slander)

Bible References:

- 1 Timothy 1:12-14
- Acts 6:11
- Acts 26:9-11
- James 2:5-7
- John 10:32-33
- Luke 12:10
- Mark 14:64
- Matthew 12:31
- Matthew 26:65
- Psalms 74:10

Word Data:

- Strong's: H1288, H1442, H2778, H5006, H5007, H5344, G09870, G09880, G09890

1 Timothy References:

1:13; 1:20; 6:1

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: **praise**)

Bible References:

- **1 Corinthians 10:16**
- **Acts 13:34**
- **Ephesians 1:3**
- **Genesis 14:20**
- **Isaiah 44:3**

- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- 4:7 Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

1 Timothy References:

1:11; 6:15

call, called

Definition:

The term “call,” in this sense, means to summon a person or being.

- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- Depending on context the phrase “call upon” can be translated as “summon” or “request help from” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- When God “calls” people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- The expression, “I have called you by name” means that God has specifically chosen that person.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- When the Bible says that God has “called” us to be his servants, this could be translated as “specially chose us” or “appointed us” to be his servants.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- When God says, “I have called you by name,” this could be translated as “I know you and have chosen you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”

(See also: call to speak loudly, call name)

Bible References:

Word Data:

- Strong’s: H7121, G25640, G28210, G43410, G47790, G54550

1 Timothy References:

6:12

call, called

Definition:

The terms “call” and “called,” in this sense, mean to name a place, person, or being. When referring to a person or thing the terms “call” and “called” can refer either to initially giving someone or something a name for the first time or to saying that thing or persons pre-existing name or title.

- The Bible sometimes uses these terms in the context of naming someone. For example, “His name is called John,” means “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.

Translation Suggestions:

- “You must call his name” can also be translated as “you must name him.”
- “His name is called” could also be translated as “his name is” or “he is named.”
- The expression “you are called by my name” could be translated as “I have given you my name, showing that you belong to me.”
- You could translates Jesus’ words “You call me ‘Teacher’ and ‘Lord,’” as “You address me as ‘Teacher’ and ‘Lord,’” or something similar to show that the word “call” in this context means to “address” someone by a specific name or title.

(See also: call to summon)

Bible References:

Word Data:

- Strong’s: H7121, G25640, G30040, G55810

1 Timothy References:

6:20

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

1 Timothy References:

5:21

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

1 Timothy References:

1:1; 1:2; 1:12; 1:14; 1:15; 1:16; 2:5; 2:7; 3:13; 4:6; 5:11; 5:21; 6:3; 6:13; 6:14

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

1 Timothy References:

3:5; 3:15; 5:16

column, pillar

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: foundation, **false god**, **image**)

Bible References:

- **2 Kings 18:4**
- **Exodus 13:21**
- **Exodus 33:9**
- **Genesis 31:45**
- **Proverbs 9:1-2**

Word Data:

- Strong’s: H0352, H0547, H2106, H2553, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G47690

1 Timothy References:

3:15

commit, committed

Definition:

In the Bible the terms “commit” and “committed” most often refer to doing a certain wrong action such as “commit a sin” or “commit adultery” or “commit murder.”

(See also: adultery, sin)

Bible References:

- 1 Chronicles 28:7
- 1 Peter 2:21-23
- Jeremiah 2:12-13
- Matthew 13:41
- Psalm 58:2

Word Data:

- Strong’s: H0539, H0817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G02640, G20380, G27160, G34290, G34310, G38600, G38720, G39080, G41020, G41600, G42030

1 Timothy References:

1:20

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

1 Timothy References:

6:12; 6:13

conscience

Definition:

The conscience is the part of a person's thinking through which God makes him aware that he is doing something sinful.

- God gave people a conscience to help them know the difference between what is right and what is wrong.
- A person who obeys God is said to have a "pure" or "clear" or "clean" conscience.
- If a person has a "clear conscience" it means that he is not hiding any sin.
- If someone ignores their conscience and no longer feels guilty when he sins, this means his conscience is no longer sensitive to what is wrong. The Bible calls this a "seared" conscience, one that is "branded" as if with a hot iron. Such a conscience is also called "insensitive" and "polluted."
- Possible ways to translate this term could include, "inner moral guide" or "moral thinking."

Bible References:

- 1 Timothy 1:19
- 1 Timothy 3:9
- **2 Corinthians 5:11**
- **2 Timothy 1:3**
- **Romans 9:1**
- **Titus 1:15-16**

Word Data:

- Strong's: G48930

1 Timothy References:

1:5; 1:19; 3:9; 4:2

corrupt, corrupted, corruption, incorruptibility, depraved

Definition:

The terms “corrupt” and “corruption” refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term “corrupt” literally means to be “bent” or “broken” morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term to “corrupt” could be translated as to “influence to do evil” or to “cause to be immoral.”
- A corrupt person could be described as a person “who has become immoral” or “who practices evil.”
- This term could also be translated as “bad” or “immoral” or “evil.”
- The term “corruption” could be translated as “the practice of evil” or “evil” or “immorality.”

(See also: evil)

Bible References:

- Ezekiel 20:42-44
- Galatians 6:6-8
- Genesis 6:12
- Matthew 12:33-35
- Psalm 14:1

Word Data:

- Strong’s: H2610, H3891, H4889, H7843, H7844, G08610, G13110, G27040, G53510, G53560

1 Timothy References:

6:5

cow, bull, calf, cattle, heifer, ox

Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: How to Translate Unknowns)

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9

- **2 Chronicles 11:15**
- **2 Chronicles 15:10-11**
- **Matthew 22:4**
- **Luke 13:15**
- **Luke 14:5**
- **Hebrews 9:13**

Word Data:

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

1 Timothy References:

5:18

create, created, creation, creator

Definition:

The term “create” means to make something or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as “when God created the world at the beginning of time,” or “when the world was first created.”
- To preach the good news to “all creation” means to preach the good news to “all people everywhere on earth.”
- The phrase “Let all creation rejoice” means “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as “God, who created you.”

(See also: God, good news, world)

Bible References:

- 1 Corinthians 11:9-10

- **1 Peter 4:17-19**
- **Colossians 1:15**
- **Galatians 6:15**
- **Genesis 1:1**
- **Genesis 14:19-20**

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

1 Timothy References:

4:3; 4:4

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

1 Timothy References:

5:5

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

1 Timothy References:

front:intro; 3:intro; 3:8; 3:12

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: **true**)

Bible References:

- **1 John 1:8**
- 1 Timothy 2:14
- **2 Thessalonians 2:3-4**
- **Genesis 3:12-13**
- **Genesis 31:26-28**

- **Leviticus 19:11-12**
- **Matthew 27:64**
- **Micah 6:11**

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

1 Timothy References:

2:14; 4:1

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language. (See: How to Translate Unknowns)

(See also: **demon-possessed**, Satan, **false god**, angel, evil, **clean**)

Bible References:

- **James 2:19**
- **James 3:15**
- **Luke 4:36**
- **Mark 3:22**
- **Matthew 4:24**

Examples from the Bible stories:

- **26:9** Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, "You are the Son of God!"

- 32:8 The **demons** came out of the man and entered the pigs.
- 47:5 Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, “In the name of Jesus, come out of her.” Right away the **demon** left her.
- 49:2 He (Jesus) walked on water, calmed storms, healed many sick people, drove out **demons**, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong’s: H2932, H7307, H7451, H7700, G01690, G11390, G11400, G11410, G11420, G41900, G41510, G41520, G41890

1 Timothy References:

4:1

doctrine, teaching, belief, beliefs, instruction, knowledge

Definition:

The word “doctrine” literally means “teaching.” It usually refers to religious teaching.

- In the context of Christian teachings, “doctrine” refers to all teachings about God—Father, Son and Holy Spirit—including all his character qualities and everything he has done.
- It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
- The word “doctrine” is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
- This term could also be translated as “teaching.”

(See also: **teach**)

Bible References:

- 1 Timothy 1:3
- **2 Timothy 3:16-17**
- **Mark 7:6-7**
- **Matthew 15:7-9**

Word Data:

- Strong’s: H3948, G13190, G13220, G20850

1 Timothy References:

1:3; 4:1; 4:16; 6:3

elder

Definition:

The term “elder” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community and to be respected for their wisdom and experience.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “respected leaders” or “spiritually mature men leading the church.”

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong’s: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

1 Timothy References:

front:intro; 4:14; 5:1; 5:2; 5:17; 5:19

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, to “endure” could be translated as to “experience” or to “go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: **persevere**)

Bible References:

- **2 Timothy 2:11-13**
- **James 1:3**
- **James 1:12**
- **Luke 21:19**
- **Matthew 13:21**
- **Revelation 1:9**
- **Romans 5:3-5**

Word Data:

- Strong's: H0386, H3201, H3557, H5331, H5375, H5975, G04300, G09070, G15260, G20050, G20760, G25940, G33060, G47220, G52780, G52810, G52970, G53420

1 Timothy References:

6:11

enslave, slave, bondservant, bondage, bound, bond, bonds, young man, young men, young woman, young women

Short Title: enslave, slave, bondservant, bondage, bond

Definition:

To "enslave" someone means to force that person to serve a master or a ruling country. To be "enslaved" or "in bondage" means to be under the control of something or someone. A "slave" refers to a person who works for (or obeys) another person, either by choice or by force. A slave was under the direction of their master. In the Bible, "servant" and "slave" are mostly interchangeable terms.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants. Another word for "bondage" is "slavery."
- The New Testament speaks of human beings as "enslaved" to sin until Jesus frees them from its control and power. When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.
- 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 "enslave" could be translated as "cause to not be free" or "force to serve" or "put under the control of."
- The phrase "enslaved to" or "in bondage to" could be translated as "forced to be a slave of" or "forced to serve" or "put under the control of."
- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves cruelly. Other masters treated their slaves well, like a valued member of the household. The term "slavery" means the state of being a slave.
- A person could be a slave temporarily, for instance while working to repay a debt to his owner.

(See also: free, righteous, servant)

Bible References:

- Galatians 4:3

- Galatians 4:24-25
- Genesis 15:13
- Jeremiah 30:8

Examples from the Bible stories:

- 8:4 The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- 9:13 "I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt."
- 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.'"

Word Data:

- Strong's: H3533, H5647, G13980, G14020, G26150

1 Timothy References:

1:10

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

1 Timothy References:

6:4

Ephesus, Ephesian

Definition:

Ephesus was an ancient Greek city on the west coast of what is now the present-day country of Turkey.

- During the time of the early Christians, Ephesus was the capital of Asia, which was a small Roman province at that time.
- Because of its location, this city was an important center of trade and travel.
- A well-known pagan temple for the worship of the goddess Artemis (Diana) was located in Ephesus.
- Paul lived and worked in Ephesus for more than two years and later appointed Timothy to lead the new believers there.
- The book of Ephesians in the New Testament is a letter that Paul wrote to the believers in Ephesus.

(Translation suggestions: How to Translate Names)

(See also: Asia, Paul, Timothy)

Bible References:

- 1 Corinthians 15:32
- 1 Timothy 1:3
- 2 Timothy 4:11-13
- Acts 19:1
- Ephesians 1:1

Word Data:

- Strong's: G21790, G21800, G21810

1 Timothy References:

1:3

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- “Forever” could also be translated by “always” or “never ending.”

- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: **David**, **reign**, **life**)

Bible References:

- **Genesis 17:8**
- **Genesis 48:4**
- **Exodus 15:17**
- **2 Samuel 3:28-30**
- **1 Kings 2:32-33**
- **Job 4:20-21**
- **Psalms 21:4**
- **Isaiah 9:6-7**
- **Isaiah 40:27-28**
- **Daniel 7:18**
- **Luke 18:18**
- **Acts 13:46**
- **Romans 5:21**
- **Hebrews 6:19-20**
- **Hebrews 10:11-14**
- **1 John 1:2**
- **1 John 5:12**
- **Revelation 1:4-6**
- **Revelation 22:3-5**

Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- 28:1 One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- 28:10 Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

1 Timothy References:

1:16; 6:12; 6:16

Eve

Definition:

This was the name of the first woman. Her name means “life” or “living.”

- God formed Eve from a rib that he took out of Adam.
- Eve was created to be Adam’s “helper.” She came alongside Adam to assist him in the work that God gave them to do.
- Eve was tempted by Satan (in the form of a snake) and was the first to sin by eating the fruit that God said not to eat.

(Translation suggestions: How to Translate Names)

(See also: Adam, life, Satan)

Bible References:

- 1 Timothy 2:13
- 2 Corinthians 11:3
- Genesis 3:20
- Genesis 4:2

Examples from the Bible stories:

- 1:13 Then God took one of Adam’s ribs and made it into a woman and brought her to him.
- 2:2 But there was a crafty snake in the garden. He asked the woman, “Did God really tell you not to eat the fruit from any of the trees in the garden?”
- 2:11 The man named his wife **Eve**, which means “life-giver,” because she would become the mother of all people.
- 21:1 God promised that a descendant of **Eve** would be born who would crush the snake’s head.
- 48:2 Satan spoke through the snake in the garden in order to deceive **Eve**.
- 49:8 When Adam and **Eve** sinned, it affected all of their descendants.
- 50:16 Because Adam and **Eve** disobeyed God and brought sin into this world, God cursed it and decided to destroy it.

Word Data:

- Strong's: H2332, G20960

1 Timothy References:

2:intro; 2:13

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

1 Timothy References:

6:4; 6:10

exhort, exhortation

Definition:

The term “exhort” means to strongly encourage and urge someone to do what is right. Such encouragement is called “exhortation.”

- The purpose of exhortation is to persuade other people to avoid sin and follow God’s will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

Translation Suggestions:

- Depending on the context, “exhort” could also be translated as “strongly urge” or “persuade” or “advise.”
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term “exhort” should be translated differently than “encourage,” which means to inspire, reassure, or comfort someone.
- Usually this term will also be translated differently from “admonish,” which means to warn or correct someone for his wrong behavior.

Bible References:

- 1 Thessalonians 2:3-4
- 1 Thessalonians 2:12
- 1 Timothy 5:2
- Luke 3:18

Word Data:

- Strong’s: G38670, G38700, G38740, G43890

1 Timothy References:

2:1; 4:13; 5:1; 6:2

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

1 Timothy References:

front:intro; 1:2; 1:4; 1:5; 1:14; 1:19; 2:7; 2:15; 3:9; 3:13; 4:1; 4:6; 4:12; 5:8; 6:10; 6:11; 6:12; 6:21

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: believe, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46

- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- 8:5 Even in prison, Joseph remained **faithful** to God, and God blessed him.
- 14:12 Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- 15:13 The people promised to remain **faithful** to God and follow his laws.
- 17:9 David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 35:12 “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- 49:17 But God is **faithful** and says that if you confess your sins, he will forgive you.
- 50:4 “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

1 Timothy References:

1:13; 4:3

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

1 Timothy References:

5:20

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: wise)

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong's: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

1 Timothy References:

6:9

foundation, founder, founded

Definition:

Used in this sense, the verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: cornerstone, create)

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

1 Timothy References:

6:19

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

1 Timothy References:

6:17

Gentile

Definition:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to anyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”.
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: **Israel**, **Jacob**, **Jew**)

Bible References:

- **Acts 9:13-16**
- **Acts 14:5-7**
- **Galatians 2:16**
- **Luke 2:32**
- **Matthew 5:47**
- **Matthew 6:5-7**
- **Romans 11:25**

Word Data:

- Strong’s: H1471, G14820, G14840, G16720

1 Timothy References:

2:7

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

1 Timothy References:

1:11; 1:17; 3:16

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

1 Timothy References:

1:1; 1:4; 1:11; 1:17; 2:3; 2:5; 3:5; 3:15; 4:3; 4:4; 4:10; 5:4; 5:5; 5:21; 6:1; 6:11; 6:13; 6:17

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

1 Timothy References:

1:2

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

1 Timothy References:

1:9; 2:2; 2:10; 3:16; 4:7; 4:8; 6:3; 6:5; 6:6; 6:11

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: **altar**, **ark of the covenant**, **false god**, **silver**, **tabernacle**, **temple**)

Bible References:

- **1 Peter 1:7**
- 1 Timothy 2:8-10
- **2 Chronicles 1:15**
- **Acts 3:6**
- **Daniel 2:32**

Word Data:

- Strong’s: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

1 Timothy References:

2:9

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

1 Timothy References:

1:11

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

1 Timothy References:

1:5; 1:8; 1:18; 1:19; 2:3; 2:10; 3:1; 3:7; 3:13; 4:4; 4:6; 5:10; 5:25; 6:12; 6:13; 6:18; 6:19

gossip, gossips, talk nonsense

Definition:

The term “gossip” refers to talking to people about someone else’s personal affairs, usually in a negative and unproductive way. Often what is talked about has not been confirmed as true.

- The Bible says that spreading negative information about people is wrong. Gossip and slander are examples of this kind of negative speech.
- Gossip is harmful to the person being spoken about because it often hurts someone’s relationships with other people.

(See also: slander)

Bible References:

- 1 Timothy 5:13
- **2 Corinthians 12:20**
- **Leviticus 19:15-16**
- **Proverbs 16:28**
- **Romans 1:29-31**

Word Data:

- Strong’s: H5372, G26360, G53970

1 Timothy References:

5:13

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

1 Timothy References:

1:2; 1:14; 6:21

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

1 Timothy References:

3:16; 4:1

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was often said to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6
- Mark 8:38
- Acts 7:33
- Acts 11:8
- Romans 1:2
- 2 Corinthians 12:3-5
- Colossians 1:22
- 1 Thessalonians 3:13
- 1 Thessalonians 4:7
- 2 Timothy 3:15

Examples from the Bible stories:

- 1:16 He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- 9:12 “You are standing on **holy** ground.”

- 13:2 “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- 13:5 “Always be sure to keep the Sabbath day **holy**.”
- 22:5 “So the baby will be **holy**, the Son of God.”
- 50:2 As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong’s: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

1 Timothy References:

2:8; 2:15

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

1 Timothy References:

1:17; 5:3; 5:4; 5:17; 6:1; 6:16

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

1 Timothy References:

1:1; 3:14; 4:10; 5:5; 6:17

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

1 Timothy References:

5:13

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

1 Timothy References:

3:4; 3:5; 3:12; 3:15; 5:4; 5:8

hypocrite, hypocrisy

Definition:

The term “hypocrite” refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term “hypocrisy” refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but does not admit his own faults.

Translation Suggestions:

- Some languages have an expression like “two-faced” that refers to a hypocrite or a hypocrite’s actions.
- Other ways to translate “hypocrite” could include “fraud” or “pretender” or “arrogant, deceitful person.”
- The term “hypocrisy” could be translated by, “deception” or “fake actions” or “pretending.”

Bible References:

- Galatians 2:13
- Luke 6:41-42
- Luke 12:54-56
- Luke 13:15
- Mark 7:6-7
- Matthew 6:1-2
- Romans 12:9

Word Data:

- Strong’s: H0120, H2611, H2612, G05050, G52720, G52730

1 Timothy References:

4:2

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

1 Timothy References:

1:14; 2:7; 3:13

instruct, instruction, instructor

Definition:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: **command**, **decree**, **teach**)

Bible References:

- **Exodus 14:4**
- **Genesis 26:5**
- **Hebrews 11:22**
- **Matthew 10:5**
- **Matthew 11:1**
- **Proverbs 1:30**

Word Data:

- Strong’s: H0241, H0376, H0559, H0631, H1004, H1696, H1697, H3256, H3289, H3384, H4148, H4156, H4687, H4931, H4941, H6098, H6310, H6490, H6680, H7919, H8451, G12560, G12990, G13190, G13210, G13780, G17810, G17850, G27270, G27530, G35590, G35600, G38110, G38520, G38530, G42640, G43670, G48220

1 Timothy References:

1:10

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

1 Timothy References:

1:1; 1:2; 1:12; 1:14; 1:15; 1:16; 2:5; 3:13; 4:6; 5:21; 6:3; 6:13; 6:14

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: **decree**, **judge**, **judgment day**, just, **law**, law)

Bible References:

- **1 John 4:17**
- **1 Kings 3:9**
- **Acts 10:42-43**

- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

1 Timothy References:

3:6; 5:12; 5:24

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

1 Timothy References:

3:16

king, kingship

Definition:

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God is as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: authority, **Herod Antipas**, **kingdom**, **kingdom of God**)

Bible References:

- 1 Timothy 6:15-16
- **2 Kings 5:18**
- **2 Samuel 5:3**
- **Acts 7:9-10**
- **Acts 13:22**
- **John 1:49-51**
- **Luke 1:5**
- **Luke 22:24-25**
- **Matthew 5:35**
- **Matthew 14:9**

Examples from the Bible stories:

- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.

- 16:1 The Israelites had no **king**, so everyone did what they thought was right for them.
- 16:18 Finally, the people asked God for a **king** like all the other nations had.
- 17:5 Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- 21:6 God's prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- 48:14 David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong's: H4427, H4428, H4430, G09350, G09360

1 Timothy References:

1:17; 2:2; 6:15

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

1 Timothy References:

1:8; 1:9; 2:4; 3:5; 3:15; 4:3; 6:4; 6:20

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

1 Timothy References:

4:10; 5:17; 5:18

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

1 Timothy References:

1:8; 1:9

lawful, unlawful, not lawful, lawless, lawlessness

Definition:

The term “lawful” refers to something that is permitted to be done according to a law or other requirement. The opposite of this is “unlawful,” which simply means “not lawful.”

- In the Bible, something was “lawful” if it was permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that was “unlawful” was “not permitted” by those laws.
- To do something “lawfully” means to do it “properly” or “in the right way.”
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God’s laws about loving others.
- Depending on the context, ways to translate “lawful” could include “permitted” or “according to God’s law” or “following our laws” or “proper” or “fitting.”
- The phrase “Is it lawful?” could also be translated as “Do our laws allow?” or “Is that something our laws permit?”

The terms “unlawful” and “not lawful” are used to describe actions that break a law.

- In the New Testament, the term “unlawful” is not only used to refer to breaking God’s laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something “unlawful” if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something “unlawful” because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was “unlawful” for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term “lawless” describes a person who does not obey laws or rules. When a country or group of people are in a state of “lawlessness,” there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God’s laws.
- The apostle Paul wrote that in the last days there will be a “man of lawlessness,” or a “lawless one,” who will be influenced by Satan to do evil things.

Translation Suggestions:

- This term “unlawful” should be translated using a word or expression that means “not lawful” or “lawbreaking.”
- Other ways to translate “unlawful” could be “not permitted” or “not according to God’s law” or “not conforming to our laws.”
- The expression “against the law” has the same meaning as “unlawful.”
- The term “lawless” could also be translated as “rebellious” or “disobedient” or “law-defying”.
- The term “lawlessness” could be translated as “not obeying any laws” or “rebellion (against God’s laws).”
- The phrase “man of lawlessness” could be translated as “man who does not obey any laws” or “man who rebels against God’s laws.”
- It is important to keep the concept of “law” in this term, if possible.
- Note that the term “unlawful” has a different meaning from this term.

(See also: **law**, law, **Moses**, **Sabbath**)

Bible References:

- **Matthew 7:21-23**
- **Matthew 12:2**
- **Matthew 12:4**
- **Matthew 12:10**
- **Mark 3:4**
- **Luke 6:2**
- **Acts 2:23**
- **Acts 10:28**
- **Acts 22:25**
- **2 Thessalonians 2:3**
- **Titus 2:14**

- **1 John 3:4-6**

Word Data:

- Strong's: H6530, G01110, G01130, G02660, G04580, G04590, G18320, G35450

1 Timothy References:

1:8; 1:9

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

1 Timothy References:

1:1; 1:2; 1:12; 1:14; 6:1; 6:2; 6:3; 6:14; 6:15

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

1 Timothy References:

front:intro; 1:5; 1:14; 2:15; 4:12; 6:11

lust, lustful, passion, desire

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral. To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: **adultery**, **false god**)

Bible References:

- **1 John 2:16**
- **2 Timothy 2:22**
- **Galatians 5:16**
- **Galatians 5:19-21**
- **Genesis 39:7-9**
- **Matthew 5:28**

Word Data:

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

1 Timothy References:

6:9

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

1 Timothy References:

1:3

man of God

Definition:

The expression “man of God” is a respectful way of referring to a prophet of Yahweh. It is also used to refer to an angel of Yahweh.

- When referring to a prophet, this could also be translated as “man who belongs to God” or “man whom God has chosen” or “man who serves God.”
- When referring to an angel this could also be translated as “messenger of God” or “your angel” or “heavenly being from God who looks like a man.”

(See also: angel, honor, prophet)

Bible References:

- 1 Chronicles 23:12-14
- 1 Kings 12:22
- 1 Samuel 9:9-11

Word Data:

- Strong’s: H0376, H0430, G04440, G23160

1 Timothy References:

6:11

manager, steward, stewardship

Definition:

The term “manager” or “steward” in the Bible refers to a servant who was entrusted with taking care of his master’s property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term “manager” is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.

Translation Suggestions:

- This could also be translated as “supervisor” or “household organizer” or “servant who manages” or “person who organizes.”

(See also: servant)

Bible References:

- 1 Timothy 3:4-5
- **Genesis 39:4**
- **Genesis 43:16**
- **Isaiah 55:10-11**
- **Luke 8:3**
- **Luke 16:2**
- **Matthew 20:8-10**
- **Titus 1:7**

Word Data:

- Strong’s: H0376, H4453, H5057, H6485, G20120, G36210, G36230

1 Timothy References:

1:4; 3:4; 3:5; 3:12; 5:14

mediator

Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

- Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.

Translation Suggestions:

- Ways to translate "mediator" could be "go-between person" or "reconciler" or "person who brings peace."
- Compare this term with how the term "priest" is translated. It is best if the term "mediator" is translated differently.

(See also: **priest**, **reconcile**)

Bible References:

- 1 Timothy 2:5
- **Galatians 3:20**
- **Hebrews 8:6**
- **Hebrews 12:24**
- **Luke 12:14**

Word Data:

- Strong's: H3887, G33120, G33160

1 Timothy References:

2:5

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

1 Timothy References:

1:2; 1:13; 1:16

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: **Almighty**, **miracle**, **power**, **strength**)

Bible References:

- **Acts 7:22**
- **Genesis 6:4**
- **Mark 9:38-39**
- **Matthew 11:23**

Word Data:

- Strong's: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

1 Timothy References:

6:16

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

1 Timothy References:

6:5

mystery, hidden truth

Definition:

In the Bible, the term “mystery” refers to something that we cannot know or understand unless God reveals it or explains it to us.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as “secret” or “hidden truth” or “previously unknown thing.”

(See also: Christ, Gentile, good news, **Jew**, **true**)

Bible References:

- **Colossians 4:2-4**
- **Ephesians 6:19-20**
- **Luke 8:9-10**
- **Mark 4:10-12**
- **Matthew 13:11**

Word Data:

- Strong’s: H1219, H7328, G34660

1 Timothy References:

3:9; 3:16

nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- When used in the plural in a general way, the word translated as "nations" often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "non-Jews."

(See also: **Assyria**, **Babylon**, **Canaan**, Gentile, **Greek**, **people group**, **Philistines**, **Rome**)

Bible References:

- **1 Chronicles 14:15-17**
- **2 Chronicles 15:6**
- **2 Kings 17:11-12**
- **Acts 2:5**

- **Acts 13:19**
- **Acts 17:26**
- **Acts 26:4**
- **Daniel 3:4**
- **Genesis 10:2-5**
- **Genesis 27:29**
- **Genesis 35:11**
- **Genesis 49:10**
- **Luke 7:5**
- **Mark 13:7-8**
- **Matthew 21:43**
- **Romans 4:16-17**

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

1 Timothy References:

3:16

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

1 Timothy References:

front:intro; 3:intro; 3:1; 3:2

partial, partiality

Definition:

The terms “be partial” and “show partiality” refer to making a choice to treat certain people as more important than other people.

- This is similar to showing favoritism, which means to treat some people better than others.
- Usually partiality or favoritism is shown to people because they are more rich or more popular than other people.
- The Bible instructs his people to not show partiality or favoritism to people who are rich or of high status.
- In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
- The book of James teaches that it is wrong to give someone a better seat or better treatment because they are rich.

(See also: favor)

Bible References:

- Deuteronomy 1:17
- Malachi 2:9
- Mark 12:13-15
- Matthew 22:16
- Romans 2:10-12

Word Data:

- Strong’s: H5234, H6440, G09910, G15190, G29830, G42990, G43830

1 Timothy References:

5:21

patient, patience, impatient

Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances. Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: endure, forgive, persevere)

Bible References:

- 1 Peter 3:20
- 2 Peter 3:8-9
- Hebrews 6:11-12
- Matthew 18:28-29
- Psalms 37:7
- Revelation 2:2

Word Data:

- Strong’s: H0750, H0753, H2342, H3811, H6960, H7114, G04200, G04630, G19330, G31140, G31150, G31160, G52780, G52810

1 Timothy References:

1:16

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

1 Timothy References:

1:1

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

1 Timothy References:

1:2; 2:2; 3:3

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

1 Timothy References:

1:13; 6:11

Pilate

Definition:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(Translation suggestions: How to Translate Names)

(See also: **crucify**, **governor**, **guilt**, **Judea**, **Rome**)

Bible References:

- **Acts 4:27-28**
- **Acts 13:28**
- **Luke 23:2**
- **Mark 15:2**
- **Matthew 27:13**
- **Matthew 27:58**

Examples from the Bible stories:

- **39:9** Early the next morning, the Jewish leaders brought Jesus to **Pilate**, the Roman governor. They hoped that **Pilate** would condemn Jesus as guilty and sentenced him to be killed. **Pilate** asked Jesus, “Are you the King of the Jews?”
- **39:10** **Pilate** said, “What is truth?”
- **39:11** After speaking with Jesus, **Pilate** went out to the crowd and said, “I find no guilt in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” **Pilate** replied, “He is not guilty.” But they shouted even louder. Then **Pilate** said a third time, “He is not guilty!”
- **39:12** **Pilate** became afraid that the crowd would begin to riot, so he ordered his soldiers to crucify Jesus.

- 40:2 **Pilate** commanded that a sign be put above Jesus' head that read, "King of the Jews."
- 41:2 **Pilate** said, "Take some soldiers and make the tomb as secure as you can."

Word Data:

- Strong's: G40910, G41940

1 Timothy References:

6:13

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

1 Timothy References:

1:3

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

1 Timothy References:

2:1; 2:8; 4:5; 5:5

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

1 Timothy References:

3:16

profane, profaned

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to “profane” could be translated as to “treat as unholy” or to “be irreverent toward” or to “dishonor.”
- God told the Israelites that they “profaned” themselves with idols, meaning that the people were making themselves “unclean” or “dishonored” by this sin. They were also dishonoring God.
- Depending on the context, the adjective “profane” could be translated as “dishonoring” or “godless” or “unholy.”

(See also: **defile**, holy, **clean**)

Bible References:

- **2 Timothy 2:16-18**
- **Ezekiel 20:9**
- **Malachi 1:10-12**
- **Matthew 12:5**
- **Numbers 18:30-32**

Word Data:

- Strong’s: H2455, H2490, H2491, H5234, H8610, G09520, G09530

1 Timothy References:

1:9

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

1 Timothy References:

4:8

promise, promised

Definition:

When used as a verb, the term “promise” refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term “promise” refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: **covenant**, **oath**, **vow**)

Bible References:

- **Galatians 3:15-16**
- **Genesis 25:31-34**
- **Hebrews 11:9**
- **James 1:12**
- **Numbers 30:2**

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.”Â
- **3:16** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **4:8** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- **5:4** “Your wife, Sarai, will have a son—he will be the son of **promise**.”

- 8:15 The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob's twelve sons and their families.
- 17:14 Though David had been unfaithful to God, God was still faithful to his **promises**.
- 50:1 Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

1 Timothy References:

4:8

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: **Baal**, **divination**, **false god**, **false prophet**, **fulfill**, law, **vision**)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- 17:13 God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- 19:1 Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- 19:6 All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- 19:17 Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- 21:9 The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- 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.'"
- 48:12 Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

1 Timothy References:

1:18; 4:14

proud, pride, prideful, boast, boastful, boasting

Definition:

The terms “proud” and “pride,” in this sense, refer to a person thinking too highly of themself, and especially, thinking that he is better than other people. The term “boast,” when used with this sense, means to talk proudly about something or someone. Often it means to brag about oneself.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”
- The term “boastful” is always negative, and refers to a person who brags about themself or what they possess or have done or can do.
- Someone who is “boastful” frequently talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means “full of prideful talk” or “prideful” or “talking proudly about oneself.”

(See also: **arrogant**, **humble**, **proud positive sense**)

Bible References:

Examples from the Bible stories:

- **4:2** They were very **proud**, and they did not care about what God said.
- **34:10** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong's: H1343, H1344, H1346, H1347, H1364, H1431, H2087, H2102, H3093, H4994, G51870, G52430, G52440, G53080, G53090, G54260, G54500

1 Timothy References:

3:6; 6:4; 6:17

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

1 Timothy References:

1:5; 4:12; 5:2; 5:22

rebel, rebellion, rebellious, rebelliousness

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to “rebel” could also be translated as to “disobey” or to “revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: authority, governor)

Bible References:

- 1 Kings 12:18-19
- 1 Samuel 12:14
- 1 Timothy 1:9-11
- 2 Chronicles 10:17-19
- Acts 21:38
- Luke 23:19

Examples from the Bible stories:

- 14:14 After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- 18:7 Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- 18:9 Jeroboam **rebelled** against God and caused the people to sin.
- 18:13 Most of the people of Judah also **rebelled** against God and worshiped other gods.

- 20:7 But after a few years, the king of Judah **rebelled** against Babylon.
- 45:3 Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.”

Word Data:

- Strong’s: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G38930, G49550

1 Timothy References:

1:9

rebuke, reprove

Definition:

The term “rebuke” refers to correcting someone verbally, usually with sternness or force.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also **admonish**, **disobey**)

Bible References:

- **Genesis 21:25**
- **Mark 1:23-26**
- **Mark 16:14**
- **Matthew 8:26-27**
- **Matthew 17:17-18**

Word Data:

- Strong’s: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G16490, G16510, G19690, G20080, G36790

1 Timothy References:

5:1; 5:20

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

1 Timothy References:

4:4

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: **command**, **disobey**, **obey**, **stiff-necked**)

Bible References:

- **Galatians 4:12-14**
- **Hosea 4:6-7**
- **Isaiah 41:9**
- **John 12:48-50**
- **Mark 7:9**

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

1 Timothy References:

1:19; 4:4; 4:7; 5:11

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

1 Timothy References:

1:9; 6:11

ruin, ruins, ruined

Definition:

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, to “ruin” could be translated as to “destroy” or to “spoil” or to “make useless” or to “break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

(See also: devastated)

Bible References:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- Acts 15:16
- Isaiah 23:13-14

Word Data:

- Strong’s: H0006, H1197, H1530, H1820, H1942, H2034, H2040, H2717, H2719, H2720, H2723, H2930, H3510, H3765, H3782, H3832, H4072, H4288, H4384, H4654, H4876, H4889, H5221, H5327, H5557, H5754, H5856, H7451, H7489, H7582, H7591, H7612, H7701, H7703, H7843, H8047, H8074, H8077, H8414, H8510, G26790, G26920, G36390, G44850

1 Timothy References:

6:9

rule, reign, ruler, prefect, official, leader

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: authority, governor, king, synagogue)

Bible References:

- Acts 3:17-18
- Acts 7:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 9:32-34
- Matthew 20:25
- Titus 3:1

Word Data:

- Strong’s: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360,

G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

1 Timothy References:

5:17; 6:15

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

1 Timothy References:

5:10

sanctify, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, holy, set apart)

Bible References:

- 1 Thessalonians 4:3-6
- 2 Thessalonians 2:13
- Genesis 2:1-3
- Luke 11:2
- Matthew 6:8-10

Word Data:

- Strong’s: H6942, G00370, G00380

1 Timothy References:

4:5

Satan, devil, evil one

Definition:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See: How to Translate Unknowns)

(Translation suggestions: How to Translate Names)

(See also: demon, evil, **kingdom of God**, tempt)

Bible References:

- **1 John 3:8**
- **1 Thessalonians 2:17-20**
- 1 Timothy 5:15
- **Acts 13:10**
- **Job 1:8**
- **Mark 8:33**
- **Zechariah 3:1**

Examples from the Bible stories:

- 21:1 The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- 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.”
- 25:8 Jesus did not give in to **Satan’s** temptations, so **Satan** left him.
- 33:6 So Jesus explained, “The seed is the word of God. The path is a person who hears God’s word, but does not understand it, and the **devil** takes the word from him.”
- 38:7 After Judas took the bread, **Satan** entered into him.
- 48:4 God promised that one of Eve’s descendants would crush **Satan’s** head, and **Satan** would wound his heel. This meant that **Satan** would kill the Messiah, but God would raise him to life again, and then the Messiah will crush the power of **Satan** forever.
- 49:15 God has taken you out of **Satan’s** kingdom of darkness and put you into God’s kingdom of light.
- 50:9 “The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**.”
- 50:10 “When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering.”
- 50:15 When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong’s: H7700, H7854, H8163, G11390, G11400, G11410, G11420, G12280, G41900, G45660, G45670

1 Timothy References:

1:20; 3:6; 3:7; 5:15

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

1 Timothy References:

1:15; 2:4; 2:15; 4:16

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

1 Timothy References:

1:1; 2:3; 4:10

self-control, self-controlled

Definition:

Self-control is the ability to control one's behavior in order to avoid sinning.

- It refers to good behavior, that is, avoiding sinful thoughts, speech, and actions.
- Self-control is a fruit or characteristic that the Holy Spirit gives to Christians.
- A person who is using self-control is able to stop himself from doing something wrong that he may want to do. God is the one who enables a person to have self-control.

(See also: fruit, Holy Spirit)

Bible References:

- 1 Corinthians 7:8-9
- 2 Peter 1:5-7
- 2 Timothy 3:1-4
- Galatians 5:23

Word Data:

- Strong's: H4623, H7307, G01920, G01930, G14660, G14670, G14680, G49970

1 Timothy References:

2:9; 3:2

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

1 Timothy References:

6:1; 6:2

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: **adultery**, **false god**, **prostitute**, faithful)

Bible References:

- **Acts 15:20**
- **Acts 21:25-26**
- **Colossians 3:5-8**
- **Ephesians 5:3**
- **Genesis 38:24-26**
- **Hosea 4:13-14**

- **Matthew 5:31-32**
- **Matthew 19:7-9**

Word Data:

- Strong's: H2181, H8457, G16080, G42020, G42030

1 Timothy References:

1:10

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

1 Timothy References:

3:2; 3:7; 6:14

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

1 Timothy References:

1:9; 1:15; 5:20; 5:22; 5:24

slander, slanderer, revile, insult

Definition:

A slander consists of negative, defaming things spoken (not written) about another person. To say such things (not to write them) about someone is to slander that person. The person saying such things is a slanderer.

- Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
- To "slander" could be translated as to "speak against" or to "spread an evil report" or to "defame."
- A slanderer is also called an "informer" or a "tale-bearer."

(See also: blasphemy)

Bible References:

- 1 Corinthians 4:13
- 1 Timothy 3:11
- 2 Corinthians 6:8-10
- Mark 7:20-23

Word Data:

- Strong's: H1681, H1696, H1848, H3960, H5791, H7270, H7400, H8267, G09870, G09880, G12280, G14260, G26360, G26370, G30590, G30600

1 Timothy References:

3:11

snare, ensnare, entrap, trap, trapped, pitfall

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. To “snare” or “ensnare” is to catch with a snare, and to “trap” or “entrap” is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can not get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- A person who is starts sinning and cannot stop can be described as “ensnared by sin” in a figurative reference to the way an animal can be ensnared and cannot escape.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: free, prey, Satan, tempt)

Bible References:

- Ecclesiastes 7:26
- Luke 21:34
- Mark 12:13
- Psalms 18:5

Word Data:

- Strong’s: H2256, H3353, H3369, H3920, H3921, H4170, H4204, H4434, H4685, H4686, H4889, H5367, H5914, H6341, H6351, H6354, H6679, H6983, H7639, H7845, H8610, G00640, G23390, G23400, G38020, G38030, G39850, G46250

1 Timothy References:

3:7; 6:9

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

1 Timothy References:

4:1

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

1 Timothy References:

6:4

submit, submitted, submitting, submission, in submission

Definition:

To “submit” usually means to voluntarily place oneself under the authority of a person or government.

- The Bible tells believers in Jesus to submit to God and other authorities in their lives.
- The instruction to “submit to one another” means to humbly accept correction and to focus on the needs of others rather than on our own needs.
- To “live in submission to” means to put oneself under the authority of something or someone.

Translation Suggestions:

- The command “submit to” could be translated as “put yourself under the authority of” or “follow the leadership of” or “humbly honor and respect.”
- The term “submission” could be translated as “obedience” or “the following of authority.”
- The phrase “live in submission to” could be translated as “be obedient to” or “put oneself under the authority of.”
- The phrase “be in submission” could be translated as “humbly accept authority.”

(See also: subject-submission)

Bible References:

Word Data:

- Strong’s: G52260, G52920, G52930

1 Timothy References:

2:11; 3:4

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: disciple, preach)

Bible References:

- Ecclesiastes 1:12-15
- Ephesians 4:11-13
- Galatians 6:6-8
- Habakkuk 2:18
- James 3:2
- John 1:37-39
- Luke 6:40
- Matthew 12:38-40

Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”

- 28:1 One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”
- 37:2 After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” “But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”
- 38:14 Judas came to Jesus and said, “Greetings, **Teacher**,” and kissed him.
- 49:3 Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

Word Data:

- Strong’s: H3384, H3925, G13200, G25670, G35470, G55720

1 Timothy References:

1:7; 2:7

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: **disobey**, Satan, sin, test)

Bible References:

- **1 Thessalonians 3:4-5**
- **Hebrews 4:15**
- **James 1:13**
- **Luke 4:2**
- **Luke 11:4**
- **Matthew 26:41**

Examples from the Bible stories:

- **25:1** Then Satan came to Jesus and **tempted** him to sin.

- 25:8 Jesus did not give in to Satan's **temptations**, so Satan left him.
- 38:11 Jesus told his disciples to pray that they would not enter into **temptation**.

Word Data:

- Strong's: H0974, H4531, H5254, G05510, G15980, G39850, G39860, G39870

1 Timothy References:

6:9

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

1 Timothy References:

3:10

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

1 Timothy References:

2:6; 3:7; 5:10; 5:19; 5:21; 6:12; 6:13

thresh

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating grain from the rest of the plant.

- Threshing a crop loosens the grain from the stalk. Afterwards the grain is “winnowed” to completely separate the seed from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: **chaff**, **grain**, **winnow**)

Bible References:

- **2 Chronicles 3:1-3**
- **2 Kings 13:7**
- **2 Samuel 24:16**
- **Daniel 2:35**
- **Luke 3:17**
- **Matthew 3:12**
- **Ruth 3:1-2**

Word Data:

- Strong’s: H0212, H4173, H1637, H1758, H1786, H1869, H2251, G02480

1 Timothy References:

5:18

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

1 Timothy References:

1:2; 1:18; 6:20

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

1 Timothy References:

1:12; 3:10; 3:13; 4:6

transgress, transgression

Definition:

The term “transgress” means to cross a line or to violate a boundary. The term is often used figuratively, meaning to break a command, rule, or moral code.

- This term is very similar to the word “trespass,” but is generally used more often to describe violations against God than against other people.
- To “transgress” can also be described as to “cross a line,” that is, to go beyond a limit or boundary that has been set for the good of the person and others.

Translation Suggestions:

- To “transgress” could be translated as to “sin” or to “disobey” or to “rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See: parallelism)

(See also: disobey, sin, trespass, iniquity)

Bible References:

- 1 Thessalonians 4:6
- Daniel 9:24-25
- Galatians 3:19-20
- Galatians 6:1-2
- Numbers 14:17-19
- Psalm 32:1

Word Data:

- Strong’s: H0898, H4603, H4604, H6586, H6588, G04580, G04590, G38450, G38470, G38480, G39280

1 Timothy References:

2:14

trust, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- 14:15 Joshua was a good leader because he **trusted** and obeyed God.
- 17:2 David was a humble and righteous man who **trusted** and obeyed God.
- 34:6 Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

1 Timothy References:

1:11; 1:12; 1:15; 1:16; 3:1; 3:11; 4:9

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

1 Timothy References:

1:7

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: **grape**, **vine**, **vineyard**, **winepress**)

Bible References:

- 1 Timothy 5:23
- **Genesis 9:21**
- **Genesis 49:12**
- **John 2:3-5**
- **John 2:10**
- **Matthew 9:17**
- **Matthew 11:18**

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

1 Timothy References:

3:8; 5:23

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

1 Timothy References:

4:5; 5:18

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

1 Timothy References:

1:15; 3:16; 4:7; 6:7; 6:20

yoke, yoked, tied

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: **bind**, **burden**, **oppress**, persecute, servant)

Bible References:

- **Acts 15:10**
- **Galatians 5:1**
- **Genesis 27:40**
- **Isaiah 9:4**
- **Jeremiah 27:4**
- **Matthew 11:30**
- **Philippians 4:3**

Word Data:

- Strong’s: H3627, H4132, H4133, H5674, H5923, H6776, G20860, G22180

1 Timothy References:

6:1