

unfoldingWord® Translation Notes

v91

2 Timothy

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unfoldingWord® Translation Notes

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unfoldingWord® Translation Notes - 2 Timothy

Introduction to 2 Timothy

Part 1: General Introduction

Outline of 2 Timothy

1. Opening (1:1–2)
2. Thanksgiving (1:3–5)
3. Exhortation to remain faithful (1:6–18)
4. Encouragement to persevere (2:1–13)
5. Instructions for opposing false teaching (2:14–4:8)
6. Travel plans and news (4:9–18)
7. Greetings (4:19–21)
8. Letter closing (4:22)

Who wrote the book of 2 Timothy?

The author identifies himself as Paul the apostle. Paul was originally from the city of Tarsus, but he lived in Jerusalem. He had been known as Saul in his early life. Before becoming a Christian, Saul was a Pharisee, and he persecuted Christians. After he became a Christian, Paul 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. Sometime later, he was arrested again and, eventually, executed. Most likely, Paul composed this letter during this final time in prison.

Paul wrote this letter to Timothy, Paul's disciple and his close friend. Most likely, Timothy was in Ephesus during this time. Paul may have written other letters to Timothy; this is the second one that we still have. That is why it is known as 2 Timothy or Second Timothy.

What is the book of 2 Timothy about?

When Paul wrote this letter, he knew that he would soon die. He wrote to encourage Timothy to continue serving God as a leader no matter what would happen to Paul. More specifically, he warned Timothy against false teachers, urged him to teach what is true, cautioned him about evil people, and asked him to visit. Throughout the letter, it is clear that Paul cared deeply for Timothy and wanted him to continue to serve God well even after Paul had died.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "2 Timothy" or "Second Timothy." Or they may choose a different title, such as "Paul's Second Letter to Timothy" or "A Second 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 1 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, they spoke about and debated things that Paul considered unimportant, and they caused divisions and controversies. According to 1 Timothy, they told people not to marry and to avoid eating certain kinds of food. According to 2 Timothy, some of them taught that the resurrection had already happened. Since the only information about the false teachers and what they taught comes from this letter and 1 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.

Part 3: Important Translation Issues

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

Paul uses the spatial metaphor “in Christ Jesus” seven 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 Jesus” 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 Jesus.” (See: Metaphor)

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

Paul uses the abstract noun “faith” eight 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 2 Timothy, Christians have different understandings of 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” four 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 he often 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 4:22. 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, enabling you 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)

- “a teacher” (1:11). Some ancient manuscripts have this: “a teacher of the Gentiles.”
- “Suffer together” (2:3). Some ancient manuscripts have this: “You, therefore, suffer.”
- “God” (2:14). Some ancient manuscripts have this: “the Lord.”
- “and by his appearing” (4:1). Some ancient manuscripts have this: “according to his appearing.”
- “The Lord” (4:22). Some ancient manuscripts have this: “The Lord Jesus Christ.”
- “you” (4:22). Some ancient manuscripts have this: “you. Amen.”

2 Timothy 1

2 Timothy 1 Chapter Introduction

Structure and Formatting

1. Opening (1:1–2)
2. Thanksgiving (1:3–5)
3. Exhortation to remain faithful (1:6–18)
    - Paul urges Timothy not to be ashamed and to preserve the gospel (1:6–14)
    - Paul gives examples of unfaithful and faithful people (1:15–18)

Religious and Cultural Concepts in This Chapter

Timothy's "gift"

In 1:6, Paul speaks about the "gift" that Timothy received. He received it when Paul laid his hands on Timothy to commission him. It is clear from the context that this "gift" 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.

The "deposit"

In 1:12 and 1:14, Paul refers to a "deposit." These two uses of the word "deposit" can be understood in two ways:

1. In verse 12, Paul is referring to something he "deposits" with God, which would be his life or his eternal blessings. In verse 14, Paul is referring to something that God has "deposited" with Timothy, which would be the gospel or his ministry.

2. In verse 12 and in verse 14, Paul is referring to something that God has "deposited" with himself and Timothy, which would be the gospel or their ministries.

See the notes on these verses for more information and translation options.

Translation Issues in This Chapter

Spiritual children

In 1:2, Paul calls Timothy a "beloved child." By that, he means that Timothy is like a 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. 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 this verse for translation options. (See: Metaphor)

2 Timothy 1:1

ULT	UST
Paul, an apostle of Christ Jesus through the will of God, according to the promise of life that {is} in Christ Jesus,	*{I,} Paul, {write this letter to you.} God chose to send me to represent Jesus the Messiah. So, I tell others that God has promised that people whom he has united to Jesus the Messiah will live {with God forever}.*

ULT **Paul, an apostle**
UST I,} Paul, {write this letter to you … } … to send 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 **through the will of God**
UST God chose
(διὰ θελήματος Θεοῦ)

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: [because that is what God wanted] or [because of what God decided]

Support Reference: Abstract Nouns

ULT **according to**
UST So, I tell others that
(κατ’)

Here the phrase **according to** could indicate: (1) that the purpose for which Paul is an **apostle** is to tell others about **the promise of life**. Alternate translation: [for the purpose of declaring]; (2) that the reason why Paul is an **apostle** is **the promise of life**. Alternate translation: [because of]; (3) that God’s **will** contains or includes **the promise of life**. Alternate translation: [which will contains]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the promise of life**
> UST God has promised that … will live {with God forever}
> (ἐπαγγελίαν ζωῆς)

Here Paul is using the possessive form to describe a **promise** that promises **life**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the promise that guarantees life]

Support Reference: Possession

> ULT **of life that {is} in Christ Jesus**
> UST people whom he has united to Jesus the Messiah will live {with God forever}
> (ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ)

Here Paul uses the spatial metaphor **in Christ Jesus** to describe **life** that can only be experienced when someone is in union with **Christ Jesus**. If it would be helpful in your language, you could use a phrase that indicates that this **life** can only be experienced when people are united to **Christ Jesus**. Alternate translation: [of life that is received in union with Christ Jesus] or [of life that is gained when people are united to Christ Jesus]

Support Reference: Metaphor

> ULT **of life that {is}**
> UST people whom he has united to … will live {with God forever}
> (ζωῆς τῆς)

Here Paul is referring to new, eternal **life** with God. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [of eternal life that is] or [of new life with God that is]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of life that {is}**
> UST people whom he has united to … will live {with God forever}
> (ζωῆς τῆς)

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: [about living forever, which people do]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	I,} Paul, {write this letter to you … }
an apostle	to send me to represent

ULT	UST
of Christ	the Messiah
Jesus	Jesus
of God	God
the will of God	God chose
the promise	God has promised that
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	people whom he has united to Jesus the Messiah

2 Timothy 1:2

ULT	UST
to Timothy, beloved child. Grace, mercy, peace from God the Father and Christ Jesus our Lord.	*{I send this letter} to you, Timothy. I love you as if you were my own son. {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. Alternate translation: [This letter is for you, Timothy]

Support Reference: First, Second or Third Person

ULT **beloved child**
UST I love you as if you were my own son
(ἀγαπητῷ τέκνῳ)

Paul speaks of his close relationship to Timothy as though Timothy were his **beloved child**. Paul means that he considers himself to be 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 beloved child to me] or [a beloved spiritual son]

Support Reference: Metaphor

ULT **beloved child**
UST I love you as if you were my own son
(ἀγαπητῷ τέκνῳ)

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 Paul. Alternate translation: [child whom I love]

Support Reference: Active or Passive

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**
UST kind and merciful to you and {make you} peaceful
(χάρις, ἔλεος, εἰρήνη)

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

ULT **our**
UST our
(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’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Timothy	{I send this letter} to you, Timothy

ULT	UST
beloved	I love you
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

2 Timothy 1:3

ULT	UST
I have gratitude to God, whom I serve from my ancestors, with a pure conscience, as I have the constant remembrance concerning you in my prayers night and day,	*I worship God just as my parents and grandparents did, and I know that I am doing what is right. I thank God when I pray for you, which I do very frequently.*

> 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 **whom I serve from my ancestors**
> UST I worship God just as my parents and grandparents did
> (ᾧ λατρεύω ἀπὸ προγόνων)

Here Paul means that he serves God in the same way that his **ancestors** did. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [whom I serve in the way I received from my ancestors] or [whom my ancestors served and I serve as well]

Support Reference: Idiom

> ULT **with a pure conscience**
> UST and I know that I am doing what is right
> (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. Alternate translation: [with a clear conscience] or [with a conscience that is not guilty]

Support Reference: Idiom

ULT **as I have the constant remembrance concerning you**
UST when … for you … very
(ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν)

If your language does not use an abstract noun for the idea of **remembrance**, you could express the same idea in another way. Alternate translation: [as I remember you constantly] or [as I think about you constantly]

Support Reference: Abstract Nouns

ULT **you**
UST for you
(σοῦ)

In this letter, the words **you**, "your," and "yourself" are singular because they refer to Timothy. There is only one exception. A note will discuss this one exception in 4:22.

Support Reference: Forms of 'You' — Singular

ULT **night and day**
UST which I do … frequently
(νυκτὸς καὶ ἡμέρας)

Here the phrase **night and day** indicates that Paul prays during both the night and the day. This means that he 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 night and every day]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to God	God
I serve	I worship
a … conscience	and I know that I am doing what is right
prayers	I pray
day	which I do … frequently

2 Timothy 1:4

ULT	UST
longing to see you, remembering your tears, so that I may be filled with joy,	*I think about how you cried {when I left you}, and I desire to be with you again. Then I will rejoice greatly.*

ULT **remembering your tears**
UST I think about how you cried {when I left you}
(μεμνημένος σου τῶν δακρύων)

Here Paul implies that Timothy shed **tears** when Paul had to leave Timothy. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [remembering your tears when we separated] or [remembering your tears when I said goodbye to you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your tears**
UST how you cried {when I left you}
(σου τῶν δακρύων)

Here the word **tears** represents the act of shedding **tears**, that is, crying. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [your weeping] or [your sadness]

Support Reference: Metonymy

ULT **I may be filled with joy**
UST I will rejoice greatly
(χαρᾶς πληρωθῶ)

Paul speaks of himself as if he were a container that could be **filled with joy**. He means that he will experience very much **joy**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [I may have very much joy] or [I may rejoice a lot]

Support Reference: Metaphor

> ULT **I may be filled with joy**
> UST I will rejoice greatly
> (χαρᾶς πληρωθῶ)

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: [joy may fill me]

Support Reference: Active or Passive

> ULT **I may be filled with joy**
> UST I will rejoice greatly
> (χαρᾶς πληρωθῶ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with joy	I will rejoice greatly
I may be filled	I will rejoice greatly

2 Timothy 1:5

ULT	UST
having received remembrance of the sincere faith in you, which dwelled first in your grandmother Lois and your mother Eunice, and I am persuaded that {it is} also in you.	*I also think about how you truly trust {in Jesus}. Your grandmother Lois and your mother Eunice first trusted in him. I know that you also trust in him like they do!*

ULT **having received remembrance**
UST I also think about
(ὑπόμνησιν λαβὼν)

If your language does not use an abstract noun for the idea of **remembrance**, you could express the same idea in another way. Alternate translation: [having remembered] or [having been reminded]

Support Reference: Abstract Nouns

ULT **of the sincere faith in you, which dwelled first in your grandmother Lois and your mother Eunice, and I am persuaded that {it is} also in you**
UST how you truly trust {in Jesus}. Your grandmother Lois and your mother Eunice first trusted in him. I know that you also trust in him like they do
(τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησεν πρῶτον ἐν τῇ μάμμῃ σου, Λωΐδι, καὶ τῇ μητρί σου, Εὐνίκῃ; πέπεισμαι δὲ ὅτι καὶ ἐν σοί)

Here Paul speaks as if **faith** were a living thing that could be or dwell **in** some location. In this context, he means that Timothy, **Lois**, and **Eunice** all have faith. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [of the sincere faith that you have, which your grandmother Lois and your mother Eunice had first, and I am persuaded that you also have it]

Support Reference: Personification

ULT **of the sincere faith in you, which dwelled first**
UST how you truly trust {in Jesus} … first trusted in him
(τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησεν πρῶτον)

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: [that you sincerely believe, which was true first]

Support Reference: Abstract Nouns

ULT **your grandmother**
UST Your grandmother
(τῇ μάμμῃ σου)

Paul does not indicate whether this **grandmother** is the mother of Timothy's father or mother. If you must specify, the connection with Timothy's mother might imply that she was the mother of Timothy's mother. Alternate translation: [your maternal grandmother]

Support Reference: Kinship

ULT **Lois … Eunice**
UST Lois … Eunice
(Λωΐδι & Εὐνίκῃ)

The words **Lois** and **Eunice** are the names of women.

Support Reference: How to Translate Names

ULT **I am persuaded**
UST I know
(πέπεισμαι)

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: [I am sure] or [I am confident]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … faith	how … trust {in Jesus}

2 Timothy 1:6

ULT	UST
For which reason, I am reminding you to rekindle the gift of God that is in you through the laying on of my hands.	*Because you truly trust in {Jesus}, I urge you to continue to eagerly do what God has graciously enabled you to do. God enabled you to do that when I touched you {to authorize you}.*

ULT **For which reason**
UST Because you truly trust in {Jesus}
(δι' ἣν αἰτίαν)

Here the phrase **which reason** refers back to the fact of Timothy's sincere faith (see 1:5). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Because of your sincere faith]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to rekindle the gift**
UST to continue to eagerly do what … has graciously enabled you
(ἀναζωπυρεῖν τὸ χάρισμα)

Here Paul speaks of Timothy's **gift** as if it were a fire that he needed **to rekindle**. He could mean that: (1) Timothy needs to use his **gift** more than he has in the past. Alternate translation: [to make even more use of the gift]; (2) Timothy needs to start using his **gift** again, with the implication being that he has stopped using it consistently. Alternate translation: [to be eager once more to use the gift]

Support Reference: Metaphor

ULT **the gift of God that is in you**
UST to … do what God has graciously enabled you to do. God enabled you … that
(τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ)

Paul speaks of Timothy as if he were a container that could hold **the gift of God**. 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 of God that you have]

Support Reference: Metaphor

> ULT **the gift of God that is in you**
> UST to … do what God has graciously enabled you to do. God enabled you … that
> (τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ)

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 from God] or [the gift of God in you, your special ability,]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **through the laying on of my hands**
> UST to do … when I touched you {to authorize you}
> (διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου)

Here Paul is speaking of a ceremony during which he put his **hands** on Timothy. When he did that, he was commissioning Timothy to use his gift and to 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: [through the laying on of my hands to commission you] or [once I authorized you by laying my hands on you]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God

2 Timothy 1:7

ULT	UST
For God did not give us a spirit of cowardice, but of power and of love and of self-control.	*{You should eagerly do that} because God did not cause us to be afraid. Instead, he enabled us to serve him powerfully, to love others, and to control ourselves.*

ULT **For**
UST because
(γὰρ)

Here the word **For** introduces a reason why Timothy should rekindle his gift (1:6). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for an exhortation, or you could leave **For** untranslated. Alternate translation: [You should do that because] or [I remind you of that because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **a spirit of cowardice, but of power and of love and of self-control**
UST cause … to be afraid. Instead, us to him to love others, and to control ourselves
(πνεῦμα δειλίας, ἀλλὰ δυνάμεως, καὶ ἀγάπης, καὶ σωφρονισμοῦ)

Here the word **spirit** could refer to: (1) the **spirit** of a person, meaning the inner life of a person, that is, how that person thinks, feels, and makes decisions. Alternate translation: [an attitude of fear, but of power and of love and of disposition] or [a heart of fear, but a heart of power and of love and of disciple]; (2) the Holy Spirit. Alternate translation: [the Holy Spirit to make us cowardly, but to make us powerful and loving and self-controlled]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of cowardice, but of power and of love and of self-control**
UST cause … to be afraid. Instead, us to him to love others, and to control ourselves
(δειλίας, ἀλλὰ δυνάμεως, καὶ ἀγάπης, καὶ σωφρονισμοῦ)

If your language does not use abstract nouns for the ideas of **fear**, **power**, **love**, and **self-control**, you could express the same ideas in another way. Alternate translation: [that makes us cowardly, but one that makes us powerful, loving, and self-controlled]

Support Reference: Abstract Nouns

ULT **of self-control**
UST control ourselves
(σωφρονισμοῦ)

Here the word **self-control** could refer to: (1) the ability to control or restrain one's desires. Alternate translation: [of moderation] or [of personal restraint]; (2) the ability to make wise decisions. Alternate translation: [of prudence] or [of clear thinking]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
a spirit	πνεῦμα (ORIG QUOTE)
of cowardice	cause … to be afraid … us to
of love	him … love others, and to
of self-control	control ourselves

2 Timothy 1:8

ULT	UST
Therefore, do not be ashamed of the testimony of our Lord, nor of me, his prisoner, but suffer together for the gospel, according to the power of God,	*Because of that, do not think that telling people about our Lord {Jesus} disgraces you. Do not think that I, who am in jail because of him, disgrace you. Instead, you should be willing to let bad things happen to you, as they have happened to me, so that {you can proclaim} the good news. God will enable you {to endure those bad things}.*

ULT **Therefore**
UST Because of that
(οὖν)

Here the word **Therefore** includes an exhortation that is based on what Paul said in the previous verse about having power, love, and self-control instead of fear. If it would be helpful in your language, you could use a different word or phrase that introduces an exhortation based on a previous statement. Alternate translation: [So then] or [Because you have that spirit]

Support Reference: Connect — Reason-and-Result Relationship

ULT **do not be ashamed of the testimony of our Lord, nor of me, his prisoner**
UST do not think that telling people about our Lord {Jesus} disgraces you. Do not think that I, who am in jail because of him, disgrace you
(μὴ & ἐπαισχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ, τὸν δέσμιον αὐτοῦ)

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: [do not let the testimony of our Lord, nor me, his prisoner, shame you]

Support Reference: Active or Passive

ULT **the testimony of our Lord**
UST telling people about our Lord {Jesus}
(τὸ μαρτύριον τοῦ Κυρίου ἡμῶν)

Here Paul is using the possessive form to describe **testimony** that is about **our Lord**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the testimony concerning our Lord] or [testifying about our Lord]

Support Reference: Possession

ULT **his prisoner**
UST who am in jail because of him
(τὸν δέσμιον αὐτοῦ)

Here Paul is using the possessive form to describe himself as a **prisoner** because of how he serves Jesus. If this is not clear in your language, you could express the idea in another way. Alternate translation: [a prisoner for his sake] or [a prisoner because I serve the Lord]

Support Reference: Possession

ULT **suffer together**
UST you should be willing to let bad things happen to you, as they have happened to me
(συνκακοπάθησον)

Here the phrase **suffer together** could indicate that Timothy should suffer with: (1) Paul. Alternate translation: [suffer together with me]; (2) all Christians who suffer. Alternate translation: [suffer together with other believers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for the gospel**
UST so that {you can proclaim} the good news
(τῷ εὐαγγελίῳ)

Here Paul implies that Timothy should be willing to suffer as he believes in and proclaims **the gospel**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [as you preach the gospel] or [for the sake of believing and proclaiming the gospel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to the power of God**
UST God will enable you {to endure those bad things}
(κατὰ δύναμιν Θεοῦ)

If your language does not use an abstract noun for the idea of **power**, you could express the same idea in another way. Alternate translation: [as God empowers you] or [which God will make you able to do]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … be ashamed of	do … think that … disgraces you
testimony	telling people

ULT	UST
of … Lord	about … Lord {Jesus}
suffer together	you should be willing to let bad things happen to you, as they have happened to me
for the gospel	so that {you can proclaim} the good news
of God	God will enable you {to endure those bad things}

2 Timothy 1:9

ULT	UST
the one having saved us and having called {us} to a holy calling—not according to our works, but according to his own purpose and grace, the {grace} having been given to us in Christ Jesus before eternal times,	*He is the one who rescued us and chose us to be people whom he sets apart for himself. He did not do those things because of what we had done. Rather, he did those things because he wanted to and because he decided to act kindly toward us. Before the world began, he prepared to act kindly toward us when he would unite us to Jesus the Messiah.*

ULT **to a holy calling**
UST to be people whom he sets apart for himself
(κλήσει ἁγίᾳ)

Here the phrase **holy calling** could refer to: (1) the result of being called, which is to be **holy**. Alternate translation: [to be holy people]; (2) the way in which God called, which is a **holy** way. Alternate translation: [with a holy calling] or [by means of a holy calling]

Support Reference: Metonymy

ULT **not according to our works, but according to his own purpose and grace, the {grace} having been given to us**
UST He did not do those things because of what we had done. Rather, he did those things because he wanted to and because he decided to act kindly toward us … he prepared to act kindly toward us
(οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν)

If your language does not use abstract nouns for the ideas of **works**, **purpose**, or **grace**, you could express the same ideas in another way. Alternate translation: [not according to the things we do, but according to what he decided ahead of time and graciously did, which he did for us]

Support Reference: Abstract Nouns

ULT **the {grace} having been given**
UST he prepared to act kindly
(τὴν δοθεῖσαν)

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: [which God gave]

Support Reference: Active or Passive

ULT in Christ Jesus before eternal times
UST Before the world began … when he would unite us to Jesus the Messiah
(ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων)

Here Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with **Christ Jesus**. In this case, being **in Christ Jesus**, or united to Christ, is the only way in which believers are given grace. If it would be helpful in your language, you could use a phrase that indicates that the grace is given to believers as part of their union with **Christ Jesus**. Alternate translation: [before eternal times in union with Christ Jesus] or [before eternal times as part of being united to Christ Jesus]

Support Reference: Metaphor

ULT before eternal times
UST Before the world began
(πρὸ χρόνων αἰωνίων)

Here Paul is indicating that God did this **before** God made the world and before time began to be counted. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [before time began] or [before God made anything]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having saved	rescued
having called {us} to a … calling	chose us to be people whom he sets apart for himself
holy	to be people whom he sets apart for himself
grace	because he decided to act kindly toward us
Christ	when he would unite us to … the Messiah
Jesus	Jesus
in Christ Jesus	when he would unite us to Jesus the Messiah
times	Before the world began

2 Timothy 1:10

ULT	UST
and now having been revealed through the appearance of our Savior Christ Jesus, both having abolished death and having brought to light life and immortality through the gospel,	*Now is the time when we can experience how God acts kindly toward us. That happens because Jesus the Messiah, the one who rescues us, came {to this world}. He has made it so that, when people die, they do not have to always be dead. He has given us the good news, which shows us how we can live {with God forever} and never die.*

ULT and now having been revealed
UST Now is the time when we can experience how God acts kindly toward us
(φανερωθεῖσαν δὲ νῦν)

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: [which now God has revealed] or [which now God has allowed people to know]

Support Reference: Active or Passive

ULT through the appearance of our Savior Christ Jesus
UST That happens because Jesus the Messiah, the one who rescues us, came {to this world}
(διὰ τῆς ἐπιφανείας τοῦ Σωτῆρος ἡμῶν, Χριστοῦ Ἰησοῦ)

Here the word **appearance** refers to when Jesus became a human being, lived on earth, died, and rose again. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [through how our Savior Christ Jesus became a man and lived, died, and rose again] or [through the incarnation of our Savior Christ Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT both having abolished death
UST He has made it so that, when people die, they do not have to always be dead
(καταργήσαντος μὲν τὸν θάνατον)

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [both having enabled dead people to be dead no longer]

Support Reference: Abstract Nouns

ULT **and having brought to light life and immortality through the gospel**
UST He has given us the good news, which shows us how we can live {with God forever} and never die
(φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου)

Here Paul speaks as if Jesus used **the gospel** to shine a **light** on **life and immortality**. He means that, by using **the gospel**, Jesus revealed how people can have **life and immortality**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [and having taught us about life and immortality through the gospel] or [and having revealed life and immortality through the gospel]

Support Reference: Metaphor

ULT **life and immortality**
UST how we can live {with God forever} and never die
(ζωὴν καὶ ἀφθαρσίαν)

If your language does not use abstract nouns for the ideas of **life** and **immortality**, you could express the same ideas in another way. Alternate translation: [being able to live and be immortal]

Support Reference: Abstract Nouns

ULT **life and immortality**
UST how we can live {with God forever} and never die
(ζωὴν καὶ ἀφθαρσίαν)

The two words **life** and **immortality** express a single idea. The word **immortality** describes what kind of **life** Paul is speaking about. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [immortal life]

Support Reference: Hendiadys

ULT **life**
UST how we can live {with God forever}
(ζωὴν)

Here Paul is referring to new, eternal life with God. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [eternal life] or [new life with God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … Savior	the one who rescues
Christ	the Messiah
Jesus	Jesus
gospel	He has given us the good news

2 Timothy 1:11

ULT	UST
for which I was appointed a herald and an apostle and a teacher,	*For the sake of that good news, God commissioned me to speak for him, to represent Jesus, and to instruct people.*

ULT for which
UST For the sake of that good news
(εἰς ὃ)

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

Support Reference: Pronouns — When to Use Them

ULT I was appointed
UST God commissioned 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, it is clear from the context that it was God. Alternate translation: [God appointed 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 **a teacher**
> UST to instruct people
> (διδάσκαλος)

Many ancient manuscripts read **a teacher**. The ULT follows that reading. Other ancient manuscripts read “a teacher of the Gentiles.” 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
was appointed	God commissioned
an apostle	to represent Jesus
a teacher	to instruct people

2 Timothy 1:12

ULT	UST
for which reason I also suffer these things. But I am not ashamed, for I know in whom I have believed, and I have been persuaded that he is able to guard my deposit until that day.	*Because {God commissioned me to do those things}, bad things are happening to me. However, I do not think that experiencing those bad things disgraces me. That is because I understand who God is. He is the one in whom I have trusted. I am sure that he will preserve what I have given to him until Jesus returns to this world.*

ULT **for which reason**
UST Because {God commissioned me to do those things}
(δι᾽ ἣν αἰτίαν)

Here the phrase **which reason** refers back to the fact that Paul was appointed to be a herald, apostle, and teacher (see 1:11). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [because of which appointment] or [and so]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I also suffer these things**
UST bad things are happening to me
(καὶ ταῦτα πάσχω)

Here Paul does not mention the specific **things** that he is suffering, but from the context of the letter, Timothy would have known that he was referring to suffering as a prisoner (see 2:9). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I also suffer as a prisoner] or [I also suffer while I am in jail]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I am not ashamed**
UST I do not think that experiencing those bad things disgraces me
(οὐκ ἐπαισχύνομαι)

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 things that Paul is suffering. Alternate translation: [that does not shame me]

Support Reference: Active or Passive

> ULT **in whom**
> UST who God is. He is the one in whom
> (ᾧ)

The pronoun **whom** could refer: (1) to God generally. Alternate translation: [God, in whom]; (2) to Jesus specifically. Alternate translation: [Jesus, in whom]

Support Reference: Pronouns — When to Use Them

> ULT **I have been persuaded**
> UST I am sure
> (πέπεισμαι)

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: [I am confident] or [I know]

Support Reference: Active or Passive

> ULT **to guard my deposit**
> UST preserve what I have given to him
> (τὴν παραθήκην μου φυλάξαι)

Here Paul is using the possessive form to describe a **deposit** that could be: (1) something that Paul has entrusted to God. Alternate translation: [to guard the deposit from me]; (2) something that God has entrusted to Paul. Alternate translation: [to guard the deposit given to me]

Support Reference: Possession

> ULT **to guard my deposit**
> UST preserve what I have given to him
> (τὴν παραθήκην μου φυλάξαι)

Here Paul speaks as if God were guarding a **deposit** of money or goods. He means that God will protect or preserve the **deposit**. What the **deposit** represents depends on what you chose in the previous note about who gave the **deposit** to whom. If the **deposit**: (1) was given by Paul to God, then it could represent Paul himself, the rewards he will receive, or his resurrection life. Alternate translation: [to protect my true life] or [to preserve me]; (2) was given by God to Paul, then it could represent the gospel or Paul's ministry. Alternate translation: [to protect the gospel given to me] or [to preserve my ministry]

Support Reference: Metaphor

> ULT **that day**
> UST until Jesus returns to this world
> (ἐκείνην τὴν ἡμέραν)

Here Paul is referring to the exact moment when Jesus will return to this world, which will also be the end of the current time period. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [that day when Jesus will return] or [Jesus' second coming]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I … suffer	are happening to me
I am … ashamed	I do … think that experiencing those bad things disgraces me
I know	I understand
I have believed	I have trusted
day	until Jesus returns to this world

2 Timothy 1:13

ULT	UST
Hold the pattern of healthy words that you heard from me, in faith and love {that are} in Christ Jesus.	*You should maintain the basic parts of the right message that you learned from me. {As you do that,} you should trust in {Jesus} and love others. {You can do those things} because God unites you to Jesus the Messiah.*

ULT **Hold the pattern**
UST You should maintain the basic parts
(ὑποτύπωσιν ἔχε)

Here Paul indicates that he wants Timothy to maintain the basic form and content of the **healthy words**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Maintain the form] or [Preserve the core content]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of healthy words**
UST of the right message
(ὑγιαινόντων λόγων)

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. Alternate translation: [of words that are like healthy food] or [of correct words]

Support Reference: Metaphor

ULT **of healthy words**
UST of the right message
(ὑγιαινόντων λόγων)

Here, the word **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: [of healthy statements] or [of healthy declarations]

Support Reference: Metonymy

ULT **in faith and love {that are} in Christ Jesus**
UST {As you do that,} you should trust in {Jesus} and love others. {You can do those things} because God unites you to Jesus the Messiah
(ἐν πίστει καὶ ἀγάπῃ τῇ 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: [believing and loving, which you can do in Christ Jesus]

Support Reference: Abstract Nouns

ULT **{that are} in Christ Jesus**
UST {You can do those things} because God unites you to Jesus the Messiah
(τῇ 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 {You can do those things} because God unites you to Jesus the Messiah
(τῇ 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 Timothy can have **faith** and **love**. If it would be helpful in your language, you could use a phrase that indicates that Timothy can have **faith** and **love** as one who has been united to **Christ Jesus**. Alternate translation: [that are obtained in union with Christ Jesus] or [that come from being united to Christ Jesus]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	you should trust in {Jesus}
love	love others
Christ	{You can do those things} because God unites you to … the Messiah
Jesus	Jesus
in Christ Jesus	{You can do those things} because God unites you to Jesus the Messiah

2 Timothy 1:14

ULT	UST
Guard the good deposit through the Holy Spirit, the one dwelling in us.	*You should carefully preserve the true message that God has given to you. The Holy Spirit who empowers us will enable you {to do that}.*

ULT Guard the good deposit
UST You should carefully preserve the true message that God has given to you
(τὴν καλὴν παραθήκην φύλαξον)

Here, the phrase **good deposit** refers to something that has been entrusted to Timothy and that he must **Guard**. More specifically, the **good deposit** is the gospel, which God entrusted to Timothy. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [guard the good deposit of the gospel] or [guard the good gospel, which God entrusted to you,]

Support Reference: Assumed Knowledge and Implicit Information

ULT through the Holy Spirit
UST The Holy Spirit … will enable you {to do that}
(διὰ Πνεύματος Ἁγίου)

Alternate translation: [with the help of the Holy Spirit]

ULT the one dwelling in us
UST who empowers us
(τοῦ ἐνοικοῦντος ἐν ἡμῖν)

Here Paul speaks as if believers were buildings and as if the **Holy Spirit** were **dwelling in** them. He means that the Holy Spirit is with believers in a special way and empowers them. 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 always with us as if he were dwelling in us] or [the one who is with us to give us power]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	the true message that God has given to you
the Holy Spirit	The Holy Spirit

2 Timothy 1:15

ULT	UST
You know this, that all the ones in Asia turned away from me, among whom are Phygelus and Hermogenes.	*You realize that almost all the believers in {the province of} Asia {Minor} have left me, including Phygelus and Hermogenes.*

ULT **You know this, that**
UST You realize that
(οἶδας τοῦτο, ὅτι)

Here the word **this** refers directly ahead to the phrase **all the ones in Asia turned away from me**. Paul expressed the idea in this way because it was powerful in his language. If using the word **this** to refer to what someone is about to say would be redundant in your language, you could omit the redundant information and make the expression powerful in another way. Alternate translation: [You surely know that]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **all the ones in Asia**
UST almost all the believers in {the province of} Asia {Minor}
(πάντες οἱ ἐν τῇ Ἀσίᾳ)

Paul says **all** here as an overstatement to emphasize how many believers turned away from him. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [most of the people who believe in Asia]

Support Reference: Hyperbole

ULT **the ones in Asia**
UST the believers in {the province of} Asia {Minor}
(οἱ ἐν τῇ Ἀσίᾳ)

Here the phrase **the ones in Asia** could refer to: (1) believers who are living in **Asia**. Alternate translation: [the believers living in Asia]; (2) believers who are from **Asia** but who were with Paul where he was imprisoned, which was probably in Rome. Alternate translation: [the believers from Asia] or [the ones who came with me from Asia]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **turned away from me**
> UST have left me
> (ἀπεστράφησάν με)

Here Paul speaks of people who stopped listening to him and helping him as if they had **turned away from** him. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [turned their backs on me] or [abandoned me]

Support Reference: Metaphor

> ULT **turned away from me**
> UST have left me
> (ἀπεστράφησάν με)

Here Paul implies that these people **turned away** because Paul was accused of doing what was wrong, and he was put in jail. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [turned away from me when I was accused] or [turned away from me because I am in prison]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Phygelus … Hermogenes**
> UST Phygelus … Hermogenes
> (Φύγελος & Ἑρμογένης)

The words **Phygelus** and **Hermogenes** are the names of men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You know	You realize
Asia	the province of} Asia {Minor}

2 Timothy 1:16

ULT	UST
May the Lord give mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chain,	*{I pray that} the Lord {Jesus} will be kind to Onesiphorus and his family. {I pray that} since he often encouraged me. Further, even when people put me in jail, he did not think that I disgraced him.*

ULT **May the Lord give mercy to the household of Onesiphorus**
UST {I pray that} the Lord {Jesus} will be kind to Onesiphorus and his family
(δῴη ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ)

Here Paul asks God to bless the family of **Onesiphorus**. Use a form that people would recognize as a blessing in your language. Alternate translation: [I ask the Lord to give mercy to the household of Onesiphorus] or [I pray that the household of Onesiphorus will receive mercy from the Lord]

Support Reference: Blessings

ULT **May the Lord give mercy**
UST {I pray that} the Lord {Jesus} will be kind
(δῴη ἔλεος ὁ Κύριος)

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: [May the Lord be merciful]

Support Reference: Abstract Nouns

ULT **of Onesiphorus**
UST to Onesiphorus and his family
(Ὀνησιφόρου)

The word **Onesiphorus** is the name of a man.

Support Reference: How to Translate Names

> ULT **was not ashamed of my chain**
> UST even when people put me in jail, he did not think that I disgraced him
> (τὴν ἅλυσίν μου οὐκ ἐπησχύνθη)

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: [my chain did not shame him]

Support Reference: Active or Passive

> ULT **my chain**
> UST even when people put me in jail
> (τὴν ἅλυσίν μου)

Here, **chain** represents imprisonment or being in jail. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [my imprisonment] or [me being in prison]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mercy	I pray that … will be kind
Lord	Lord {Jesus}
to the household	to Onesiphorus and his family
was … ashamed of	he did … think that I disgraced him

2 Timothy 1:17

ULT	UST
but being in Rome, he diligently searched for me and found {me}.	*In fact, when he came {here} to {the city of} Rome, he kept looking for me until he located me.*

ULT but
UST In fact
(ἀλλὰ)

Here the word **but** introduces what Onesiphorus did instead of being ashamed of Paul. 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: [but instead,] or [and rather,]

Support Reference: Connect — Contrast Relationship

ULT in Rome
UST {here} to {the city of} Rome
(ἐν Ῥώμῃ)

Here Paul implies that he was in prison in **Rome**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [in Rome, where I am,]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rome	{here} to {the city of} Rome
he … searched for	he … looking for

2 Timothy 1:18

ULT	UST
May the Lord give to him to find mercy from the Lord in that day. And as much as he served in Ephesus, you know very well.	*{So, I pray that} the Lord {Jesus} will be kind to Onesiphorus when the Lord Jesus returns to this world. Additionally, you realize how much Onesiphorus helped {me when we were} in {the city of} Ephesus.*

ULT **May the Lord give to him to find mercy from the Lord in that day. And as much as he served in Ephesus, you know very well**
UST {So, I pray that} the Lord {Jesus} will be kind to Onesiphorus when the Lord Jesus returns to this world. Additionally, you realize how much Onesiphorus helped {me when we were} in {the city of} Ephesus
(δῴη αὐτῷ ὁ Κύριος, εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ), καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις)

If it would be helpful in your language, you could reverse the order of these sentences since the second sentence continues to describe what Onesiphorus did, as the previous verse does. Alternate translation: [And as much as he served in Ephesus, you know very well. May the Lord give to him to find mercy from the Lord in that day]

Support Reference: Information Structure

ULT **May the Lord give to him to find mercy from the Lord**
UST {So, I pray that} the Lord {Jesus} will be kind to Onesiphorus
(δῴη αὐτῷ ὁ Κύριος, εὑρεῖν ἔλεος παρὰ Κυρίου)

Here Paul again asks God to bless Onesiphorus. Use a form that people would recognize as a blessing in your language. See how you translated the similar blessing in 1:16. Alternate translation: [I ask the Lord to give to him to find mercy from the Lord] or [I pray that he will have mercy from the Lord]

Support Reference: Blessings

ULT **to find mercy from the Lord**
UST will be kind
(εὑρεῖν ἔλεος παρὰ Κυρίου)

Here Paul speaks of **mercy** as if it were an object that Onesiphorus could **find**. He means that he wants Onesiphorus to experience **mercy**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to receive mercy from the Lord]

Support Reference: Metaphor

ULT **to find mercy from the Lord**
UST will be kind
(εὑρεῖν ἔλεος παρὰ Κυρίου)

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: [to be treated mercifully by the Lord]

Support Reference: Abstract Nouns

ULT **in that day**
UST when the Lord Jesus returns to this world
(ἐν ἐκείνῃ τῇ ἡμέρᾳ)

Here Paul is referring to the exact moment when Jesus will return to this world, which will also be when he judges everyone. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [on that day when Jesus will return] or [at the final judgment]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as much as he served**
UST how much Onesiphorus helped {me … }
(ὅσα & διηκόνησεν)

Here Paul could be implying that Onesiphorus **served**: (1) Paul specifically. Alternate translation: [as much as he served me]; (2) believers in general. Alternate translation: [as much as he served believers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord {Jesus}
mercy	will be kind
the Lord	will be kind
day	when the Lord Jesus returns to this world
Ephesus	{the city of} Ephesus
he served	Onesiphorus helped {me … }
know	realize

2 Timothy 2

2 Timothy 2 Chapter Introduction

Structure and Formatting

1. Encouragement to persevere (2:1–13)
    - Paul instructs Timothy in how to serve Jesus (2:1–7)
    - Paul and the gospel he preaches (2:8–10)
    - A trustworthy saying (2:11–13)
2. Instructions for opposing false teaching (2:14–4:8)
    - Paul instructs Timothy to teach what is right and avoid false teaching (2:14–19)
    - God's people as a house (2:20–21)
    - Paul explains the traits that should characterize Timothy (2:22–26)

In 2:11–13, Paul either quotes a poetic hymn or composes his own poetry. Because these verses are poetry, the ULT sets each line farther to the right than the rest of the text to make it easier to distinguish them from prose. Consider how you might express these verses as poetry in your language.

Religious and Cultural Concepts in This Chapter

False teaching

In 2:16–18, Paul refers to false teaching. He describes the teaching as "profane empty sayings" that lead to ungodliness. He further indicates that the false teaching can spread like an infectious disease and destroy people's faith in Jesus. Finally, in 2:23, Paul refers to "foolish and ignorant controversies" that cause debates and divisions within the church. However, Paul writes very little about the content of this false teaching. The only information he gives is that two men who are false teachers say that the resurrection has

already happened (see 2:18). This could mean that everyone already has their resurrected bodies, that there is only a spiritual resurrection, or that people who are on earth have somehow missed the resurrection. Paul does not give enough information to know which of these options is what the false teachers were saying. So, it is best to refer to the false teaching in very general terms, as Paul does, without including any information that might be implied.

Translation Issues in This Chapter

The three illustrations in 2:4–6

In these three verses, Paul describes a soldier, an athlete, and a farmer. He describes these people as illustrations to show how Timothy should behave as a leader and teacher in the church. Since Paul tells Timothy to think carefully about these illustrations so that he can understand them (see 2:7), it is best not to explain the illustrations in your translation. However, if it would be helpful in your language, you could include footnotes that explain what the illustrations might mean. Here are likely interpretations:

1. The soldier avoids becoming involved in matters of regular life. That way, he can please his commander. In the same way, Timothy should focus on pleasing Jesus. To do so, he will need to avoid becoming involved in many things that most people care about.

2. The athlete can only be declared the winner if he or she competes according to the rules. In the same way, Timothy must do what God has required. Only then will he successfully lead and teach other believers.

3. The farmer who works hard should receive a share of the crop before anyone else does. In the same way, if Timothy works hard to serve Jesus, he deserves to receive a reward. This reward could be payment and support from the believers he leads, or it could be the rewards that God will give him at the final judgment.

A house and the containers in it

In 2:19–21, Paul speaks about a house and the containers within it in order to teach Timothy about the church. In 2:19, Paul indicates that “the firm foundation of God” stands despite the false teachers. The firm foundation could represent the gospel, which

is the basis for the church, or it could represent the church itself. In 2:20, Paul refers to "containers" that are found within "a great house." The implication is that this "great house" is built on the "firm foundation" and so, represents God's people, the church. Paul then speaks about the "containers," some of which are valuable and durable and some of which are cheap and breakable. The valuable and durable containers are used for honorable tasks, while the cheap and breakable containers are used for dishonorable tasks. The valuable and durable containers probably represent people who serve God well, while the cheap and breakable containers probably represent people, including the false teachers, who are failing to serve God well. Then in 2:21 Paul urges people to cleanse themselves so that they can be like the valuable and durable containers. Since this is an extended metaphor that Paul partly explains in 2:21, you should preserve the figure of speech in some form. See the notes on these verses for translation options. (See: Biblical Imagery — Extended Metaphors)

Translation Issues in This Chapter

The poetry in 2:11–13

In these verses, Paul either quotes or composes a short work of poetry. Some scholars think that Paul is quoting part of an early hymn. These verses describe the union of believers with Jesus and how Jesus responds when Christians deny and are unfaithful to him. Consider what form your language uses for poetry and for hymns. If possible, express these verses using that form. (See: Poetry)

2 Timothy 2:1

ULT	UST
You, therefore, my child, be strengthened in the grace {that is} in Christ Jesus.	*As for you, {Timothy,} you are like my own son. Allow God to make you {spiritually} stronger as he acts kindly toward you. {He acts kindly toward you} because he has united you to Jesus the Messiah.*

ULT **You, therefore**
UST As for you, {Timothy … }
(σὺ οὖν)

Here the word **therefore** could introduce: (1) an inference from 1:15–18. In this case, Paul wants Timothy to act like Onesiphorus and not like Phygelus and Hermogenes. Alternate translation: [Like those who have not abandoned me, you too] or [In contrast to Phygelus and Hermogenes, you]; (2) an inference from most or all of chapter 1. Alternate translation: [Given all that, you]; (3) further exhortation to Timothy that is not based on anything specific. Alternate translation: [Now you]

Support Reference: Connect — Reason-and-Result Relationship

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

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. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [who are like a child to me] or [my spiritual son]

Support Reference: Metaphor

ULT **be strengthened**
UST Allow God to make you {spiritually} stronger
(ἐνδυναμοῦ)

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, you could indicate that it is: (1) God. Alternate translation: [let God strengthen you]; (2) Timothy himself. Alternate translation: [strengthen yourself]

Support Reference: Active or Passive

> ULT **in the grace {that is} in Christ Jesus**
> UST as he acts kindly toward you. {He acts kindly toward you} because he has united you to Jesus the Messiah
> (ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ)

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: [in the way that God acts graciously toward you in Christ Jesus]

Support Reference: Abstract Nouns

> ULT **in the grace**
> UST as he acts kindly toward you
> (ἐν τῇ χάριτι)

Here the word **in** could introduce: (1) the circumstance in which Timothy is **strengthened**. Alternate translation: [while you experience the grace]; (2) the means by which Timothy is **strengthened**. Alternate translation: [by the grace]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **{that is} in Christ Jesus**
> UST {He acts kindly toward you} because he has united you to Jesus the Messiah
> (τῇ ἐν Χριστῷ Ἰησοῦ)

Here Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with Christ Jesus. In this case, being **in Christ Jesus**, or united to **Christ Jesus**, is the way in which Timothy is given **grace**. If it would be helpful in your language, you could use a phrase that indicates that the **grace** is given to Timothy as part of his union with **Christ Jesus**. Alternate translation: [that is given in union with Christ Jesus] or [that you have because you are united to Christ Jesus]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	as he acts kindly toward you
Christ	{He acts kindly toward you} because he has united you to … the Messiah
Jesus	Jesus
in Christ Jesus	{He acts kindly toward you} because he has united you to Jesus the Messiah

2 Timothy 2:2

ULT	UST
And what you have heard from me through many witnesses, place these things before faithful men who will be able to teach others also.	*You have listened to the things that I teach, and many people have confirmed them to you. You must teach other people those same things. Those people must be trustworthy and good at teaching even more people.*

ULT **through many witnesses**
UST and many people have confirmed them to you
(διὰ πολλῶν μαρτύρων)

Here the phrase **through many witnesses** could indicate that: (1) many people have witnessed or testified to the truth of what Paul has taught Timothy. Alternate translation: [that many witnesses have affirmed]; (2) Timothy has been taught by Paul in the presence of many people who can witness or testify to what Paul said. Alternate translation: [in the presence of many witnesses]

Support Reference: Assumed Knowledge and Implicit Information

ULT **place these things before**
UST You must teach … those same things
(ταῦτα παράθου)

Paul speaks of his teachings as if they were objects that Timothy could physically **place** before other people. He means that Timothy should give these people the same teachings that Paul gave 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: [pass these things on to] or [speak these things to]

Support Reference: Metaphor

ULT **faithful men**
UST other people … Those people must be trustworthy
(πιστοῖς ἀνθρώποις)

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: [to faithful men and women]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
witnesses	and many people have confirmed them to you
faithful	Those people must be trustworthy

2 Timothy 2:3

ULT	UST
Suffer togetheras a good soldier of Jesus Christ.	*You should be willing to let bad things happen to you, as they have happened to me, when you obey Jesus the Messiah. Then, you will be like a good soldier{, who obeys his commander even if bad things happen to him}.*

> ULT **Suffer together**
> UST You should be willing to let bad things happen to you, as they have happened to me
> (συνκακοπάθησον)

Here the phrase **Suffer together** could indicate that Timothy should suffer with: (1) Paul. Alternate translation: [Suffer together with me]; (2) all Christians who suffer. Alternate translation: [Suffer together with other believers]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Suffer together**
> UST You should be willing to let bad things happen to you, as they have happened to me
> (συνκακοπάθησον)

Many ancient manuscripts read **Suffer together**. The ULT follows that reading. Other ancient manuscripts read “You, therefore, suffer.” 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 **as a good soldier of Jesus Christ**
> UST when you obey Jesus the Messiah. Then, you will be like a good soldier{, who obeys his commander even if bad things happen to him}
> (ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ)

Here Paul speaks as if Timothy were a **soldier** who fights for and serves **Jesus Christ**. A **good soldier** is one who obeys his commander even if that means suffering and pain. So, Timothy will be like **a good soldier** when he obeys Jesus even if that means that he will **Suffer together** with Paul. 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 you were a good soldier and Jesus Christ were your commander] or [as someone who faithfully serves Jesus Christ no matter what happens]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Suffer together	You should be willing to let bad things happen to you, as they have happened to me
good	good
a … soldier	a … soldier{, who obeys his commander even if bad things happen to him}
of Jesus	when you obey Jesus
Christ	the Messiah

2 Timothy 2:4

ULT	UST
No one serving as a soldier is entangled in the affairs of life, so that he may please the one having enlisted him.	*{Consider this:} soldiers focus on doing what their commanders want. Because of that, they do not participate in what civilians normally do.*

ULT **No one serving as a soldier is entangled in the affairs of life, so that he may please the one having enlisted him**
UST {Consider this:} soldiers focus on doing what their commanders want. Because of that, they do not participate in what civilians normally do
(οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματίαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ)

Here Paul continues to speak about a **soldier** to help Timothy understand how to behave. Just as a soldier focuses on pleasing his commander, so Timothy should focus on pleasing Jesus. To do so, he will have to avoid becoming **entangled in the affairs of life**. Since Paul tells Timothy in 2:7 to think carefully about the examples that he gives in this verse and in 2:5–6, you should not explain the meaning of this metaphor here. However, if it would be helpful in your language, you could use a form that indicates that Paul is using a metaphor or giving an example. Alternate translation: [Imagine that you are a soldier. No one serving as a soldier is entangled in the affairs of life, so that he may please the one having enlisted him]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **is entangled in the affairs of life**
UST do … participate in what civilians normally do
(ἐμπλέκεται ταῖς τοῦ βίου πραγματίαις)

Paul speaks of **the affairs of life** as if they were a net that could trap people and keep them from being able to move freely. He means that **the affairs of life** would prevent a soldier from doing what he is supposed to do. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [is trapped by the affairs of life] or [is distracted by the affairs of life]

Support Reference: Metaphor

ULT **is entangled**
UST do … participate
(ἐμπλέκεται)

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: [entangles himself]

Support Reference: Active or Passive

ULT **in the affairs of life**
UST in what civilians normally do
(ταῖς τοῦ βίου πραγματίαις)

Here the phrase **the affairs of life** refers to the normal things that people who are not soldiers do and care about, including having a job and owning a home. If it would be helpful in your language, you could refer to those things more explicitly. Alternate translation: [in the normal tasks of everyday life] or [in the everyday jobs of civilian life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one having enlisted him**
UST their commanders
(τῷ στρατολογήσαντι)

Alternate translation: [his leader] or [the one who commands him]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
serving as a soldier	{Consider this:} soldiers

2 Timothy 2:5

ULT	UST
But also, if anyone competes, he is not crowned if he has not competed lawfully.	*{Consider this} too: when an athlete disobeys the rules, the referee does not name that athlete the winner.*

ULT **But also**
UST {Consider this} too
(δὲ καὶ)

Here the phrase **But also** introduces another example or metaphor that Paul uses to explain how Timothy should serve Jesus. If it would be helpful in your language, you could use a word or phrase that introduces another example, or you could leave **But also** untranslated. Alternate translation: [Further] or [Similarly]

Support Reference: Connecting Words and Phrases

ULT **if anyone competes, he is not crowned if he has not competed lawfully**
UST when an athlete disobeys the rules, the referee does not name that athlete the winner
(ἐὰν & ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ)

Here Paul speaks about an athlete who **competes** in a sport. He speaks about this to help Timothy understand how to behave. Just as an athlete will only receive the crown given to the winner if he competes **lawfully**, so Timothy will only be rewarded if he serves Jesus **lawfully**, that is, as Jesus desires. Since Paul tells Timothy in 2:7 to think carefully about the examples that he gives in this verse and in 2:4 and 2:6, you should not explain the meaning of this metaphor here. However, if it would be helpful in your language, you could use a form that indicates that Paul is using a metaphor or giving an example. Alternate translation: [imagine that you are an athlete. If anyone competes as an athlete, he is not crowned if he has not competed lawfully]

Support Reference: Metaphor

ULT **if anyone competes, he is not crowned if he has not competed lawfully**
UST when an athlete disobeys the rules, the referee does not name that athlete the winner
(ἐὰν & ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ)

Here Paul uses an imaginary situation to show what happens when athletes do not compete **lawfully**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [suppose someone did not compete lawfully. In that case, he would not be crowned]

Support Reference: Hypothetical Situations

ULT **competes**
UST an athlete
(ἀθλῇ)

Here the word **competes** refers specifically to competing in an athletic event. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [competes in an athletic event] or [competes as an athlete]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he is not crowned if he has not competed lawfully**
UST disobeys the rules, the referee does not name that athlete the winner
(οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ)

If it would be helpful in your language, you could state the meaning in positive form. Alternate translation: [he can only be crowned if he has competed lawfully]

Support Reference: Double Negatives

ULT **he is not crowned**
UST the referee does not name that athlete the winner
(οὐ στεφανοῦται)

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 officials or referees who were judging the competition. Alternate translation: [the officials will not crown him]

Support Reference: Active or Passive

ULT he is not crowned
UST the referee does not name that athlete the winner
(οὐ στεφανοῦται)

In Paul's culture, when athletes won competitions, they were **crowned** with wreaths made from the leaves of plants. If your readers would not be familiar with this custom, you could refer to how athletes are recognized as winners in your culture, or you could use a more general statement. Alternate translation: [he is not given an award] or [he is not declared the winner]

Support Reference: Translate Unknowns

ULT he has not competed lawfully
UST disobeys the rules
(μὴ νομίμως ἀθλήσῃ)

Here Paul refers to the rules that governed a competition. The athletes had to obey the rules, or they would be removed from the competition and not have an opportunity to win. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he has not competed according to the rules of the competition]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he is … crowned	the referee does … name that athlete the winner
lawfully	disobeys the rules

2 Timothy 2:6

ULT	UST
It is necessary for the hardworking farmer first to share in the fruits.	*{Finally, consider this:} people who labor to grow crops should be the first people to receive some of what they grow.*

ULT **It is necessary for the hardworking farmer first to share in the fruits**
UST who crops should the first receive of
(τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν)

Here Paul speaks about a **farmer** who is **hardworking**. He speaks about this to help Timothy understand how to behave. Just as this kind of **farmer** should be **first to share in the fruits**, so Timothy will be **first** to receive rewards if he works hard to serve Jesus. Since Paul tells Timothy in 2:7 to think carefully about the examples that he gives in this verse and in 2:4–5, you should not explain the meaning of this metaphor here. However, if it would be helpful in your language, you could use a form that indicates that Paul is using a metaphor or giving an example. Alternate translation: [Now imagine that you are a farmer. It is necessary for the hardworking farmer first to share in the fruits]

Support Reference: Metaphor

ULT **for the hardworking farmer**
UST who
(τὸν κοπιῶντα γεωργὸν)

The word **farmer** represents farmers in general, not one particular farmer. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [any hardworking farmer]

Support Reference: Generic Noun Phrases

> ULT **first to share in the fruits**
> UST crops … the first receive of
> (πρῶτον τῶν καρπῶν μεταλαμβάνειν)

Here Paul implies that other people will **share in the fruits**, but the farmer is one who should **share in** them **first**. In other words, he is the one who deserves to receive the benefits of his work before anyone else does. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to share in the fruits before anyone else does] or [to receive the first share of the fruits]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hardworking	who
fruits	crops … of
to share in	receive

2 Timothy 2:7

ULT	UST
Think about what I am saying, for the Lord will give you understanding in everything.	*Consider {the three examples} that I have just written to you. The Lord {Jesus} will enable you to learn completely what they mean.*

ULT Think about what I am saying
UST Consider {the three examples} that I have just written to you
(νόει ὃ λέγω)

Here Paul means that Timothy should **Think about** what Paul has written about soldiers, athletes, and farmers (2:4–6). He wants Timothy to apply these examples to himself as he serves Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Think about the examples I have given] or [Think about what I have said about soldiers, athletes, and farmers]

Support Reference: Assumed Knowledge and Implicit Information

ULT will give you understanding
UST will enable you to learn … what they mean
(δώσει & σοι & σύνεσιν)

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

Support Reference: Abstract Nouns

ULT in everything
UST completely
(ἐν πᾶσιν)

Here the phrase **in everything** could refer to: (1) everything related to the three examples that Paul has given to Timothy in the previous verses. Alternate translation: [about everything that I have just said] or [about all those examples]; (2) everything that Timothy needs to know to serve Jesus well. Alternate translation: [about everything that you need to know] or [about all things related to serving him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Think about	Consider
Lord	Lord {Jesus}

ULT	UST
understanding	to learn … what they mean

2 Timothy 2:8

ULT	UST
Remember Jesus Christ, having been raised from the dead, from the seed of David, according to my gospel,	*Focus on Jesus the Messiah, whom God made alive again. He is a descendant of King David. That is the good news that I proclaim.*

ULT **Remember**
UST Focus on
(μνημόνευε)

Here the word **Remember** indicates that Timothy should think consistently about **Jesus Christ**. It does not imply that Timothy might completely forget about **Jesus Christ**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Concentrate on] or [Consistently think about]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having been raised from the dead, from the seed of David**
UST whom God made alive again. He is a descendant of King David
(ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυείδ)

Jesus was born **from the seed of David** before he was **raised from the dead**. If it would be helpful in your language, you could reverse the order of these clauses to express the ideas in sequential order. Alternate translation: [from the seed of David, having been raised from the dead]

Support Reference: Order of Events

ULT **having been raised**
UST whom God made alive again
(ἐγηγερμένον)

Here the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: [having been restored to life]

Support Reference: Idiom

ULT **having been raised**
UST whom God made alive again
(ἐγηγερμένον)

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 implies that God did it. Alternate translation: [whom God has raised]

Support Reference: Active or Passive

ULT **from the dead**
UST whom God made alive again
(ἐκ νεκρῶν)

Paul is using the adjective **dead** as a noun in order to refer to people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [from among the dead people] or [from the corpses]

Support Reference: Nominal Adjectives

ULT **from the seed of David**
UST He is a descendant of King David
(ἐκ σπέρματος Δαυείδ)

Here Paul speaks as if Jesus were a plant that grew from a **seed** that came from **David**. He means that Jesus is a descendant of **David**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who is descended from David]

Support Reference: Metaphor

ULT **according to my gospel**
UST That is the good news that I proclaim
(κατὰ τὸ εὐαγγέλιόν μου)

Here Paul is using the possessive form to describe the **gospel** that God gave to him to preach. If this is not clear in your language, you could express the idea in another way. Alternate translation: [according to the gospel message that I preach] or [according to the gospel that was given to me]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Christ	the Messiah

ULT	UST
the seed	He is a descendant
of David	of King David
gospel	the good news

2 Timothy 2:9

ULT	UST
in which I am suffering, even to chains, like a criminal. But the word of God has not been bound.	*Because I proclaim that good news, bad things happen to me. In fact, I am now in jail, as if I had done something wrong. However, no one can prevent people from hearing the message from God.*

ULT **even to chains**
UST In fact, I am now in jail
(μέχρι δεσμῶν)

Here, **chains** represent imprisonment. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [even to imprisonment] or [even up to being imprisoned]

Support Reference: Metonymy

ULT **like a criminal**
UST as if I had done something wrong
(ὡς κακοῦργος)

Paul is saying that he is being treated **like a criminal** because he has been put in jail with those who break laws. If it would be helpful in your language, you could state that explicitly. Alternate translation: [like someone who has committed crimes] or [like someone who has disobeyed the government]

Support Reference: Simile

ULT **the word of God has not been bound**
UST no one can prevent people from hearing the message from God
(ὁ λόγος τοῦ Θεοῦ οὐ δέδεται)

Here Paul speaks as if **the word of God** could have been **bound**, as Paul has been. However, even when Paul is in jail and cannot preach the gospel in many places, **the word of God** cannot be restrained or contained in one place. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [the word of God cannot be restrained as a prisoner can be restrained by chains] or [nothing is holding back the message from God]

Support Reference: Metaphor

ULT **the word of God has not been bound**
UST no one can prevent people from hearing the message from God
(ὁ λόγος τοῦ Θεοῦ οὐ δέδεται)

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: [nothing has bound the word of God] or [nobody has bound the word of God]

Support Reference: Active or Passive

ULT **the word of God**
UST the message from God
(ὁ λόγος τοῦ Θεοῦ)

Here Paul is using the possessive form to describe a **word** that comes from God. Alternate translation: [the word that comes from God]

Support Reference: Possession

ULT **the word**
UST the message
(ὁ λόγος)

Here, **word** represents the gospel, which people communicate 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 gospel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I am suffering	bad things happen to me
chains	I am now in jail
word of God	message from God
has … been bound	no one can prevent people from hearing

2 Timothy 2:10

ULT	UST
Because of this, I endure all things because of the elect so that they also may obtain salvation {that is} in Christ Jesus, with eternal glory.	*Because that is true, for the sake of those whom God has chosen, I always persevere {when bad things happen to me}. That way, God will rescue them, like me, by uniting them to Jesus the Messiah, and they will be glorious forever.*

> ULT **Because of this, I endure all things**
> UST Because that is true … I always persevere {when bad things happen to me}
> (διὰ τοῦτο, πάντα ὑπομένω)

The pronoun **this** could refer to: (1) what Paul said in the previous verse about how God's word is not bound. Alternate translation: [Because God's word has not been bound, I endure all things]; (2) what Paul is about to say about **the elect** and their **salvation**. Alternate translation: [Here is why I endure all things:]

Support Reference: Pronouns — When to Use Them

> ULT **I endure all things**
> UST I always persevere {when bad things happen to me}
> (πάντα ὑπομένω)

Paul says **all** here as an overstatement to emphasize that he endures every bad thing that happens to him. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [I endure all of these sufferings] or [I endure many things]

Support Reference: Hyperbole

> ULT **the elect**
> UST those whom God has chosen
> (τοὺς ἐκλεκτούς)

Paul is using the adjective **elect** as a noun to mean people whom God has chosen. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the elect people] or [those who have been chosen]

Support Reference: Nominal Adjectives

ULT **they also may obtain salvation {that is} in Christ Jesus**
UST God will rescue them, like me, by uniting them to Jesus the Messiah
(καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ)

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [they also may be saved, which happens in Christ Jesus]

Support Reference: Abstract Nouns

ULT **{that is} in Christ Jesus**
UST by uniting them to Jesus the Messiah
(τῆς ἐν Χριστῷ Ἰησοῦ)

Here Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with **Christ Jesus**. In this case, being **in Christ Jesus**, or united to **Christ Jesus**, is the only way in which believers **obtain salvation**. If it would be helpful in your language, you could use a phrase that indicates that believers **obtain salvation** as part of their union with **Christ Jesus**. Alternate translation: [that is received in union with Christ Jesus] or [that they have because they are united to Christ Jesus]

Support Reference: Metaphor

ULT **with eternal glory**
UST and they will be glorious forever
(μετὰ δόξης αἰωνίου)

Here the phrase **with eternal glory** could refer to **glory**: (1) that goes along with salvation. Alternate translation: [along with eternal glory]; (2) that characterizes salvation. Alternate translation: [salvation that has eternal glory]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with eternal glory**
UST and they will be glorious forever
(μετὰ δόξης αἰωνίου)

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Be sure that your translation fits with the option you chose in the previous note. Alternate translation: [and they will live gloriously forever] or [along with being eternally great]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I endure	I … persevere {when bad things happen to me}
elect	those whom God has chosen
salvation	God will rescue
Christ	the Messiah
Jesus	Jesus
in Christ Jesus	by uniting them to Jesus the Messiah
glory	they will be glorious
eternal	forever

2 Timothy 2:11

ULT	UST
The word {is} trustworthy: "For if we died with {him}, we will also live with {him}.	*Everyone should trust this statement: "It is as if we died with Jesus when he died. So then, we will also live {forever} with him.*

ULT **For if we died with {him}, we will also live with {him} … If we endure, we will also reign with {him}. If we deny {him}, he also will deny us … If we are unfaithful, he remains faithful, for he is not able to deny himself**
UST It is as if we died with Jesus when he died. So then, we will also live {forever} with him … Suppose that we persevere {when bad things happen to us}. Then we will also rule {over everything} with him. Suppose that we say that we do not know him. Then he also will say that he does not know us … Suppose that we stop being loyal {to Jesus}. Then he continues to be loyal {to us}. That is because he always acts based on who he is
(εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν; εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν; εἰ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς; εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει; ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται) (2:11-13)

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 **The 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 **For**
(γὰρ)

Here the word **For** could: (1) be part of the **word** that Paul quotes here. In this case, **For** does not connect directly with anything that Paul has previously said. Alternate translation: [In fact,]; (2) introduce the **word** as the reason for what Paul has said in the previous verses about remembering Jesus and enduring in suffering. Alternate translation: [We should endure because] or [Remember Christ Jesus because]

Support Reference: Connecting Words and Phrases

ULT **if we died with {him}**
UST It is as if we died with Jesus when he died. So then
(εἰ & συναπεθάνομεν)

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 we died with him]

Support Reference: Connect — Factual Conditions

ULT **we died with {him}**
UST It is as if we died with Jesus when he died
(συναπεθάνομεν)

Here Paul refers to how believers, in their union with Christ, share in Christ's death. In this way, they too have died. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [we died, as it were, with him] or [we participated in the Messiah's death]

Support Reference: Metaphor

> ULT **we will also live with {him}**
> UST we will also live {forever} with him
> (καὶ συνζήσομεν)

Here Paul refers to the new life that believers receive in their union with Christ. This new life can be experienced now, but Paul seems especially to be speaking about the eternal life that believers will have after Jesus comes back. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [we will also experience new life with him] or [we will also have eternal life with him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} trustworthy	Everyone should trust

2 Timothy 2:12

ULT	UST
If we endure, we will also reign with {him}. If we deny {him}, he also will deny us.	*Suppose that we persevere {when bad things happen to us}. Then we will also rule {over everything} with him. Suppose that we say that we do not know him. Then he also will say that he does not know us.*

ULT **we endure**
UST we persevere {when bad things happen to us}
(ὑπομένομεν)

Here Paul implies that believers must **endure** suffering and persecution. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [we endure suffering] or [we endure persecution]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we deny {him}**
UST we say that we do not know him
(ἀρνησόμεθα)

Here Paul refers to people denying that they know and believe in Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [we deny that we believe in him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he also will deny us**
UST Then he also will say that he does not know us
(κἀκεῖνος ἀρνήσεται ἡμᾶς)

Here Paul implies that at the final judgment Jesus **will deny** that these people know him and believe in him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [he also will deny that we believe in him] or [he also will deny at the final judgment that we are his followers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we endure	we persevere {when bad things happen to us}

ULT	UST
we will … reign with {him}	Then we will … rule {over everything} with him

2 Timothy 2:13

ULT	UST
If we are unfaithful, he remains faithful, for he is not able to deny himself.”	*Suppose that we stop being loyal {to Jesus}. Then he continues to be loyal {to us}. That is because he always acts based on who he is.”*

ULT we are unfaithful
UST we stop being loyal {to Jesus}
(ἀπιστοῦμεν)

Here the word **unfaithful** could refer to: (1) failing to be loyal to Jesus and disobeying him. Alternate translation: [we disobey Jesus] or [we are disloyal to Jesus]; (2) failing to believe in Jesus. Alternate translation: [we stop believing in Jesus] or [if we no longer trust Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT he remains faithful
UST Then he continues to be loyal {to us}
(ἐκεῖνος πιστὸς μένει)

Here the word **faithful** could indicate that: (1) Jesus remains loyal to these people. In other words, he still does what he said he would, even if they do not. Alternate translation: [he continues to do what he said he would] or [he remains true to them]; (2) Jesus consistently acts based on who he is. In this case, Jesus will be **faithful** to his promise to deny those who deny him. Alternate translation: [he remains consistent and will deny them] or [he is true to himself and will judge them]

Support Reference: Assumed Knowledge and Implicit Information

ULT he is not able to deny himself
UST he always acts based on who he is
(ἀρνήσασθαι & ἑαυτὸν οὐ δύναται)

Here the phrase **deny himself** refers to a person choosing not to do what they would naturally do. Here, then, Paul means that Jesus is able to do only what he would naturally do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [he is not able to stop doing what he does] or [he will always do what fits with who he is]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we are unfaithful	we stop being loyal {to Jesus}
faithful	loyal {to us}

2 Timothy 2:14

ULT	UST
Remind {them} of these things, declaring before Godnot to battle about words; {it is} useful for nothing, to the destruction of the ones hearing.	*Teach those things again {to the believers who are with you}. God is listening {and agreeing with you} as you command them not to debate about what words mean. Debating like that does not help anybody. Further, it harms the people who listen to it.*

ULT **Remind {them} of**
UST Teach … again {to the believers who are with you}
(ὑπομίμνησκε)

Here Paul implies that Timothy should **Remind** the believers who are with him and over whom he has responsibility. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Remind the believers there of]

Support Reference: Assumed Knowledge and Implicit Information

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

Here the phrase **these things** refer to what Paul has previously written. This includes the trustworthy word in 2:11–13 and perhaps also 2:1–10. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [what I have written] or [the things I have just said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **declaring before God**
UST God is listening {and agreeing with you} as you command them
(διαμαρτυρόμενος ἐνώπιον τοῦ Θεοῦ)

Here Paul could be: (1) indicating that **God** knows and approves what Timothy should command the believers. Alternate translation: [declaring with God hearing and approving] or [declaring by God's authority]; (2) asking Timothy to put the believers under oath, making them swear by **God**, that they will do what Timothy tells them to do. Alternate translation: [making them swear before God] or [requiring that they solemnly promise God]

Support Reference: Oath Formulas

ULT **God**
UST God is listening {and agreeing with you}
(τοῦ Θεοῦ)

Many ancient manuscripts read **God**. The ULT follows that reading. Other ancient manuscripts read "the Lord." 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 to battle about words**
UST not to debate about what words mean
(μὴ λογομαχεῖν)

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: [not to dispute about words]

Support Reference: Metaphor

ULT **to the destruction of the ones hearing**
UST Further, it harms the people who listen to it
(ἐπὶ καταστροφῇ τῶν ἀκουόντων)

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: [and it destroys the ones hearing]

Support Reference: Abstract Nouns

ULT **to the destruction of the ones hearing**
UST Further, it harms the people who listen to it
(ἐπὶ καταστροφῇ τῶν ἀκουόντων)

Here Paul implies that battling about words damages the faith **of the ones hearing** and stops their spiritual growth. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to the destruction of the faith of the ones hearing] or [to the ruin of the spiritual growth of the ones hearing]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God is listening {and agreeing with you}
{it is} useful	Debating like that does … help

ULT	UST
the destruction	Further, it harms

2 Timothy 2:15

ULT	UST
Strive to present yourself approved to God, a worker not ashamed, cutting the word of truth straight.	*Eagerly desire to be a person whom God considers to be acceptable to him. {To do that,} you should serve God by properly explaining the true message. Then, nothing can disgrace you.*

ULT Strive to present yourself approved to God
UST Eagerly desire to be a person whom God considers to be acceptable to him
(σπούδασον σεαυτὸν, δόκιμον παραστῆσαι τῷ Θεῷ)

Here Paul means that Timothy should **Strive** to be the kind of person who is **approved** by **God**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Work hard so that God approves of you] or [Do your best to please God]

Support Reference: Idiom

ULT a worker
UST {To do that,} you should serve God
(ἐργάτην)

Here Paul speaks as if Timothy were a skilled **worker**. He means that Timothy works for God as a teacher and leader. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [like a craftsman] or [someone who works for God and is]

Support Reference: Metaphor

ULT not ashamed
UST Then, nothing can disgrace you
(ἀνεπαίσχυντον)

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 his work. Alternate translation: [without shame] or [whose work does not shame him]

Support Reference: Active or Passive

> ULT **cutting the word of truth straight**
> UST by properly explaining the true message
> (ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας)

Paul refers to **the word of truth** as if it were wood or cloth that Timothy should cut **straight**. He means that Timothy should understand and teach **the word of truth** carefully and properly. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [teaching the word of truth rightly as if it were a piece of cloth that you were cutting straight] or [instructing others properly in the word of truth]

Support Reference: Metaphor

> ULT **the word of truth**
> UST the true message
> (τὸν λόγον τῆς ἀληθείας)

Here Paul is using the possessive form to describe a **word** that could be: (1) true. Alternate translation: [the word that is true]; (2) that is about something that is true. Alternate translation: [the word about what is true]

Support Reference: Possession

> ULT **the word of truth**
> UST the true message
> (τὸν λόγον 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. Be sure that your translation fits with the option you chose in the previous note. Alternate translation: [the true word]

Support Reference: Abstract Nouns

> ULT **the word**
> UST the … message
> (τὸν λόγον)

Here, **word** represents the gospel, which people communicate with 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 gospel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to God	whom God considers
a worker	{To do that,} you should serve God
not ashamed	Then, nothing can disgrace you
word of truth	true message

2 Timothy 2:16

ULT	UST
But avoid profane, empty sayings, for they will advance further in ungodliness,	*Do not listen when people say things that mean nothing and that have nothing to do with God. Those people dishonor God more and more.*

ULT But
(δὲ)

Here the word **But** introduces how Timothy should treat **profane empty sayings** in contrast with how he should treat "the word of truth" (2:15). 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,]

Support Reference: Connect — Contrast Relationship

ULT 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 they will advance
UST Those people dishonor God
(προκόψουσιν)

The pronoun **they** could refer to: (1) the people who speak and listen to the **profane empty sayings**. When Paul refers to "their word" in 2:17, he seems to be speaking about these people. Alternate translation: [the people who indulge in them will advance] or [those who speak and listen to them will advance]; (2) the **profane empty sayings** themselves. In this case, Paul means that the **sayings** become more and more ungodly as people use them. Alternate translation: [these sayings will advance]

Support Reference: Pronouns — When to Use Them

> ULT **they will advance further in ungodliness**
> UST Those people dishonor God more and more
> (ἐπὶ πλεῖον & προκόψουσιν ἀσεβείας)

Here Paul speaks of people who speak the **profane empty sayings** as if they could physically **advance further** or progress in a certain direction, and he speaks of **ungodliness** as that direction. He means that these people become more and more ungodly as they speak these **sayings**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they have even more ungodliness] or [they will be characterized by even more ungodliness]

Support Reference: Metaphor

> ULT **in ungodliness**
> UST Those people dishonor God
> (ἀσεβείας)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
profane	and that have nothing to do with God
in ungodliness	Those people dishonor God

2 Timothy 2:17

ULT	UST
and their word will have a spreading like gangrene, among whom are Hymenaeus and Philetus,	*Further, what they say will spread as an infectious disease does. Hymenaeus and Philetus are examples of such people.*

ULT **their word**
UST what they say
(ὁ λόγος αὐτῶν)

Here, **word** represents what people communicate using words. In this case, Paul is referring specifically to the "profane empty sayings" to which he referred in 2:16. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [their sayings] or [their message]

Support Reference: Metonymy

ULT **will have a spreading like gangrene**
UST will spread as an infectious disease does
(ὡς γάγγραινα νομὴν ἕξει)

Paul is saying that profane empty sayings will spread **like gangrene** because both these sayings and **gangrene** spread quickly and are dangerous. If it would be helpful in your language, you could state that explicitly. Alternate translation: [will spread quickly and destroy things, just as gangrene does]

Support Reference: Simile

ULT **gangrene**
UST an infectious disease does
(γάγγραινα)

The word **gangrene** refers to a type of tissue death caused by infection or lack of blood circulation. The type of **gangrene** that Paul is referring to can spread quickly through a person's body and can lead to death. If your readers would not be familiar with this type of infection, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a contagious infection] or [a deadly disease]

Support Reference: Translate Unknowns

> ULT **Hymenaeus and Philetus**
> UST Hymenaeus and Philetus
> (Ὑμέναιος, καὶ Φίλητος)

The words **Hymenaeus** and **Philetus** are names of men.

Support Reference: How to Translate Names

2 Timothy 2:18

ULT	UST
who have missed the mark concerning the truth, saying the resurrection has already happened, and {who} overturn the faith of some.	*These two men have failed to believe and teach what is true. Instead, they claim that God has already made everyone alive again. In this way, they cause some people to stop trusting in {Jesus}.*

ULT **have missed the mark concerning the truth**
UST have failed to believe and teach what is true
(περὶ τὴν ἀλήθειαν ἠστόχησαν)

Paul speaks as if **the truth** were a mark or target that these two men have **missed**. Paul means that these men have failed to maintain **the truth**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [have not remained in the truth] or [have ceased to have the truth]

Support Reference: Metaphor

ULT **concerning the truth**
UST what is true
(περὶ 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: [concerning what is true]

Support Reference: Abstract Nouns

ULT **the resurrection has already happened**
UST that God has already made everyone alive again
(ἀνάστασιν ἤδη γεγονέναι)

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [that people have already resurrected]

Support Reference: Abstract Nouns

ULT **{who} overturn the faith of some**
UST they cause some people to stop trusting in {Jesus}
(ἀνατρέπουσιν τήν τινων πίστιν)

Here Paul speaks of **faith** as if it were an object that these two men could **overturn**. He means that they are disrupting or destroying people's faith in Jesus. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [who tear down the faith of some] or [who cause some to lose their faith]

Support Reference: Metaphor

ULT **the faith of some**
UST some people … trusting in {Jesus}
(τήν τινων 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 some believed] or [some who used to believe]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the resurrection	made everyone alive again
faith	trusting in {Jesus}

2 Timothy 2:19

ULT	UST
Nevertheless, the firm foundation of God stands, having this seal: "The Lord knew the ones being his," and "Let everyone naming the name of the Lord depart from unrighteousness."	*Despite that, God preserves his people. They are like a building that has a solid foundation, which God has guaranteed with two statements. {Here is the first statement:} "The Lord {Jesus} realizes which people belong to him." {Here is the second statement:} "Everyone who claims to serve the Lord {Jesus} must stop doing what is wrong."*

ULT **the firm foundation of God stands**
UST God preserves his people. They are like a building that has a solid foundation
(ὁ & στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν)

Here Paul speaks of a **firm foundation** that **stands** to indicate that something that **God** has established is secure and will remain. Paul could be referring to: (1) God's people, the church. In this case, God has established his people as a **firm foundation**, and no false teaching can make them stop believing. Alternate translation: [the church of God stands like a firm foundation]; (2) the gospel. In this case, God has established the gospel as a **firm foundation**, and no false teaching can corrupt it. Alternate translation: [the gospel of God stands like a firm foundation]

Support Reference: Metaphor

ULT **having this seal**
UST which God has guaranteed with two statements
(ἔχων τὴν σφραγῖδα ταύτην)

Here Paul speaks as if the **foundation** had a **seal** on it. He means that God has made official statements about the **foundation**. These official statements guarantee that the **foundation** is valid and belongs to God. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [having these official statements from God which are like a seal] or [about which God has officially said]

Support Reference: Metaphor

ULT **The Lord knew the ones being his," and "Let everyone naming the name of the Lord depart from unrighteousness**
UST {Here is the first statement:} "The Lord {Jesus} realizes which people belong to him." {Here is the second statement:} "Everyone who claims to serve the Lord {Jesus} must stop doing what is wrong
(ἔγνω Κύριος τοὺς ὄντας αὐτοῦ, καί, ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου)

Here Paul introduces a quotation and a summary, both of which come from the Old Testament Scriptures. The first quotation is from Numbers 16:5. Paul quotes these words from an ancient translation into Timothy's language. The second quotation is a summary of many verses in the Old Testament. If it would be helpful to your readers, you could format these words as quotations, as the ULT and UST do, and you could include information about the quotations in a footnote.

Support Reference: Quotations and Quote Margins

ULT **The Lord … of the Lord**
UST Here is the first statement:} "The Lord {Jesus} … who claims to serve the Lord {Jesus}
(Κύριος & Κυρίου)

Here the word **Lord** could refer to: (1) Jesus specifically. Alternate translation: [Jesus the Lord … of Jesus the Lord]; (2) God generally. Alternate translation: [The Lord God … of the Lord God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **knew**
UST realizes
(ἔγνω)

Here the author of the quotation uses the past tense to refer to something that is always true. If it would be helpful in your language, you could use whatever tense is natural for stating a general truth. Alternate translation: [has known]

Support Reference: Irregular Use of Tenses

> ULT **Let everyone naming the name of the Lord depart from**
> UST Everyone who claims to serve the Lord {Jesus} must stop doing
> (ἀποστήτω ἀπὸ & πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου)

Here Paul speaks of **unrighteousness** if it were a location from which people should **depart**. He means that these people should stop doing what is unrighteous. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [Let everyone naming the name of the Lord avoid] or [Let everyone naming the name of the Lord reject]

Support Reference: Metaphor

> ULT **Let everyone naming the name of the Lord depart**
> UST Everyone who claims to serve the Lord {Jesus} must stop doing
> (ἀποστήτω & πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου)

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: [Everyone naming the name of the Lord should depart]

Support Reference: Third-Person Imperatives

> ULT **naming the name of the Lord**
> UST who claims to serve the Lord {Jesus}
> (ὁ ὀνομάζων τὸ ὄνομα Κυρίου)

Here the phrase **naming the name of the Lord** refers to claiming that one serves and believes in **the Lord**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [who claims to follow the Lord] or [who claims to believe in the Lord]

Support Reference: Idiom

> ULT **from unrighteousness**
> UST must stop doing what is wrong
> (ἀπὸ ἀδικίας)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foundation	They are like a building that has a … foundation
of God	God
seal	which God has guaranteed with two statements
knew	realizes
The Lord	Here is the first statement:} “The Lord {Jesus}
unrighteousness	what is wrong
of the Lord	who claims to serve the Lord {Jesus}

2 Timothy 2:20

ULT	UST
Now in a great house, there are not only gold and silver containers, but also wood and clay, and some for honor and some for dishonor.	*Consider this example: a wealthy person's house contains utensils that someone made out of {valuable materials like} gold and silver. {Such a house} also contains utensils that someone made out of {less valuable materials like} wood and clay. People use the valuable utensils to perform dignified tasks. In contrast, they use the less valuable utensils to perform undignified tasks.*

ULT **Now**
UST Consider this example
(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 topic, or you could leave **Now** untranslated. Alternate translation: [Further,]

Support Reference: Connecting Words and Phrases

ULT **in a great house, there are not only gold and silver containers, but also wood and clay, and some for honor and some for dishonor**
UST a wealthy person's house contains utensils that someone made out of {valuable materials like} gold and silver. {Such a house} also contains utensils that someone made out of {less valuable materials like} wood and clay. People use the valuable utensils to perform dignified tasks. In contrast, they use the less valuable utensils to perform undignified tasks
(ἐν μεγάλῃ & οἰκίᾳ, οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα; καὶ ἃ & εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν)

To teach Timothy, Paul speaks of the church as if it were **a great house** that contained **containers**, which represent people who are part of the church. This is an important figure of speech that Paul continues in the next verse, so you should preserve it. If it would be helpful to your readers, you could use a form that introduces an illustration or example. Alternate translation: [here is an illustration: in a great house, there are not only gold and silver containers, but also wood and clay, and some for honor and some for dishonor]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **containers**
UST utensils
(σκεύη)

The word translated as **container** is a general term for items that people use when they are performing household duties. These items include bowls and pots but also tools such as knives and shovels. If it would be helpful in your language, you could use a general word that refers to this kind of item, or you could list several examples. Alternate translation: [bowls, knives, and similar items]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but also wood and clay**
UST {Such a house} also contains utensils that someone made out of {less valuable materials like} wood and clay
(ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα)

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 there are also wood and clay containers]

Support Reference: Ellipsis

ULT **some for honor and some for dishonor**
UST People use the valuable utensils to perform dignified tasks. In contrast, they use the less valuable utensils to perform undignified tasks
(ἃ & εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν)

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: [some are made for honor and some are made for dishonor]

Support Reference: Ellipsis

ULT **some for honor and some for dishonor**
UST People use the valuable utensils to perform dignified tasks. In contrast, they use the less valuable utensils to perform undignified tasks
(ἃ & εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν)

If your language does not use abstract nouns for the ideas of **honor** and **dishonor**, you could express the same ideas in another way. Alternate translation: [some for being used in honorable ways and some for being used in dishonorable ways]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … house	house
gold	that someone made out of {valuable materials like} gold
silver	silver
honor	to perform dignified tasks
dishonor	to perform undignified tasks

2 Timothy 2:21

ULT	UST
Therefore, if someone has cleansed himself from these, he will be a container for honor, having been sanctified, useful to the master, having been prepared for every good work.	*So then, suppose that some people avoid doing what is evil. Those people will be like the utensils that people use to perform dignified tasks. God will set them apart for himself. They will serve God well. God will enable them to do everything that is right.*

ULT **if someone has cleansed himself from these, he will be a container for honor, having been sanctified, useful to the master, having been prepared for every good work**
UST suppose that some people avoid doing what is evil. Those people will be like the utensils that people use to perform dignified tasks. God will set them apart for himself. They will serve God well. God will enable them to do everything that is right
(ἐὰν & τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον εὔχρηστον τῷ Δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον)

Here Paul continues to speak of believers as if they were each a **container**. In this verse, Paul gives some explanation of this figure of speech. When people cleanse themselves, they become like clean containers that can be used in honorable ways and that are useful to the **master** of the house, who represents God. If it would be helpful in your language, you could express the idea in simile form to explain the figure of speech. Alternate translation: [if someone has cleansed himself from these, he will be like a container for honor. Like such a container, he will be sanctified and useful to God, who is like the master of the house. He will be prepared for every good work]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **these**
UST what is evil
(τούτων)

Here the word **these** could refer to: (1) what Paul has said in 2:16–18 about what the false teachers do and say. The particular focus, then, is on ungodliness and false teaching. Alternate translation: [from ungodliness and false teaching] or [these ungodly things]; (2) the containers for dishonor that Paul mentioned in 2:20. In this case, the focus could be on the containers or the dishonor. Alternate translation: [these containers for dishonor] or [that dishonor]

Support Reference: Assumed Knowledge and Implicit Information

ULT **himself … he will be**
UST avoid doing … Those people will be like
(ἑαυτὸν & ἔσται)

Although the terms **himself** 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 a phrase that makes this clear. Alternate translation: [himself or herself … he or she will be]

Support Reference: When Masculine Words Include Women

ULT **for honor**
UST that people use to perform dignified tasks
(εἰς τιμήν)

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: [that is used in honorable ways]

Support Reference: Abstract Nouns

ULT **having been sanctified**
UST God will set them apart for himself
(ἡγιασμένον)

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: [having become holy] or [one that God has sanctified]

Support Reference: Active or Passive

ULT **having been prepared**
UST God will enable them
(ἡτοιμασμένον)

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: [being ready] or [one that God has prepared]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
honor	that people use to perform dignified tasks
having been sanctified	God will set them apart for himself

ULT	UST
to … master	God
good	that is right

2 Timothy 2:22

ULT	UST
But flee youthful lusts, and pursue righteousness, faith, love, peace with the ones calling on the Lord from a pure heart.	*You must avoid desiring the wrong things that young people usually desire. Instead, you should always try to do what is right. You should trust in {Jesus}. You should love {others}. You should live peacefully {with others.} {You should do those things} along with people who desire what is good and who worship the Lord {Jesus}.*

ULT But
(δὲ)

Here the word **But** 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 **But** untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT flee
UST You must avoid
(φεῦγε)

Paul speaks of **youthful lusts** as if they were things a person could physically run away from. He means that Timothy should always avoid these **lusts**. 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 have]

Support Reference: Metaphor

ULT youthful lusts
UST desiring the wrong things that young people usually desire
(τὰς & νεωτερικὰς ἐπιθυμίας)

Here Paul is referring to **lusts** that generally characterize **youthful** people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the lusts that youthful people often have]

Support Reference: Assumed Knowledge and Implicit Information

ULT **pursue righteousness, faith, love, peace with the ones calling on the Lord from a pure heart**
UST you should always try to do what is right. You should trust in {Jesus}. You should love {others}. You should live peacefully {with others.} {You should do those things} along with people who desire what is good and who worship the Lord {Jesus}
(δίωκε & δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην, μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας)

Here the phrase **with the ones calling on the Lord from a pure heart** could modify: (1) **pursue**. In this case, Timothy is supposed to **pursue** these good qualities along with the people who are **calling on the Lord from a pure heart**. Alternate translation: [pursue, with the ones calling on the Lord from a pure heart, righteousness, faith, love, peace]; (2) **peace**. In this case, the people with whom Timothy should have peace are those **calling on the Lord from a pure heart**. Alternate translation: [pursue righteousness, faith, and love, and pursue peace with the ones calling on the Lord from a pure heart]

Support Reference: Assumed Knowledge and Implicit Information

ULT **pursue**
UST you should always try to do
(δίωκε)

Paul speaks of **righteousness** and other good qualities as if they were things that a person could **pursue** 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, faith, love, peace**
UST what is right. You should trust in {Jesus}. You should love {others}. You should live peacefully {with others … }
(δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην)

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, believing, loving, peaceful]

Support Reference: Abstract Nouns

ULT **faith**
UST You should trust in {Jesus}
(πίστιν)

Here the word **faith** could refer to: (1) belief in Jesus. Alternate translation: [faith in Jesus]; (2) faithfulness in doing what God requires. Alternate translation: [faithfulness]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones calling on the Lord**
UST and who worship the Lord {Jesus}
(τῶν ἐπικαλουμένων τὸν Κύριον)

The phrase **calling on the Lord** refers to worshiping and praying to **the Lord**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the ones praying to the Lord]

Support Reference: Idiom

ULT **the Lord from a pure heart**
UST people who desire what is good … the Lord {Jesus}
(τὸν Κύριον ἐκ καθαρᾶς καρδίας)

Here the phrase **from a clean heart** could be: (1) another description of these people. Alternate translation: [the Lord who have a pure heart]; (2) a description of how they are **calling on the Lord**. Alternate translation: [the Lord, which they do with a pure heart]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from a pure heart**
UST people who desire 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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lusts	desiring the wrong things
pursue	you should always try to do
righteousness	what is right

ULT	UST
faith	You should trust in {Jesus}
love	You should love {others}
peace	You should live peacefully {with others … }
calling on	and who worship
Lord	Lord {Jesus}

2 Timothy 2:23

ULT	UST
But reject foolish and ignorant controversies, knowing that they give birth to battles.	*Refuse to discuss controversial issues that uninformed and unwise people care about. You realize that discussing those issues makes people quarrel with each other.*

ULT **But**
(δὲ)

Here the word **But** introduces how Timothy should treat **foolish and uneducated controversies** in contrast to how he should "pursue" the good qualities that Paul listed 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: [In contrast,]

Support Reference: Connect — Contrast Relationship

ULT **foolish and ignorant controversies**
UST controversial issues that uninformed and unwise people care about
(τὰς & μωρὰς καὶ ἀπαιδεύτους ζητήσεις)

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 about foolish and ignorant things]

Support Reference: Abstract Nouns

ULT **foolish and ignorant**
UST that uninformed and unwise people care about
(μωρὰς καὶ ἀπαιδεύτους)

The terms **foolish** and **ignorant** 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 foolish] or [completely ignorant]

Support Reference: Doublet

ULT **they give birth to**
UST discussing those issues makes
(γεννῶσι)

Here Paul speaks of the **controversies** as if they were mothers giving birth to children, the **battles**. He means that these **controversies** cause the **battles**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they cause]

Support Reference: Metaphor

ULT **battles**
UST people quarrel with each other
(μάχας)

Here Paul speaks of strife and quarrels within a community as if they were **battles**. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [quarrels that are like battles] or [strife]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolish	unwise people care about
reject	Refuse to discuss
knowing	You realize

2 Timothy 2:24

ULT	UST
But it is necessary for a slave of the Lord not to battle, but to be gentle toward all, able to teach, patient,	*People who serve the Lord {Jesus} must not quarrel. Instead, they must be kind to all people. They must be good at teaching others. They must endure when bad things happen to them.*

ULT **But**
(δὲ)

Here the word **But** introduces how **a slave of the Lord** acts in contrast to how the "controversies" that Paul mentioned in the previous verse cause people to act. 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,]

Support Reference: Connect — Contrast Relationship

ULT **for a slave of the Lord**
UST People who serve the Lord {Jesus}
(δοῦλον & Κυρίου)

The word **slave** represents any person who is a **slave of the Lord**, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [each slave of the Lord]

Support Reference: Generic Noun Phrases

ULT **for a slave of the Lord**
UST People who serve the Lord {Jesus}
(δοῦλον & Κυρίου)

Here Paul speaks of people who worship and obey **the Lord**, and especially leaders in the church, as if they were each **a slave of the Lord**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [those who worship and obey the Lord] or [people who do what the Lord commands]

Support Reference: Metaphor

ULT **not to battle**
UST not quarrel
(οὐ & μάχεσθαι)

Here Paul speaks of arguing and quarreling in a community as if it were battling. 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 figure of speech in 2:23. Alternate translation: [not to quarrel, which is like fighting in a battle] or [not to cause strife]

Support Reference: Metaphor

ULT **all**
UST all people
(πάντας)

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: [everyone]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for a slave	People who serve
of the Lord	the Lord {Jesus}
patient	They must endure when bad things happen to them

2 Timothy 2:25

ULT	UST
in meekness educating the ones opposing. God may perhaps give them repentance for knowledge of the truth,	*They should gently instruct the people who argue against them. Then God may enable those people to stop believing what is wrong and instead understand what is true.*

ULT in meekness
UST gently
(ἐν πραΰτητι)

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

Support Reference: Abstract Nouns

ULT the ones opposing
UST the people who argue against them
(τοὺς ἀντιδιατιθεμένους)

Here Paul could be implying that these people are **opposing**: (1) the "slave of the Lord" (2:24). Alternate translation: [the ones opposing him]; (2) the gospel. Alternate translation: [the ones opposing the gospel]

Support Reference: Assumed Knowledge and Implicit Information

ULT God may perhaps give them repentance
UST Then God may enable those people to stop believing what is wrong
(μήποτε δώῃ αὐτοῖς ὁ Θεὸς μετάνοιαν)

Here Paul speaks of **repentance** as if it were an object that God could give people. He means that God may enable these people to have **repentance**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [God may perhaps cause them to have repentance]

Support Reference: Metaphor

> ULT **may perhaps give them repentance for knowledge of the truth**
> UST Then … may enable those people to stop believing what is wrong and instead understand what is true
> (μήποτε δώῃ αὐτοῖς & μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας)

If your language does not use abstract nouns for the ideas of **repentance**, **knowledge**, and **truth**, you could express the same ideas in another way. Alternate translation: [may perhaps cause them to repent so that they can know the true teaching]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
meekness	gently
God	God
repentance	to stop believing what is wrong
knowledge	understand

2 Timothy 2:26

ULT	UST
and they may become sober again from the trap of the devil, having been captured by him for the will of that one.	*Previously, Satan was able to control them so that they did what he wanted. {However, after you instruct them,} Satan may no longer be able to control them, and they may be able to think clearly again.*

ULT **they may become sober again from the trap of the devil, having been captured by him for the will of that one**
UST Previously, Satan was able to control them so that they did what he wanted. {However, after you instruct them,} Satan may no longer be able to control them, and they may be able to think clearly again
(ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ᾽ αὐτοῦ, εἰς τὸ ἐκείνου θέλημα)

These people must have been **captured** by the devil before they could **become sober again from the trap of the devil**. If it would be helpful in your language, you could reverse the order of these clauses to express the ideas in sequential order. Alternate translation: [having in the past been captured by the devil for the will of that one, they may become sober again from the trap of the devil]

Support Reference: Order of Events

ULT **they may become sober again from the trap of the devil**
UST {However, after you instruct them,} Satan may no longer be able to control them, and they may be able to think clearly again
(ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος)

Here Paul implies that being **sober again** also means escaping **from the trap of the devil**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [they may become sober again and escape from the trap of the devil]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they may become sober again**
UST and they may be able to think clearly again
(ἀνανήψωσιν)

Here Paul speaks of being able to think clearly about what is true as if it were becoming **sober again**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they may be able to reason properly again]

Support Reference: Metaphor

ULT **from the trap of the devil, having been captured by him**
UST Previously, Satan was able to control them … {However, after you instruct them,} Satan may no longer be able to control them
(ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ᾽ αὐτοῦ)

Here Paul speaks of how the devil has gained power or control over these people as if he had **captured** them in a **trap**. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [from what is like a trap of the devil, in which they have been captured like animals by him] or [from the power of the devil, having been dominated by him]

Support Reference: Metaphor

ULT **having been captured by him**
UST Previously, Satan was able to control them
(ἐζωγρημένοι ὑπ᾽ αὐτοῦ)

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 having captured them]

Support Reference: Active or Passive

ULT **by him for the will of that one**
UST Satan … so that they did what he wanted
(ὑπ᾽ αὐτοῦ, εἰς τὸ ἐκείνου θέλημα)

Here Paul uses the pronoun **him** and the phrase **that one**. He could be: (1) using both terms to refer to the devil. Alternate translation: [the devil for the devil's own will]; (2) be using the word **him** to refer to the devil and the phrase **that one** to refer to God. In this case, the phrase **for the will of that one** gives the result of these people becoming sober again. Alternate translation: [the devil, but now they can do the will of God]

Support Reference: Pronouns — When to Use Them

ULT **for the will of that one**
UST so that they did what he wanted
(εἰς τὸ ἐκείνου θέλημα)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the devil	{However, after you instruct them,} Satan
trap	to control them

2 Timothy 3

2 Timothy 3 Chapter Introduction

Structure and Formatting

1. Instructions for opposing false teaching (2:14–4:8)
    - False teachers in the last days (3:1–9)
    - Instructions to Timothy to remain faithful (3:10–15)
    - The nature of Scripture (3:16–17)

Religious and Cultural Concepts in This Chapter

The last days

Many Christians understand the phrase “last days” (3:1) to refer to the entire time from when Jesus first came to when he will return, which includes Paul’s time. If so, then what Paul says about false teachers and evil people applies to his time, the present time, and the future. In contrast, some Christians understand the phrase “last days” to refer to a time in the future just before Jesus returns. If that is the meaning, then what Paul says about false teachers and evil people applies primarily to the future. Since Christians disagree about what time period the phrase “last days” refers to, if possible use a phrase that is general enough to allow for several interpretations. See the notes on 3:1 for translation options.

Jannes and Jambres

In 3:8–9, Paul refers to two men named Jannes and Jambres. These were the traditional names in Paul’s culture for two of the sorcerers or magicians who served Pharaoh, the king of Egypt. When God told Moses to tell Pharaoh to release the Israelites from slavery in Egypt, Jannes and Jambres opposed Moses by doing the same kind of miracle that he did (see Exodus 7:8–13). However, later on they were not able to imitate the miracles that Moses did (see Exodus 8:18–19), and they were even affected directly by

one of the miracles that Moses did (see Exodus 9:11). Paul compares the false teachers he is speaking about to these two men. Just like Jannes and Jambres, they oppose what is true but will eventually be proven foolish. If it would be helpful to your readers, you could include some of this information in a footnote.

Translation Issues in This Chapter

"God-breathed"

In 3:16, Paul states that all Scripture is "God-breathed." This is an important metaphor that indicates that God is the origin of Scripture as surely as if it were a breath that he had exhaled. This means that Scripture contains God's words and is as true and reliable as God himself is. Paul does not mean that Scripture was not written by humans. Rather, Paul means that God enabled and guided humans as they wrote Scripture so that it truly is God's words. If possible, preserve this important metaphor or express the idea in simile form. See the notes on this verse for translation options. (See: Metaphor)

2 Timothy 3:1

ULT	UST
But know this, that in the last days difficult times will be present.	*You need to understand that the final time period {before Jesus returns to this world} will be very dangerous {for believers}.*

ULT **But**
(δὲ)

Here the word **But** 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 **But** untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT **know this, that**
UST You need to understand that
(τοῦτο & γίνωσκε, ὅτι)

The expression **know this, that** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [know that]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **in the last days**
UST the final time period {before Jesus returns to this world}
(ἐν ἐσχάταις ἡμέραις)

Here the phrase **last days** refers to the period of time before Jesus comes back. Christians have different understandings about whether Paul believed that this time period had already begun or would begin sometime in the future. If possible, your translation should refer to this time period without indicating whether it had already begun. Alternate translation: [during the time before Jesus' second coming] or [in the final time period]

Support Reference: Idiom

> ULT **difficult times will be present**
> UST will be very dangerous {for believers}
> (ἐνστήσονται καιροὶ χαλεποί)

Here Paul implies that the **times** will be **difficult** for believers because of what other people do and say that may harm or injure them (see 3:2–5). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [believers will face difficult situations] or [believers will be in danger]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	You need to understand
the … days	the final time period {before Jesus returns to this world}
the last days	the final time period {before Jesus returns to this world}
times	very dangerous {for believers}

2 Timothy 3:2

ULT	UST
For the men will be lovers of self, lovers of money, boastful, proud, blasphemous, disobedient to parents, ungrateful, unholy,	*{It will be dangerous} because people will care about themselves {more than they care about anyone else}. They will strongly desire to have money. They will say great things about themselves. They will think too highly of themselves. They will insult {God and others}. They will fail to do what their parents require. They will not thank {anyone for anything}. They will not honor God.*

ULT **For**
UST {It will be dangerous} because
(γὰρ)

Here the word **For** introduces a reason why the times will be difficult. 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: [That is because] or [Here is why:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the men**
UST people
(οἱ ἄνθρωποι)

The phrase **the men** represents people in general, not one particular set of **men**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [men]

Support Reference: Generic Noun Phrases

ULT **the men**
UST people
(οἱ ἄνθρωποι)

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: [the men and women]

Support Reference: When Masculine Words Include Women

> ULT **lovers of self**
> UST care about themselves {more than they care about anyone else}
> (φίλαυτοι)

Here the phrase **lovers of self** refers people who love themselves more than they love other people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [lovers of themselves more than others] or [lovers of themselves most of all]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blasphemous	They will insult {God and others}
unholy	They will not honor God

2 Timothy 3:3

ULT	UST
unloving, irreconcilable, slanderous, unrestrained, savage, not lovers of the good,	*They will fail to care {for others}. They will refuse to forgive {anyone}. They will say bad things {about others}. They will fail to control themselves. They will act in brutal ways. They will hate everything that is good.*

ULT **not lovers of the good**
UST They will hate everything that is good
(ἀφιλάγαθοι)

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

Support Reference: Nominal Adjectives

2 Timothy 3:4

ULT	UST
traitors, reckless, puffed up, lovers of pleasure rather than lovers of God,	*They will betray {others}. They will act without thinking first. They will be prideful. They will care about whatever makes them feel good instead of loving God.*

ULT **puffed up**
UST They will be prideful
(τετυφωμένοι)

Here Paul speaks of proud people as if it they were **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: [conceited]

Support Reference: Metaphor

ULT **puffed up**
UST They will be prideful
(τετυφωμένοι)

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: [puffing themselves up] or [haughty]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
traitors	They will betray {others}

2 Timothy 3:5

ULT	UST
having a form of godliness, but denying its power. And turn away from these.	*They will appear to honor God, but they will refuse to actually do so. Stay away from such people.*

ULT **having a form of godliness, but denying its power**
UST They will appear to honor God, but they will refuse to actually do so
(ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι)

If your language does not use abstract nouns for the ideas of **godliness** and **power**, you could express the same ideas in another way. Alternate translation: [seeming to be godly, but denying how powerful being godly really is]

Support Reference: Abstract Nouns

ULT **having a form of godliness**
UST They will appear to honor God
(ἔχοντες μόρφωσιν εὐσεβείας)

Here the phrase **a form of godliness** refers to the appearance of **godliness**. In other words, these people appear to be acting in godly ways. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [seeming to have godliness] or [looking like people characterized by godliness]

Support Reference: Assumed Knowledge and Implicit Information

ULT **denying its power**
UST they will refuse to actually do so
(τὴν & δύναμιν αὐτῆς ἠρνημένοι)

Here Paul implies that these people refuse to experience and act upon the **power** that comes with real godliness. In other words, they do not actually do what is godly, and they do not allow God to change them so that they become more godly. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [refusing to experience its power] or [ignoring the work that it requires]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And**
(καὶ)

Here the word **And** introduces an inference based on what Paul has said about these people. If it would be helpful in your language, you could use a word or phrase that introduces an inference, or you could leave **And** untranslated. Alternate translation: [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **turn away from these**
UST Stay away from such people
(τούτους ἀποτρέπου)

Here Paul speaks of avoiding people as if it were done by turning **away 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: [turn your back on these] or [avoid these]

Support Reference: Metaphor

ULT **these**
UST such people
(τούτους)

Paul is using the adjective **these** as a noun to mean the people he has been describing. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [these people] or [the kind of people I have described]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of godliness	to honor God

2 Timothy 3:6

ULT	UST
For from these are the ones entering into households and taking captive little women having been heaped with sins, being led away by various desires,	*Further, some of those people convince others to invite them to their homes. {While they are there}, they start to control what any spiritually immature women {who live there} think. These are women who have sinned very often. They do all the many things that they want to do.*

ULT **For**
UST Further
(γάρ)

Here the word **For** introduces a reason why Timothy should “turn away from these” people (see 3:5). 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: [Turn away from them because] or [I say that because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **from these**
UST some of those people
(ἐκ τούτων)

Paul is using the adjective **these** as a noun to mean the people he has described in the previous verses. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated the word “these” in 3:5. Alternate translation: [from these people] or [from the kind of people I have described]

Support Reference: Nominal Adjectives

ULT **the ones entering into households**
UST convince others to invite them to their homes
(οἱ ἐνδύνοντες εἰς τὰς οἰκίας)

Here Paul is referring to how these people visit other people’s homes. The word translated **entering** implies that these people used false pretenses and deception to visit these homes. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the ones using deceit to enter into households] or [the ones sneaking into other people’s households]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **taking captive**
> UST {While they are there}, they start to control what … think
> (αἰχμαλωτίζοντες)

Here Paul speaks about how these people influence **little women** as if they were **taking** these women **captive**. He means that they gain control and power over these women. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [gaining influence over] or [manipulating]

Support Reference: Metaphor

> ULT **little women**
> UST any spiritually immature women {who live there}
> (γυναικάρια)

Here Paul refers to the **women** who are deceived by the false teachers as if they were physically **little**. He could mean that: (1) these women are spiritually weak and immature. Alternate translation: [women who are spiritually weak]; (2) gullible or easily deceived. Alternate translation: [gullible women] or [silly women]

Support Reference: Metaphor

> ULT **having been heaped with sins**
> UST These are women who have sinned very often
> (σεσωρευμένα ἁμαρτίαις)

Paul speaks of these women's **sins** as if they were **heaped** on their backs. He could mean that: (1) these women sin often or even continually. Alternate translation: [who sin frequently]; (2) these women feel terrible guilt because of their sins. Alternate translation: [who feel very guilty for their sins]

Support Reference: Metaphor

> ULT **having been heaped with sins**
> UST These are women who have sinned very often
> (σεσωρευμένα ἁμαρτίαις)

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 they themselves did. Alternate translation: [who carry many sins] or [having heaped themselves with sins]

Support Reference: Active or Passive

> ULT **being led away by various desires**
> UST They do all the many things that they want to do
> (ἀγόμενα ἐπιθυμίαις ποικίλαις)

Paul speaks about these **various desires** as if they could physically lead the women away. He means that these women do whatever they desire without trying to control themselves. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [following various desires] or [always doing the various things that they desire]

Support Reference: Personification

> ULT **being led away by various desires**
> UST They do all the many things that they want to do
> (ἀγόμενα ἐπιθυμίαις ποικίλαις)

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: [various desires leading them away]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
households	their homes
taking captive	{While they are there}, they start to control what … think
with sins	who have sinned
by … desires	that they want to do

2 Timothy 3:7

ULT	UST
always learning, and never being able to come to knowledge of the truth.	*They keep learning new things, but they can never understand what is true.*

ULT **and**
UST but
(καὶ)

Here the word **and** introduces something that contrasts with how these women are **always learning**. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: [yet]

Support Reference: Connecting Words and Phrases

ULT **never being able to come to knowledge of the truth**
UST they can never understand what is true
(μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα)

Here Paul speaks of the **knowledge of the truth** as if it were a destination at which people could arrive. He is indicating that these women cannot gain the **knowledge of the truth**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [never able to grasp knowledge of the truth] or [never able to gain knowledge of the truth]

Support Reference: Metaphor

ULT **to knowledge of the truth**
UST 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 know the true teaching]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowledge	understand

2 Timothy 3:8

ULT	UST
And the way Jannes and Jambres opposed Moses, so also these oppose the truth, men having been corrupted {in} the mind, unapproved concerning the faith.	*{You know} how Jannes and Jambres{, Pharaoh's magicians,} tried to stop Moses {from freeing the Israelites}. Much like that, the {false teachers I am speaking about} try to stop others from learning what is true. These false teachers are people who can no longer think properly. When they claim to believe in {Jesus}, God does not approve of them.*

ULT **Jannes and Jambres opposed Moses**
UST Jannes and Jambres{, Pharaoh's magicians,} tried to stop Moses {from freeing the Israelites}
(Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ)

Here Paul refers to something that happened when God sent **Moses** to tell Pharaoh, the king of Egypt, to set the Israelites free. When Moses performed a miracle, some of the magicians and sorcerers who served Pharaoh also performed that miracle. In this way, they tried to prevent **Moses** from doing what God had told him to do. You can read this story in Exodus 7:8–13. While the names of these magicians are not mentioned in the story in Exodus, their traditional names are **Jannes** and **Jambres**. If it would be helpful in your language, you could make some of this information more explicit, or you could include a footnote that gives this information. Alternate translation: [Jannes and Jambres, who were two of Pharaoh's sorcerers, opposed Moses when he spoke to Pharaoh]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Jannes and Jambres**
UST Jannes and Jambres{, Pharaoh's magicians … }
(Ἰάννης καὶ Ἰαμβρῆς)

The words **Jannes** and **Jambres** are names of men.

Support Reference: How to Translate Names

> ULT **these**
> UST the {false teachers I am speaking about}
> (οὗτοι)

Here, as in 3:5, Paul is using the adjective **these** as a noun to refer to the false teachers that he has described. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [these people] or [the kind of people I have described]

Support Reference: Nominal Adjectives

> ULT **the truth**
> UST others from learning what is true
> (τῇ ἀληθείᾳ)

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

> ULT **men**
> UST These false teachers are people
> (ἄνθρωποι)

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 **having been corrupted {in} the mind**
> UST who can no longer think properly
> (κατεφθαρμένοι τὸν νοῦν)

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 mind is corrupt] or [who have corrupted their mind]

Support Reference: Active or Passive

ULT **{in} the mind**
UST think
(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 **unapproved concerning the faith**
UST When they claim to believe in {Jesus}, God does not approve of them
(ἀδόκιμοι περὶ τὴν πίστιν)

Here Paul implies that, when God tests the **faith** of these people, he will not approve of it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [whose faith is not approved by God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **concerning the faith**
UST When they claim to believe in {Jesus}
(περὶ τὴν πίστιν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **concerning the faith**
UST When they claim to believe 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: [in how they claim to believe in Jesus]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses {from freeing the Israelites}
having been corrupted	who can no longer … properly
in … mind	think

ULT	UST
faith	When they claim to believe in {Jesus}

2 Timothy 3:9

ULT	UST
But they will not advance further, for their foolishness will be obvious to all, as also that of those became.	*However, they will not be able to convince many more people. {That is} because everyone will realize that they are foolish. That is just what happened to Pharaoh's magicians.*

ULT **But**
UST However
(ἀλλ᾽)

Here the word **But** introduces what will happen to these false teachers in contrast to what they are trying to do, which is to oppose the truth. (See 3:8.) 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 that,] or [Although they try to oppose the truth,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they will not advance further**
UST they will not be able to convince many more people
(οὐ προκόψουσιν ἐπὶ πλεῖον)

Here Paul speaks of people having success in teaching as if they were advancing **further** in a direction. He means that these people will cease to have success in teaching. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they will not be able to teach even more people] or [they will not succeed in continuing to teach]

Support Reference: Metaphor

ULT **their foolishness**
UST that they are foolish
(ἡ & ἄνοια αὐτῶν)

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

Support Reference: Abstract Nouns

> ULT **to all**
> UST everyone
> (πᾶσιν)

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: [to all people]

Support Reference: Nominal Adjectives

> ULT **to all**
> UST everyone
> (πᾶσιν)

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: [to most]

Support Reference: Hyperbole

> ULT **that of those**
> UST what … to Pharaoh's magicians
> (ἡ ἐκείνων)

Paul is using the adjective **that** as a noun to mean foolishness. He is using the adjective **those** to refer to Jannes and Jambres, Pharaoh's magicians. Your language may use adjectives in these same ways. If not, you could translate these words with equivalent phrases. Alternate translation: [the foolishness of Jannes and Jambres]

Support Reference: Nominal Adjectives

> ULT **became**
> UST happened
> (ἐγένετο)

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: [became obvious]

Support Reference: Ellipsis

ULT **became**
UST happened
(ἐγένετο)

Here Paul is referring to how Pharaoh's magicians failed to oppose Moses. They could not copy some of the miracles that Moses did (see Exodus 8:18–19), and they were affected by other miracles that Moses did (see Exodus 9:11). In that way, everyone realized that they were foolish. If it would be helpful in your language, you could make some of that information more explicit or include the information in a footnote. Alternate translation: [became when they failed to stop Moses]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolishness	that … are foolish

2 Timothy 3:10

ULT	UST
But you have followed my teaching, conduct, purpose, faith, patience, love, endurance,	*In contrast, as for you, you know what I do, and you imitate me. I teach {others}. I live {to please God}. I focus on what {God has called me} to do. I trust in {Jesus}. I do not easily become angry. I love {others}. I persevere {when bad things happen to me}.*

ULT **my teaching, conduct, purpose, faith, patience, love, endurance … persecutions, sufferings, such as**

UST I teach {others}. I live {to please God}. I focus on what {God has called me} to do. I trust in {Jesus}. I do not easily become angry. I love {others}. I persevere {when bad things happen to me} … People hurt me. I experience painful things … those kinds of painful things

(μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά) (3:10-11)

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: [what I teach, how I conduct myself, what I have chosen to do, how I have believed, how patient I am, how I love others, how I endure everything, how I am persecuted, and how I suffer. You know what]

Support Reference: Abstract Nouns

ULT **But you**

UST In contrast, as for you

(σὺ δὲ)

Here the word **But** introduces how Timothy behaves in contrast to how the false teachers behave. 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: [You, however,] or [As for you, though, you]

Support Reference: Connect — Contrast Relationship

> ULT **you have followed**
> UST as for you, you know what I do, and you imitate me
> (σὺ & παρηκολούθησάς)

Here Paul speaks as if Timothy **followed** the things that Paul has done and experienced. He means that Timothy has paid attention to these things and imitates how Paul does and experiences them. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [you have observed and emulated] or [you have modeled your behavior on]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	I trust in {Jesus}
patience	I do not easily become angry
love	I love {others}
endurance	I persevere {when bad things happen to me}

2 Timothy 3:11

ULT	UST
persecutions, sufferings, such as happened to me in Antioch, in Iconium, in Lystra, what kind of persecutions I endured. And the Lord rescued me from {them} all.	*People hurt me. I experience painful things. I experienced those kinds of painful things when I was in {the cities of} Antioch, Iconium, and Lystra. Even when people hurt me in those ways, I persisted {in serving God}. When any of those bad things happened to me, the Lord {Jesus} delivered me.*

ULT **such as**
UST those kinds of painful things
(οἵά)

Here the phrase **such as** could refer back to: (1) just the **sufferings**. Alternate translation: [sufferings such as those that]; (2) both the **sufferings** and the **persecutions**. Alternate translation: [sufferings and persecutions such as those that]

Support Reference: Assumed Knowledge and Implicit Information

ULT **what kind of persecutions I endured**
UST Even when people hurt me in those ways, I persisted {in serving God}
(οἵους διωγμοὺς ὑπήνεγκα)

Here the phrase **what kind of persecutions I endured** could be: (1) a further definition of what Paul experienced in the three cities to which he has referred. Alternate translation: [how I endured various persecutions]; (2) an explanation that indicates how much Paul experienced. Alternate translation: [what persecutions I endured!] or [I endured so many persecutions!]

Support Reference: Assumed Knowledge and Implicit Information

ULT **what kind of persecutions I endured**
UST Even when people hurt me in those ways, I persisted {in serving God}
(οἵους διωγμοὺς ὑπήνεγκα)

If your language does not use an abstract noun for the idea of **persecutions**, you could express the same idea in another way. Alternate translation: [how I was persecuted and had to endure it]

Support Reference: Abstract Nouns

ULT And
(καὶ)

Here the word **And** introduces what **the Lord** did in contrast to what Paul was experiencing. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [And yet,] or [But]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
persecutions	People hurt me
sufferings	I experience painful things
Antioch	{the cities of} Antioch
Iconium	Iconium
Lystra	and Lystra
persecutions	Even when people hurt me
I endured	I persisted {in serving God}
rescued	delivered
Lord	Lord {Jesus}

2 Timothy 3:12

ULT	UST
But also, all the ones wanting to live godly in Christ Jesus will be persecuted.	*Indeed, people will hurt all men and women who desire to live in a way that honors God as God unites them to Jesus the Messiah.*

ULT **But also**
UST Indeed
(καὶ & δὲ)

Here the phrase **But also** introduces the idea that what has been true for Paul will be true for all true believers. If it would be helpful in your language, you could use a word or phrase that introduces an expansion or further application of an idea. Alternate translation: [In fact] or [Beyond that]

Support Reference: Connecting Words and Phrases

ULT **all the ones wanting to live godly in Christ Jesus will be persecuted**
UST people will hurt all men and women who desire to live in a way that honors God as God unites them to Jesus the Messiah
(πάντες & οἱ θέλοντες ζῆν εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται)

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: [people will persecute all the ones wanting to live godly in Christ Jesus]

Support Reference: Active or Passive

ULT **in Christ Jesus**
UST as God unites them to Jesus the Messiah
(ἐν Χριστῷ Ἰησοῦ)

Here Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with **Christ Jesus**. In this case, being **in Christ Jesus**, or united to **Christ Jesus**, is how believers **live godly**. If it would be helpful in your language, you could use a phrase that indicates that believers can **live** in this way because of their union with **Christ Jesus**. Alternate translation: [in union with Christ Jesus] or [as those who are united to Christ Jesus]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	as God unites them to … the Messiah
Jesus	Jesus
in Christ Jesus	as God unites them to Jesus the Messiah
will be persecuted	people will hurt

2 Timothy 3:13

ULT	UST
But evil men and impostors will advance to the worse, leading astray and being led astray.	*On the other hand, people who do what is wrong and people who try to trick others will become more and more evil. They will deceive others, and people will deceive them.*

ULT But
UST On the other hand
(δὲ)

Here the word **But** introduces what happens to **evil men and impostors** in contrast with what happens to people who want to live in godly ways. 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: [However,] or [In contrast,]

Support Reference: Connect — Contrast Relationship

ULT men
UST people
(ἄνθρωποι)

Although the term **men** is masculine, Jesus 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 evil men and impostors
UST people who do what is wrong and people who try to trick others
(πονηροὶ & ἄνθρωποι καὶ γόητες)

Here the phrase **evil men and impostors** could: (1) refer to two different groups of people. Alternate translation: [men who are evil and men who are impostors]; (2) describe one group of people using two terms connected with **and**. Alternate translation: [evil people who are impostors] or [evil impostors]

Support Reference: Hendiadys

> ULT **will advance to the worse**
> UST will become more and more evil
> (προκόψουσιν ἐπὶ τὸ χεῖρον)

Here Paul speaks of these people as if they could physically **advance** or progress in a certain direction, and he speaks of **the worse** as that direction. He means that these people become **worse** and **worse**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will grow worse and worse] or [will be characterized by being increasingly worse]

Support Reference: Metaphor

> ULT **to the worse**
> UST will become more and more evil
> (ἐπὶ τὸ χεῖρον)

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

Support Reference: Nominal Adjectives

> ULT **leading astray and being led astray**
> UST They will deceive others, and people will deceive them
> (πλανῶντες καὶ πλανώμενοι)

Here Paul speaks as if the **evil men and impostors** could literally lead people **astray** and be **led astray**. He means that they will deceive others and be deceived themselves. If it would be helpful for your readers, you could state the meaning plainly. Alternate translation: [causing people to believe what is wrong and themselves believing what is wrong]

Support Reference: Metaphor

> ULT **being led astray**
> UST people will deceive them
> (πλανώμενοι)

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 leading them astray]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	who do what is wrong
leading astray	They will deceive others
being led astray	people will deceive them

2 Timothy 3:14

ULT	UST
But you, remain in what you learned and were convinced of, knowing from whom you learned,	*In contrast, as for you, you realize who taught you what you have learned and what you are sure about. So, you should persist in {believing} those things.*

ULT **But you**
UST In contrast, as for you
(σὺ δὲ)

Here the word **But** introduces how Timothy should behave in contrast to how the false teachers behave. If it would be helpful in your language, you could use a word or phrase that introduces that kind of contrast. Alternate translation: [You, however] or [As for you, though]

Support Reference: Connect — Contrast Relationship

ULT **remain in what you learned and were convinced of, knowing from whom you learned**
UST you realize who taught you what you have learned and what you are sure about. So, you should persist in {believing} those things
(μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνων ἔμαθες)

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: [you know from whom you learned what you learned and were convinced of. So, remain in those things, knowing that truth]

Support Reference: Connect — Reason-and-Result Relationship

ULT **remain in**
UST So, you should persist in {believing} those things
(μένε ἐν)

Here Paul speaks as if what Timothy **learned** and was **convinced of** were places in which Timothy could **remain**. He means that Timothy should continue to believe and trust those things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [continue to trust] or [maintain]

Support Reference: Metaphor

> ULT **were convinced of**
> UST what you are sure about
> (ἐπιστώθης)

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: [trusted in]

Support Reference: Active or Passive

> ULT **knowing from whom you learned**
> UST you realize who taught you
> (εἰδὼς παρὰ τίνων ἔμαθες)

Here Paul implies that Timothy knows that these people are trustworthy. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [knowing that the people from whom you learned are trustworthy]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	you realize

2 Timothy 3:15

ULT	UST
and that from infancy you have known the sacred writings, which are able to make you wise for salvation through faith {that is} in Christ Jesus.	*Further, {you should persist in believing those things because you realize} that you have heard what God says in the Scriptures from the time when you were a young child. The Scriptures enable you to think wisely. That way, when you trust in Jesus the Messiah, God rescues you.*

ULT **from infancy**
UST from the time when you were a young child
(ἀπὸ βρέφους)

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

Support Reference: Abstract Nouns

ULT **for salvation through faith {that is} in Christ Jesus**
UST That way, when you trust in the Messiah, God rescues you
(εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ)

If your language does not use abstract nouns for the ideas of **salvation** and **faith**, you could express the same ideas in another way. Alternate translation: [so that you are saved through believing in Christ Jesus]

Support Reference: Abstract Nouns

ULT **{that is} in Christ Jesus**
UST in the Messiah
(τῆς ἐν Χριστῷ Ἰησοῦ)

Here 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 Timothy can have **faith**. If it would be helpful in your language, you could use a phrase that indicates that Timothy can have **faith** as one who has been united to **Christ Jesus**. Alternate translation: [that you have in your union with Christ Jesus] or [that comes from being united to Christ Jesus]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sacred	what God says in the Scriptures

ULT	UST
the sacred writings	what God says in the Scriptures
you have known	you have heard
to make … wise	to think wisely
salvation	God rescues you
faith	when you trust
Christ	the Messiah
Jesus	Ἰησοῦ (ORIG QUOTE)
in Christ Jesus	in the Messiah

2 Timothy 3:16

ULT	UST
All Scripture {is} God-breathed and {is} profitable for teaching, for reproof, for correction, for training in righteousness,	*All the Scriptures come from God's Spirit. They are useful for teaching people. {They are useful} for telling people that they have done what is wrong. {They are useful} for telling people what is actually true. {They are useful} for instructing people in how to do what is right.*

ULT **All Scripture {is} God-breathed and {is} profitable**
UST All the Scriptures come from God's Spirit. They are useful
(πᾶσα Γραφὴ θεόπνευστος καὶ ὠφέλιμος)

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: [God has breathed out all Scripture, and it is profitable]

Support Reference: Active or Passive

ULT **All Scripture {is} God-breathed and**
UST All the Scriptures come from God's Spirit
(πᾶσα Γραφὴ θεόπνευστος καὶ)

Here Paul speaks as if God had **breathed** all **Scripture**. He means that God is the one who spoke or gave **Scripture** through his Spirit. In other words, **All Scripture** has its origin in God. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [All Scripture comes from God, as if he had breathed it out, and it] or [All Scripture is produced by God and] or [All Scripture originates in God and]

Support Reference: Metaphor

ULT **All Scripture**
UST All the Scriptures
(πᾶσα Γραφὴ)

Here the phrase translated as **All Scripture** refers to what we call the Old Testament. Paul could be referring to: (1) the entirety of **Scripture**. Alternate translation: [The whole of Scripture]; (2) each of the individual scriptures. Alternate translation: [Every scripture]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} profitable**
UST They are useful
(ὠφέλιμος)

Here Paul could be implying that Scripture is **profitable**: (1) for someone to use in the following ways. Alternate translation: [is profitable for people to use for teaching, for reproof, for correction, for training in righteousness]; (2) as it functions in the following ways for those who read or hear it. Alternate translation: [is profitable for our teaching, for our reproof, for our correction, for our training in righteousness]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for teaching, for reproof, for correction, for training in righteousness**
UST for teaching people. {They are useful} for telling people that they have done what is wrong. {They are useful} for telling people what is actually true. {They are useful} for instructing people in how to do what is right
(πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ)

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: [for instructing, for reproving, for correcting, for training to be righteous]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Scripture	the Scriptures
{is} God-breathed	come from God's Spirit
{is} profitable	They are useful
training	instructing people
righteousness	in how to do what is right

2 Timothy 3:17

ULT	UST
so that the man of God may be complete, having been equipped for every good work.	*As a result, people who serve God have everything that they need. They are ready to do everything that is right.*

ULT **so that**
UST As a result
(ἵνα)

Here the phrase **so that** could introduce: (1) a result that comes from how Scripture is God-breathed and profitable in the ways that Paul has described. Alternate translation: [and so]; (2) a purpose for which Scripture is God-breathed and profitable in the ways that Paul has described. Alternate translation: [in order that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the man of God**
UST people who serve God
(ὁ τοῦ Θεοῦ ἄνθρωπος)

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: [the man who obeys God] or [the man who worships God]

Support Reference: Possession

ULT **the man of God**
UST people who serve God
(ὁ τοῦ Θεοῦ ἄνθρωπος)

The word **man** represents men in general, not one particular man. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [men of God]

Support Reference: Generic Noun Phrases

ULT **the man of God**
UST people who serve God
(ὁ τοῦ Θεοῦ ἄνθρωπος)

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: [the person of God]

Support Reference: When Masculine Words Include Women

ULT **complete, having been equipped for every good work**
UST everything that they need. They are ready to do everything that is right
(ἄρτιος & πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος)

The terms **complete** and **equipped for every good work** 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: [fully equipped for every good work] or [fully capable for every good work]

Support Reference: Doublet

ULT **having been equipped**
UST They are ready
(ἐξηρτισμένος)

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: [having everything he needs] or [one whom God has equipped]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	who serve God
man of God	people who serve God
good	that is right

2 Timothy 4

2 Timothy 4 Chapter Introduction

Structure and Formatting

1. Instructions for opposing false teaching (2:14–4:8)
    - Paul gives a solemn charge to Timothy (4:1–8)
2. Travel plans and news (4:9–18)
3. Greetings (4:19–21)
4. Letter closing (4:22)

Religious and Cultural Concepts in This Chapter

Paul's situation and his defense

In this chapter, Paul writes about how many people abandoned him and failed to support him at his "first defense." These people behaved in that way because Paul had been accused of acting against the Roman Empire. While he was waiting to defend himself at his trial, he was held as a prisoner, almost certainly in the capital of the empire, Rome. By the time he wrote this letter, he had already had his "first defense," which was the first time he appeared in court to defend himself against the accusations. Paul implies that the judge did not decide what to do with him, so Paul would have to appear in court at least one more time. So, people abandoned Paul because they might also be arrested and accused if they stayed with him. If it would be helpful to your readers, you could include some of this information in a footnote.

Greetings

In this culture, it was common for those who sent letters to include greetings to and from others in their letters. In this way, many people could greet each other but only send one

letter. In 4:19 and 4:21, Paul includes greetings to and from people whom he and the Timothy knew. Express these greetings in a natural form in your language.

Translation Issues in This Chapter

Sports and military metaphors

In 4:7–8, Paul speaks as if he were a soldier who has fought well and an athlete who has competed well. Just as athletes in his culture received crowns when they won, so Paul is sure that he will receive a "crown" from Jesus. Paul means that he has persisted in believing in and serving Jesus, even when it was difficult, and he is sure that Jesus will reward him for that. If possible, preserve these metaphors or express the ideas in simile form. See the notes on these verses for translation options. (See: Metaphor)

2 Timothy 4:1

ULT	UST
I declare before God and Christ Jesus, the one being about to judge living and dead, and byhis appearing and his kingdom:	*God and Jesus the Messiah are listening right now {and agreeing with me} as I command you {to do what I am about to tell you}. {Remember that} Jesus will soon decide whether everyone who is alive and everyone who has died is guilty or innocent. {You should focus on what I am about to command you} as much as you expect Jesus to return {to this world} and to rule over everything.*

ULT **I declare before God and Christ Jesus, the one being about to judge living and dead, and by his appearing and his kingdom**

UST God and Jesus the Messiah are listening right now {and agreeing with me} as I command you {to do what I am about to tell you}. {Remember that} Jesus will soon decide whether everyone who is alive and everyone who has died is guilty or innocent. {You should focus on what I am about to command you} as much as you expect Jesus to return {to this world} and to rule over everything

(διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ)

Here Paul could be: (1) indicating that **God and Christ Jesus** know and approve what Paul is about to write. Also, he means that he is as sure about what he is about to write as he is sure about Jesus' **appearing** and **kingdom**. Alternate translation: [God and Christ Jesus, the one being about to judge living and dead, hear and approve when I declare by his appearing and kingdom] or [What I declare is approved by God and Christ Jesus, the one being about to judge living and dead, and I am as sure about it as I am sure about his appearing and his kingdom]; (2) putting Timothy under oath, making him swear by **God** and **Christ Jesus**, that he will do what Paul is about to write. Also, he wants Timothy to be as sure about doing what Paul is about to write as Timothy is sure about Jesus' **appearing** and **kingdom**. Alternate translation: [I make you swear before God and Christ Jesus, the one being about to judge living and dead, and as you think about his appearing and his kingdom] or [I require that you solemnly promise God and Christ Jesus, the one being about to judge living and dead, that you will do what I am about to write, and I want you to guarantee it as much as Jesus' appearing and kingdom are guaranteed]

Support Reference: Oath Formulas

> ULT **living and dead**
> UST everyone who is alive and everyone who has died
> (ζῶντας καὶ νεκρούς)

Paul is using the adjectives **living** and **dead** as nouns to mean people who are living and people who are dead. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [those who are still alive and those who are dead]

Support Reference: Nominal Adjectives

> ULT **and by his appearing**
> UST You should focus on what I am about to command you} as much as you expect Jesus to return {to this world}
> (καὶ τὴν ἐπιφάνειαν αὐτοῦ)

Many ancient manuscripts read **and by his appearing**. The ULT follows that reading. Other ancient manuscripts read “according to his appearing.” 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 **by his appearing**
> UST You should focus on what I am about to command you} as much as you expect Jesus to return {to this world}
> (τὴν ἐπιφάνειαν αὐτοῦ)

Here the phrase **his appearing** refers to when Jesus will come back to this world, which is when he will **judge** everyone. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [by his second coming]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I declare	as I command you {to do what I am about to tell you}
God	God
Christ	the Messiah
Jesus	Jesus
to judge	decide whether … is guilty or innocent

ULT	UST
kingdom	to rule over everything

2 Timothy 4:2

ULT	UST
Preach the word; stand by opportunely, inopportunely; reprove, rebuke, exhort, with all patience and teaching.	*{Here is what I want you to do}: you must proclaim the good news. Be ready to do that when it is a good time to do so and also when it is not a good time to do so. When people have done what is wrong, confront them. Warn them {not to sin}. Encourage them {to do what is right}. {As you do all those things,} never become angry quickly, and always instruct people.*

ULT **the word**
UST the good news
(τὸν λόγον)

Here, **word** represents the gospel, which people communicate 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 gospel] or [God's message]

Support Reference: Metonymy

ULT **stand by**
UST Be ready to do that
(ἐπίστηθι)

Here Paul speaks as if Timothy should **stand by** something. He could mean that Timothy: (1) should be ready or prepared to preach the gospel. Alternate translation: [be prepared]; (2) should be persistent in preaching the gospel. Alternate translation: [be persistent]

Support Reference: Metaphor

ULT **opportunely, inopportunely**
UST when it is a good time to do so and also when it is not a good time to do so
(εὐκαίρως, ἀκαίρως)

Here Paul could be implying that it will be opportune sometimes and inopportune sometimes for: (1) Timothy's audience. Alternate translation: [when people are ready to hear and when people are not ready to hear] or [when people are receptive and when they are not]; (2) Timothy. Alternate translation: [when it is convenient for you and when it is not]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with all patience and teaching**
UST {As you do all those things,} never become angry quickly, and always instruct people
(ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ)

Here the words **patience** and **teaching** could: (1) describe two separate things. Alternate translation: [with all patience and with all teaching]; (2) refer to one thing described with two words connected by **and**. Alternate translation: [with all patient teaching] or [with teaching that is very patient]

Support Reference: Hendiadys

ULT **with all patience and teaching**
UST {As you do all those things,} never become angry quickly, and always instruct people
(ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ)

If your language does not use abstract nouns for the ideas of **patience** and **teaching**, you could express the same ideas in another way. Alternate translation: [and act very patiently, and teach as you do so]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Preach	{Here is what I want you to do}: you must proclaim
word	good news
rebuke	Warn them {not to sin}
exhort	Encourage them {to do what is right}
patience	become angry quickly

2 Timothy 4:3

ULT	UST
For there will be a time when they will not bear with the healthy teaching. Instead, they will heap up for themselves teachers according to their own desires, itching {in} the ear,	*{I tell you to do those things} because later on people will refuse to listen when others teach them what is right. Rather, they will do what they want by collecting many instructors. They will be eager to listen to what pleases them.*

ULT **For**
UST {I tell you to do those things} because
(γὰρ)

Here the word **For** introduces a basis for the commands that Paul gave in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a basis for a command, or you could leave **For** untranslated. Alternate translation: [Here is why I command those things:] or [I urge you to do those things because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **there will be a time when**
UST later on
(ἔσται & καιρὸς ὅτε)

Alternate translation: [the time will come when] or [here is what will eventually happen:]

ULT **they will not bear with**
UST people will refuse to listen
(οὐκ ἀνέξονται)

The pronoun **they** refers to people in general, with a special focus on people who claim to be believers. If this is not clear for your readers, you could refer to those people more directly. Alternate translation: [those who claim to be believers will not endure] or [some people will not endure]

Support Reference: Pronouns — When to Use Them

> ULT **they will not bear with**
> UST people will refuse to listen
> (οὐκ ἀνέξονται)

Here the phrase **bear with** refers to listening to something charitably. Paul means that these people no longer be willing to listen to **the healthy teaching**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they will not listen patiently to] or [they will not accept]

Support Reference: Idiom

> ULT **the healthy teaching**
> UST when others teach them what is right
> (τῆς ὑγιαινούσης διδασκαλίας)

Here Paul speaks as if **teaching** could be **healthy**. He means that this **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: [the teaching that is like healthy food] or [the correct teaching]

Support Reference: Metaphor

> ULT **they will heap up for themselves teachers according to their own desires**
> UST they will do what they want by collecting many instructors
> (κατὰ τὰς ἰδίας ἐπιθυμίας, ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους)

Here the phrase **according to their own desires** could modify: (1) the phrase **heap up for themselves**. Alternate translation: [according to their own desires they will heap up for themselves teachers]; (2) the word **teachers**. Alternate translation: [they will heap up for themselves teachers who teach according to these people's own desires]

Support Reference: Information Structure

> ULT **they will heap up for themselves teachers**
> UST by collecting many instructors
> (ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους)

Paul speaks of how these people gather many **teachers** as if they were heaping these teachers up in a pile. Paul implies that these **teachers** teach many different things that are wrong. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they will gather many different teachers] or [they will listen to many different false teachers]

Support Reference: Metaphor

> ULT **itching {in} the ear**
> UST They will be eager to listen to what pleases them
> (κνηθόμενοι τὴν ἀκοήν)

Here Paul speaks as if these people had an **ear** that was **itching**, and the only way to scratch the itch was to hear what they wanted to hear. He means that these people want to hear things that make them feel good about themselves. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [wanting to hear what they like] or [desiring to be told things that make them feel good about themselves]

Support Reference: Metaphor

> ULT **{in} the ear**
> UST They will be eager to listen to what pleases them
> (τὴν ἀκοήν)

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

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a time	later on
teaching	when others teach them
they will … bear with	people will refuse to listen
desires	they will do what they want
teachers	instructors

2 Timothy 4:4

ULT	UST
and they will turn the ear away from the truth and be turned away to the myths.	*They will stop listening to what is true. Instead, they will focus on legends.*

ULT **they will turn the ear away from the truth**
UST They will stop listening to what is true
(ἀπὸ & τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν)

Paul speaks about people no longer paying attention as if they were physically turning their ears away so that they could not hear. If it would be helpful in your language, you could use a comparable metaphor or state the meaning plainly. Alternate translation: [they will no longer pay attention to the truth]

Support Reference: Metaphor

ULT **the ear**
UST listening to
(τὴν ἀκοὴν)

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

Support Reference: Collective Nouns

ULT **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: [the true teaching]

Support Reference: Abstract Nouns

> ULT **be turned away to**
> UST they will focus on
> (ἐπὶ & ἐκτραπήσονται)

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 the teachers they gathered. Alternate translation: [their teachers will turn them away to]

Support Reference: Active or Passive

> ULT **be turned away to**
> UST they will focus on
> (ἐπὶ & ἐκτραπήσονται)

Here Paul speaks about people paying attention to **myths** as if someone were getting them to turn away in the wrong direction. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [be distracted by] or [start paying attention to]

Support Reference: Metaphor

> ULT **the myths**
> UST legends
> (τοὺς 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. 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

2 Timothy 4:5

ULT	UST
But you, be sober in all things. Suffer hardship. Do the work of an evangelist. Fulfill your service.	*In contrast, as for you, you must control yourself at all times. You must {be willing to} allow bad things to happen to you. You must do what you have to do in order to proclaim the good news. You must complete everything you must do to serve {Jesus}.*

ULT **But you**
UST In contrast, as for you
(σὺ δὲ)

Here the word **But** introduces how Timothy should behave in contrast to how the people Paul describes behave. If it would be helpful in your language, you could use a word or phrase that introduces that kind of contrast. Alternate translation: [You, however] or [As for you, though]

Support Reference: Connect — Contrast Relationship

ULT **be sober**
UST you must control yourself
(νῆφε)

Here Paul speaks as if he wants Timothy to avoid getting drunk so that he is **sober**. While Paul did write that Christians should not get drunk (see Ephesians 5:18), here he primarily means that Timothy should control himself and be alert. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [stay alert] or [be self-controlled]

Support Reference: Metaphor

ULT **in all things**
UST at all times
(ἐν πᾶσιν)

Alternate translation: [in every situation] or [in everything]

ULT **Suffer hardship**
UST You must {be willing to} allow bad things to happen to you
(κακοπάθησον)

If your language does not use an abstract noun for the idea of **hardship**, you could express the same idea in another way. Alternate translation: [When bad things are going to happen to you, be willing to experience them] or [Be willing to be hurt]

Support Reference: Abstract Nouns

ULT **the work of an evangelist**
UST what you have to do in order to proclaim the good news
(ἔργον & εὐαγγελιστοῦ)

Here Paul is using the possessive form to describe **work** that **an evangelist** does. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the work that an evangelist does]

Support Reference: Possession

ULT **Fulfill your service**
UST You must complete everything you must do to serve {Jesus}
(τὴν διακονίαν σου πληροφόρησον)

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: [Serve in all the ways that you should] or [Serve in every way that is required of you]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Suffer hardship	You must {be willing to} allow bad things to happen to you
of an evangelist	in order to proclaim the good news
service	must do to serve {Jesus}

2 Timothy 4:6

ULT	UST
For I am already being poured out as an offering, and the time of my departure is near.	*{I tell you to do those things} because I will soon die. God is even now treating me as if I were wine that someone was pouring out to honor him.*

ULT **For**
UST {I tell you to do those things} because
(γὰρ)

Here the word **For** introduces a reason why Timothy should do the things that Paul has commanded him to do 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 command, or you could leave **For** untranslated. Alternate translation: [I command those things because] or [Here is why I say those things:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I am already being poured out as an offering**
UST God is even now treating me as if I were wine that someone was pouring out to honor him
(ἐγὼ & ἤδη σπένδομαι)

Here Paul describes himself as if he were the wine that people in his culture would pour on a sacrifice before they offered it to God. He means that he is experiencing the final days of his life, and both these days and his death will honor God. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [I am nearing the end of my life, which is like being poured out as an offering] or [I honor God as I experience the last days of my life]

Support Reference: Metaphor

> ULT **I am already being poured out as an offering**
> UST God is even now treating me as if I were wine that someone was pouring out to honor him
> (ἐγὼ & ἤδη σπένδομαι)

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 is already pouring me out as an offering]

Support Reference: Active or Passive

> ULT **of my departure**
> UST I … die
> (τῆς ἀναλύσεώς μου)

Paul is referring to his death in a polite way by using the phrase **my departure**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [when I will pass away] or [of my death]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	will

2 Timothy 4:7

ULT	UST
I have fought the good fight; I have finished the race; I have kept the faith.	*I am like a soldier who has battled his enemies. I am like a runner who has finished his race. {I mean that} I have persisted in trusting in {Jesus}.*

ULT **I have fought the good fight**
UST I am like a soldier who has battled his enemies
(τὸν καλὸν ἀγῶνα ἠγώνισμαι)

Here Paul speaks about how he has persevered in believing in and obeying Jesus as if he had been a warrior fighting in a **good fight** or an athlete doing his best to win an event. He means that he has encountered opposition, pain, and problems, but he has persisted and persevered 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: [I have lived as if I were fighting a good fight] or [I have persevered, no matter how hard it was]

Support Reference: Metaphor

ULT **the good fight**
UST I am like a soldier who has battled his enemies
(τὸν καλὸν ἀγῶνα)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **I have finished the race**
UST I am like a runner who has finished his race
(τὸν δρόμον τετέλεκα)

Here Paul speaks of how he has served God as if it were a **race** that he has now **finished**. He means that he has served God well, and now his time of service is about to end, since he will soon die. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [I have completed what God wanted me to do, just as a runner has finished the race] or [I have completed what I needed to do]

Support Reference: Metaphor

> ULT **I have kept the faith**
> UST I mean that} I have persisted in trusting in {Jesus}
> (τὴν πίστιν τετήρηκα)

Here Paul speaks of **the faith** as if it were a valuable object that he has **kept** safe. He means that he has preserved and protected **the faith**. 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 guarded the faith] or [I have preserved the faith]

Support Reference: Metaphor

> ULT **I have kept the faith**
> UST I mean that} I have persisted in trusting in {Jesus}
> (τὴν πίστιν τετήρηκα)

Here the word **faith** could refer to: (1) the act of having **faith** in Jesus. Alternate translation: [I have kept the faith that I have]; (2) what Christians believe about Jesus when they have **faith** in him. Alternate translation: [I have kept what Christians believe]; (3) the act of being faithful. Alternate translation: [I have remained faithful]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the faith**
> UST trusting 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: [the way that I believe in Jesus]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	I am like a soldier who has battled his enemies
faith	trusting in {Jesus}

2 Timothy 4:8

ULT	UST
From now on, the crown of righteousness is reserved for me, which the Lord, the righteous judge, will give to me on that day, and not only to me, but also to all the ones having loved his appearing.	*I can now expect the reward for doing what is right, which God has ready for me. The Lord {Jesus}, who always evaluates people justly, will give me that reward when he returns {to this world}. However, I will not be the only one whom he rewards. Rather, he will reward everyone who rejoices when he returns {to this world}.*

ULT **From now on**
UST I can now expect
(λοιπὸν)

Here the word translated as **From now on** could introduce: (1) something that is true from that moment and into the future. Alternate translation: [Now and in the future] or [Henceforth]; (2) the last thing that Paul wants to say about how he has lived his life. Alternate translation: [Finally]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the crown of righteousness is reserved**
UST the reward for doing what is right, which God has ready
(ἀπόκειταί & ὁ τῆς δικαιοσύνης στέφανος)

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 is reserving the crown of righteousness]

Support Reference: Active or Passive

ULT **the crown of righteousness**
UST the reward for doing what is right
(ὁ τῆς δικαιοσύνης στέφανος)

Here Paul is using the possessive form to describe a **crown** that could be: (1) the reward for his **righteousness**. Alternate translation: [the crown given to the righteous] or [the crown that is received because of righteousness]; (2) **righteousness** itself. In this case, God rewards people by declaring them righteous. Alternate translation: [the crown that is righteousness]

Support Reference: Possession

ULT **the crown of righteousness**
UST the reward for doing what is right
(ὁ τῆς δικαιοσύνης στέφανος)

Here Paul describes the reward that he expects to receive as if it were **the crown** that athletes in his culture received when they won an event. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [what God will give me to honor me, which is like a crown of righteousness,] or [what God will give me to honor me]

Support Reference: Metaphor

ULT **on that day**
UST when he returns {to this world}
(ἐν, ἐκείνῃ τῇ ἡμέρᾳ)

Here Paul is referring to the exact moment when Jesus will return to this world, which will also be the end of the current time period. This will be the time when Jesus judges everyone. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar phrase in 1:12. Alternate translation: [on that day when Jesus will return] or [at his second coming]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and not only to me, but also to all the ones**
UST However, I will not be the only one whom he rewards. Rather, he will reward everyone who rejoices
(οὐ μόνον δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσιν τοῖς)

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 he will not give it to me only, but he will also give it to all the ones]

Support Reference: Ellipsis

ULT **to all the ones having loved his appearing**
UST he will reward everyone who rejoices when he returns {to this world}
(πᾶσιν τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ)

Here the phrase **having loved his appearing** indicates that these people care about, long for, and rejoice at **his appearing**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [to all the ones looking forward to his appearing] or [to all the ones who care about his appearing]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his appearing**
UST when he returns {to this world}
(τὴν ἐπιφάνειαν αὐτοῦ)

Here the phrase **his appearing** refers to when Jesus will come back to this world, which is when he will act as a **judge**. If it would be helpful in your language, you could make that idea more explicit. See how you expressed this phrase in 4:1. Alternate translation: [his second coming] or [his return]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of righteousness	for doing what is right
crown	reward
Lord	Lord {Jesus}
day	when he returns {to this world}
righteous	justly
judge	who always evaluates people
having loved	who rejoices

2 Timothy 4:9

ULT	UST
Strive to come to me quickly,	*Please try to visit me {here} soon.*

ULT **Strive to come … quickly**
UST Please try to visit … soon
(σπούδασον ἐλθεῖν & ταχέως)

Alternate translation: [Come to me as soon as you can]

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

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2 Timothy 4:10

ULT	UST
for Demas has forsaken me, having loved the present age, and has gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia.	*{I ask you to do that} because Demas has abandoned me since he cares {too much} about living in this present world. He has left for {the city of} Thessalonica. Crescens {has left} for {the province of} Galatia. Titus {has left} for {the province of} Dalmatia.*

ULT **for**
UST {I ask you to do that} because
(γάρ)

Here the word **for** introduces a reason why Paul wants Timothy to come to him. 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: [which I request because] or [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Demas … Crescens**
UST Demas … Crescens
(Δημᾶς & Κρήσκης)

The words **Demas** and **Crescens** are names of men.

Support Reference: How to Translate Names

ULT **the present age**
UST about living in this present world
(τὸν νῦν αἰῶνα)

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. Here Paul implies that **Demas** loves what he can have and experience during this time period. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [what he has in the current time period] or [things that exist during this time before Jesus returns]

Support Reference: Assumed Knowledge and Implicit Information

ULT **has gone**
UST He has left
(ἐπορεύθη)

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

Support Reference: Go and Come

ULT **Crescens to Galatia, Titus to Dalmatia**
UST Crescens {has left} for {the province of} Galatia. Titus {has left} for {the province of} Dalmatia
(Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν)

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 Crescens has gone to Galatia, and Titus has gone to Dalmatia]

Support Reference: Ellipsis

ULT **Dalmatia**
UST {the province of} Dalmatia
(Δαλματίαν)

The word **Dalmatia** is the name of a Roman province on the eastern coast of the Adriatic Sea. This area is now part of the countries Croatia and Bosnia and Herzegovina.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having loved	since he cares {too much}
age	about living in this present world
Thessalonica	{the city of} Thessalonica
Galatia	{the province of} Galatia
Titus	Titus

2 Timothy 4:11

ULT	UST
Only Luke is with me. Taking Mark, bring {him} with you, for he is useful to me for service.	*Luke is the only one who is still {here} with me. When you visit, bring Mark with you. {I ask for him} because he serves {others} with me well.*

ULT useful to me for service
UST serves {others} with me well
(μοι εὔχρηστος εἰς διακονίαν)

Here Paul could be implying that Mark is **useful**: (1) in helping Paul minister to others, especially by preaching and teaching. Alternate translation: [useful to me in my ministry]; (2) in helping Paul to take care of his personal needs. Alternate translation: [he is useful in taking care of my needs]

Support Reference: Assumed Knowledge and Implicit Information

ULT for service
UST serves {others}
(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. Be sure that your translation fits with the option you chose in the previous verse. Alternate translation: [for ministering to others] or [in serving people]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Luke	Luke
Mark	Mark
service	serves {others}

2 Timothy 4:12

ULT	UST
But I sent Tychicus to Ephesus.	*As for Tychicus, I told him to go to {the city of} Ephesus.*

ULT **But**
UST As for
(δὲ)

Here the word **But** 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 **But** untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT **I sent**
UST I told him to go
(ἀπέστειλα)

Here Paul could be using the past tense to indicate: (1) that he **sent Tychicus** when he sent this letter to Timothy in **Ephesus**. It may be that Tychicus is the one who carried this letter to Timothy at Ephesus. In this case, Paul had not yet **sent Tychicus** when he wrote this sentence. Consider what tense would be natural in your language for this situation. Alternate translation: [I am about to send] or [I am sending]; (2) that he **sent Tychicus to Ephesus** before he wrote this letter. Alternate translation: [I have sent]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Tychicus	Tychicus
Ephesus	{the city of} Ephesus

2 Timothy 4:13

ULT	UST
The cloak that I left at Troas with Carpus, coming, bring, and the scrolls, especially the parchments.	*I left an outer garment with Carpus in {the city of} Troas. Please bring it with you when you visit me. Also{, please bring with you} my books, particularly the ones with leather pages.*

ULT **cloak**
UST it
(φελόνην)

The term **cloak** refers to a heavy garment that was worn over other clothes. If your readers would not be familiar with this type of garment, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [coat]

Support Reference: Translate Unknowns

ULT **Carpus**
UST Carpus
(Κάρπῳ)

The word **Carpus** is the name of a man.

Support Reference: How to Translate Names

ULT **coming**
UST when you visit me
(ἐρχόμενος)

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

Support Reference: Go and Come

ULT **especially the parchments**
UST particularly the ones with leather pages
(μάλιστα τὰς μεμβράνας)

Here the phrase **especially the parchments** could indicate: (1) that some of **the scrolls** are especially important to Paul. Alternate translation: [of which I especially want the parchments]; (2) that **the scrolls** that Paul wants are **the parchments**. Alternate translation: [that is, the parchments]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the parchments**
UST the ones with leather pages
(τὰς μεμβράνας)

The word **parchments** refers to documents written on specially treated animal skins. If your readers would not be familiar with this type of writing material, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [those made from animal skins] or [the ones written on leather]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Troas	{the city of} Troas
scrolls	my books

2 Timothy 4:14

ULT	UST
Alexander the coppersmith showed many evils to me. The Lord will repay him according to his works,	*Alexander, who makes things out of metal, did many bad things to me. The Lord {Jesus} will punish him for what he has done.*

ULT **Alexander the coppersmith**
UST Alexander, who makes things out of metal
(Ἀλέξανδρος ὁ χαλκεὺς)

A **coppersmith** is a person who makes things out of copper and other metals. If your readers would not be familiar with this type of worker, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [Alexander the metalworker] or [Alexander, who works with metals,]

Support Reference: Translate Unknowns

ULT **Alexander**
UST Alexander
(Ἀλέξανδρος)

The word **Alexander** is the name of a man.

Support Reference: How to Translate Names

ULT **showed many evils to me**
UST did many bad things to me
(πολλά μοι κακὰ ἐνεδείξατο)

Here Paul means that Alexander did many evil things to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [acted in many evil ways toward me] or [did many evil things to me]

Support Reference: Idiom

ULT The Lord will repay him
UST The Lord {Jesus} will punish him
(ἀποδώσει αὐτῷ ὁ Κύριος)

Here Paul speaks of how the **Lord** will punish Alexander as if the **Lord** were repaying Alexander for his **works**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The Lord will judge him] or [The Lord will treat him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evils	bad things
Lord	Lord {Jesus}

2 Timothy 4:15

ULT	UST
whom you also guard yourself against, for he opposed our words very much.	*He tried very hard to keep us from proclaiming the good news. So, you too need to watch out for him.*

ULT **whom you also guard yourself against, for he opposed our words very much**
UST He tried very hard to keep us from proclaiming the good news. So, you too need to watch out for him
(ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις)

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: [whom, because he opposed our words very much, you also must guard yourself against]

Support Reference: Connect — Reason-and-Result Relationship

ULT **our words**
UST us from proclaiming the good news
(τοῖς ἡμετέροις λόγοις)

Here, **words** represents the message that Paul and the people with him proclaimed 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: [our message] or [what we teach]

Support Reference: Metonymy

2 Timothy 4:16

ULT	UST
At my first defense, no one appeared with me, but all forsook me. May it not be reckoned against them.	*The first time I defended myself {in court}, no believers came to support me. Instead, they all abandoned me. I pray that God will forgive them for that.*

ULT At my first defense
UST The first time I defended myself {in court}
(ἐν τῇ πρώτῃ μου ἀπολογίᾳ)

Here the phrase **first defense** refers to the first time that Paul was in court and had to defend himself against accusations. Paul implies that he already had appeared in court again or that he would have to do so again in the future. If your readers would not be familiar with this type of legal proceeding, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [At the opening session of my trial] or [When I first appeared in court to answer the accusations against me]

Support Reference: Translate Unknowns

ULT no one appeared with me
UST no believers came to support me
(οὐδείς μοι παρεγένετο)

Here Paul means that **no one** went with Paul to the court to help him defend himself. They might have been able to help Paul by testifying that he had not done anything wrong, or they might have just sat in the court to show that they approved of Paul. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [no one went with me to testify on my behalf] or [no one was there to help me]

Support Reference: Assumed Knowledge and Implicit Information

ULT all
UST they all
(πάντες)

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

Support Reference: Nominal Adjectives

> ULT **May it not be reckoned against them**
> UST I pray that God will forgive them for that
> (μὴ αὐτοῖς λογισθείη)

Here Paul means that he does not want his fellow believers to be punished for not appearing with him in court. He uses this form as a way to ask God to forgive them for forsaking him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [May they not be punished for that] or [May they not be held responsible for that]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **May it not be reckoned against them**
> UST I pray that God will forgive them for that
> (μὴ αὐτοῖς λογισθείη)

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: [May God not count it against them]

Support Reference: Active or Passive

2 Timothy 4:17

ULT	UST
But the Lord stood with me and strengthened me, so that through me the proclamation might be fulfilled and all the Gentiles might hear. And I was rescued out of the mouth of the lion.	*However, the Lord {Jesus} supported me and made me strong. That way, I could complete proclaiming {the good news}, and many non-Jews could listen to it. Also, God delivered me from people who would have killed me.*

ULT **But**
UST However
(δὲ)

Here the word **But** introduces what **the Lord** did in contrast to what the rest of the believers did (see 4:16). 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,]

Support Reference: Connect — Contrast Relationship

ULT **the Lord stood with me**
UST the Lord {Jesus} supported me
(ὁ & Κύριός μοι παρέστη)

Here Paul speaks as if **the Lord** had physically **stood** with him. He means that **the Lord** supported and helped him. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [the Lord was with me] or [the Lord helped me]

Support Reference: Metaphor

ULT **through me the proclamation might be fulfilled**
UST I could complete proclaiming {the good news}
(δι᾽ ἐμοῦ τὸ κήρυγμα πληροφορηθῇ)

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: [I might fulfill the proclamation]

Support Reference: Active or Passive

ULT **through me the proclamation might be fulfilled**
UST I could complete proclaiming {the good news}
(δι᾽ ἐμοῦ τὸ κήρυγμα πληροφορηθῇ)

Here Paul may mean that **the proclamation** was **fulfilled**: (1) because he was able to proclaim the good news in every place and way that God required of him. Alternate translation: [I might accomplish my task of proclamation] or [I might complete the proclamation that I was called to perform]; (2) because he proclaimed the entire gospel message. Alternate translation: [I could proclaim the full message] or [through me the complete proclamation might be made]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the proclamation might be fulfilled**
UST could complete proclaiming {the good news}
(τὸ κήρυγμα πληροφορηθῇ)

If your language does not use an abstract noun for the idea of **proclamation**, you could express the same idea in another way. Alternate translation: [the gospel might be fully proclaimed]

Support Reference: Abstract Nouns

ULT **all the Gentiles**
UST many non-Jews
(πάντα τὰ ἔθνη)

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 Gentiles]

Support Reference: Hyperbole

ULT **I was rescued out of the mouth of the lion**
UST God delivered me from people who would have killed me
(ἐρύσθην ἐκ στόματος λέοντος)

Here Paul speaks as if he was about to be eaten by a **lion** when he was **rescued out of the mouth** of that lion. He means that he was protected from terrible danger, which was most likely the danger of being executed. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [I was rescued from danger, as if I had been in the mouth of a lion] or [I was rescued from being executed]

Support Reference: Metaphor

> ULT **I was rescued**
> UST God delivered me
> (ἐρύσθην)

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 rescued me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord {Jesus}
proclamation	proclaiming {the good news}
Gentiles	non-Jews
I was rescued	God delivered me
of the lion	from people who would have killed me

2 Timothy 4:18

ULT	UST
The Lord will rescue me from every evil work and will save {me} for his heavenly kingdom. To him {be} the glory forever {and} ever. Amen.	*{I am sure that} the Lord {Jesus} will deliver me whenever people do anything bad to me. He will rescue me so that I can participate in his kingdom, which is in heaven. Let us honor him forever! May it be so!*

ULT **To him {be} the glory**
UST Let us honor him
(ᾧ ἡ δόξα)

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

Support Reference: Abstract Nouns

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
will rescue	I am sure that … will deliver
Lord	Lord {Jesus}
evil	bad
will save {me}	He will rescue me
heavenly	which is in heaven
his heavenly kingdom	his kingdom, which is in heaven
be … glory	Let us honor
Amen	May it be so

2 Timothy 4:19

ULT	UST
Greet Prisca and Aquila, and the household of Onesiphorus.	*Say hello for me to Prisca, Aquila, and Onesiphorus and his family.*

ULT Greet
UST Say hello for me to
(ἄσπασαι)

Here Paul asks Timothy to extend greetings for him to other people that both he and the Timothy know. See the chapter introduction for more information.

ULT of Onesiphorus
UST Onesiphorus and his family
(Ὀνησιφόρου)

Onesiphorus is the name of a man. See how you translated this name in 1:16.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Prisca	Prisca
Aquila	Aquila
household	Onesiphorus and his family

2 Timothy 4:20

ULT	UST
Erastus remained in Corinth, and Trophimus I left in Miletus, being sick.	*Erastus stayed in {the city of} Corinth. As for Trophimus, he stayed behind in {the city of} Miletus because he was ill.*

ULT **Erastus … Trophimus**
UST Erastus … Trophimus
(Ἔραστος & Τρόφιμον)

The words **Erastus** and **Trophimus** are the names of men.

Support Reference: How to Translate Names

ULT **Miletus**
UST {the city of} Miletus
(Μιλήτῳ)

The name **Miletus** is the name of a city on the western coast of what is now Turkey, south of Ephesus.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Corinth	{the city of} Corinth

2 Timothy 4:21

ULT	UST
Strive to come before winter. Eubulus greets you, and Pudens and Linus and Claudia and the brothers.	*Please try to visit {me here} before the winter season. Eubulus, Pudens, Linus, Claudia, and {the rest of} the fellow believers {here} say hello to you.*

ULT **Strive to come**
UST Please try to visit {me here}
(σπούδασον & ἐλθεῖν)

Alternate translation: [Do your best to come]

ULT **before winter**
UST before the winter season
(πρὸ χειμῶνος)

Where Paul and Timothy lived, **winter** is the time of year when it is cold and travel is difficult. If it would be helpful in your language, you could use a term for a season in which it would be difficult to travel, or you could translate winter with a general expression. Alternate translation: [before the rainy season] or [before the cold season]

Support Reference: Translate Unknowns

ULT **Eubulus greets you, and Pudens and Linus and Claudia and the brothers**
UST Eubulus, Pudens, Linus, Claudia, and {the rest of} the fellow believers {here} say hello to you
(ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ)

Here Paul extends greetings from people who are with him and who know the person to whom he is writing, Timothy. See the chapter introduction for more information.

ULT **Eubulus greets you, and Pudens and Linus and Claudia and the brothers**
UST Eubulus, Pudens, Linus, Claudia, and {the rest of} the fellow believers {here} say hello to you
(ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ)

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: [Eubulus greets you, and so do Pudens and Linus and Claudia and the brothers]

Support Reference: Ellipsis

ULT **Eubulus … Pudens … Linus**
UST Eubulus, Pudens, Linus
(Εὔβουλος & Πούδης & Λίνος)

The words **Eubulus**, **Pudens**, and **Linus** are the names of three men.

Support Reference: How to Translate Names

ULT **Claudia**
UST Claudia
(Κλαυδία)

The word **Claudia** is the name of a woman.

Support Reference: How to Translate Names

ULT **the brothers**
UST the rest of} the fellow believers {here}
(οἱ ἀδελφοὶ)

Here Paul refers to **the brothers** to include all the other believers who wanted to greet Timothy. Paul does not mean that **Eubulus**, **Pudens**, **Linus**, and **Claudia** are not **brothers**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [the other brothers]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the brothers**
> UST the rest of} the fellow believers {here}
> (οἱ ἀδελφοὶ)

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 the rest of} the fellow believers {here}
> (οἱ ἀδελφοὶ)

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

2 Timothy 4:22

ULT	UST
The Lord {be} with your spirit. Grace {be} with you.	*{I pray that} the Lord {Jesus} will be with you{, Timothy}. {I pray that God will} be kind to you all.*

ULT **{ … The Lord be} with your spirit**
UST I pray that} the Lord {Jesus} will be with you{, Timothy}
(ὁ Κύριος μετὰ τοῦ πνεύματός σου)

As was customary in his culture, Paul closes his letter with a blessing for Timothy. Use a form that people would recognize as a blessing in your language. Alternate translation: [May the Lord be with your spirit] or [I pray that the Lord will be with your spirit]

Support Reference: Blessings

ULT **The Lord**
UST I pray that} the Lord {Jesus}
(ὁ Κύριος)

Many ancient manuscripts read **The Lord**. The ULT follows that reading. Other ancient manuscripts read “The Lord Jesus Christ.” 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} with your spirit**
UST will be with you{, Timothy}
(μετὰ τοῦ πνεύματός σου)

Paul is using **spirit** to represent Timothy as a whole person. He may use this figure of speech to indicate that the **Lord** will be with Timothy in a spiritual way, not a physical way. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [be with you spiritually]

Support Reference: Synecdoche

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 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

ULT **you**
UST 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
Lord	Lord {Jesus}
spirit	will be with you{, Timothy}

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**.

2 Timothy References:

1:1; 1:1; 1:2; 1:3; 1:3; 1:4; 1:5; 1:5; 1:7; 1:8; 1:9; 1:10; 1:10; 1:13; 1:16; 1:18; 2:1; 2:7; 2:10; 2:10; 2:14; 2:15; 2:16; 2:18; 2:18; 2:18; 2:19; 2:20; 2:21; 2:22; 2:23; 2:25; 2:25; 2:26; 3:5; 3:7; 3:8; 3:8; 3:9; 3:10-11; 3:11; 3:15; 3:15; 3:16; 4:2; 4:4; 4:5; 4:5; 4:7; 4:11; 4:17; 4:18; 4:22

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.

2 Timothy References:

1:2; 1:4; 1:5; 1:8; 1:9; 1:10; 1:11; 1:12; 1:12; 1:16; 2:1; 2:4; 2:5; 2:8; 2:9; 2:15; 2:21; 2:21; 2:26; 3:4; 3:6; 3:6; 3:8; 3:12; 3:13; 3:14; 3:16; 3:17; 4:4; 4:6; 4:8; 4:16; 4:17; 4:17

Assumed Knowledge and Implicit Information

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

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.

2 Timothy References:

1:1; 1:1; 1:4; 1:6; 1:6; 1:7; 1:7; 1:8; 1:8; 1:10; 1:10; 1:12; 1:12; 1:12; 1:13; 1:13; 1:14; 1:15; 1:15; 1:17; 1:18; 1:18; 2:1; 2:2; 2:3; 2:4; 2:5; 2:5; 2:6; 2:7; 2:7; 2:8; 2:10; 2:11; 2:12; 2:12; 2:12; 2:13; 2:13; 2:13; 2:14; 2:14; 2:14; 2:16; 2:19; 2:20; 2:21; 2:22; 2:22; 2:22; 2:22; 2:25; 2:26; 3:1; 3:2; 3:5; 3:5; 3:6; 3:8; 3:8; 3:8; 3:9; 3:9; 3:11; 3:11; 3:14; 3:16; 3:16; 4:1; 4:2; 4:7; 4:7; 4:8; 4:8; 4:8; 4:10; 4:11; 4:13; 4:16; 4:16; 4:17; 4:21

Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a simple metaphor, which uses only a single Image and a single Idea. The difference between an extended metaphor and a complex metaphor is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

Explanation of an Extended Metaphor

When using a metaphor, a writer/speaker uses a physical Image in order to express an abstract Idea about some immediate Topic, with at least one point of comparison between the Topic and the Image. In an extended metaphor, the writer/speaker explicitly states the Topic, and then describes multiple images and communicates multiple ideas.

In Isaiah 5:1b-7, the prophet Isaiah uses a vineyard (the **Image**) to express God's disappointment (the **Idea**) with the nation of Israel (the **Topic**) for their unfaithfulness to God and his covenant with them as his people. Farmers care for their gardens, and a farmer would feel disappointed if his vineyard produced bad fruit. If a vineyard produced only bad fruit for a long enough time, the farmer would eventually stop caring for it. We call this an extended metaphor because the prophet describes in detail multiple images relating to a vineyard as well as multiple aspects of God's disappointment.

> 1b My well beloved had a **vineyard** on a very fertile hill. 2 He **spaded it,removed the stones**, and **planted it** with an excellent kind of vine. He **built a tower** in the middle of it, and also **built a winepress**. **He waited for it to produce grapes, but it produced wild grapes**. 3 So now, inhabitant of Jerusalem and man of Judah; judge between me and my vineyard. 4 What more could have been done for my vineyard, that I have not done for it? **When I looked for it to produce grapes, why did it produce wild grapes**? 5 Now I will tell you what I will do to my vineyard; I will remove the hedge; I will turn it into a pasture; I will break down its wall, and it will be trampled down. 6 I will lay it waste, and it will not be pruned nor hoed. Instead, briers and thorns will spring up. I

> will also command the clouds not to rain on it. 7 For **the vineyard of Yahweh of hosts is the house of Israel**, and the man of Judah his pleasant planting; **he waited for justice, but instead, there was killing**; **for righteousness, but, instead, a shout for help**. (Isa 5:1b-7 ULT)

Other Examples From the Bible

In Psalm 23, the psalmist uses the physical **Image** of a shepherd to describe the way that God (the **Topic**) shows great concern and care (the **Idea**) for his people. The psalmist describes multiple aspects of what shepherds do for sheep (leads them to pasture and to water, protects them, etc.). The psalmist also describes multiple aspects of how God takes care of him (gives him life, righteousness, comfort, etc.). Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

> 1 Yahweh is my shepherd; I will lack nothing.
> 2 He **makes me** to lie down in green pastures;
> he **leads me** beside tranquil water.
> 3 He **brings back** my life;
> he **guides me** along right paths for his name's sake.
> 4 Even though I walk through a valley of darkest shadow,
> I will not fear harm since you are with me;
> your rod and your staff comfort me. (Psalm 23:1-4 ULT)

Reasons This Is a Translation Issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.

- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so that they can understand the whole extended metaphor.

Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have understood it. If not, here are some other strategies:

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to to do this in just the first sentence or two.
(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.
(3) If the target audience still would not understand, then state it clearly.

Examples of Translation Strategies Applied

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

> Yahweh is **my shepherd**; I will lack nothing.
> He makes **me** to lie down in green pastures;
> **he leads me** beside tranquil water. (ULT)

Can be translated as:

> “Yahweh is **like** a shepherd to me, so I will lack nothing.
> **Like** a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters, Yahweh helps me to rest peacefully.”

(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

> My well beloved had a **vineyard** on a very fertile hill.
> He **spaded** it, removed the stones, and planted it with **an excellent kind of vine**.
> He built **a tower** in the middle of it, and also built a **winepress**.
> He waited for it to produce grapes, but it only produced **wild grapes.**
> (Isaiah 5:1b-2 ULT)

May be translated as:

> My well beloved had a **grapevine garden** on a very fertile hill.
> He **dug up the ground** and removed the stones, and planted it with **the best grapevines**.
> He built a **watchtower** in the middle of it, and also built **a tank where he could crush the juice out of the grapes**.
> He waited for it to produce grapes, but it produced **wild grapes that were not good for making wine**.

(3) If the target audience still would not understand, then state it clearly.

> Yahweh is **my shepherd**; I will lack nothing. (Psalm 23:1 ULT)
>
> > "Yahweh **cares for me** like a shepherd that cares for his sheep, so I will lack nothing."
>
> For the vineyard of Yahweh of hosts **is** the house of Israel,
> and the men of Judah his pleasant planting;

> he waited for justice, but instead, there was killing;
> for righteousness, but, instead, a shout for help. (Isaiah 5:7 ULT)

Can be translated as:

> > For the vineyard of Yahweh of hosts **represents** the house of Israel,
> > and the men of Judah **are like** his pleasant planting;
> > he waited for justice, but instead, there was killing;
> > for righteousness, but, instead, a cry for help.

or as:

> > **So asa farmer stops caringforagrapevinegarden that produces bad fruit**,
> > **Yahweh will stop protecting** Israel and Judah,
> > **because they do not do what is right.**
> > He waited for justice, but instead, there was killing;
> > for righteousness, but, instead, a cry for help.

2 Timothy References:

2:intro; 2:4; 2:20; 2:21

Blessings

Description

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

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.”

2 Timothy References:

1:2; 1:16; 1:18; 4:22; 4:22

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.

2 Timothy References:

3:8; 4:3; 4:4

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.

2 Timothy References:

1:17; 2:16; 2:23; 2:24; 3:10; 3:13; 3:14; 4:5; 4:17

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?"

2 Timothy References:

2:11

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.

2 Timothy References:

1:7; 1:8; 2:1; 3:2; 3:5; 3:6; 3:14; 3:17; 4:3; 4:6; 4:10; 4:15

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.

2 Timothy References:

2:5; 2:11; 2:20; 2:22; 3:1; 3:7; 3:11; 3:12; 4:12

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

2 Timothy References:

2:5

Doublet

Description

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

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!"

2 Timothy References:

2:23; 3:17

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.

2 Timothy References:

2:20; 2:20; 3:9; 4:8; 4:10; 4:21

Euphemism

Description

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

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

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

Reason This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

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

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

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

2 Timothy References:

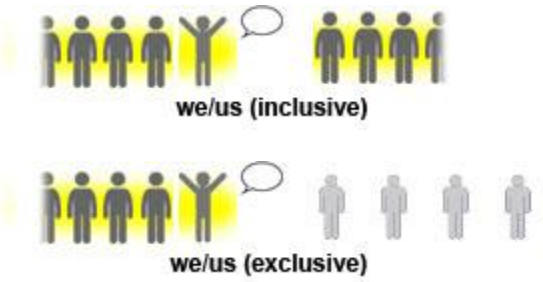
4:6

Exclusive and Inclusive ‘We’

Description

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

2 Timothy References:

front:intro; 1:2

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.

2 Timothy References:

1:1; 1:2

Forms of You

Singular, Dual, and Plural

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

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

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

- **Singular Pronouns that Refer to Groups**

Formal and Informal

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

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

For help with translating these, we suggest you read:

- **Forms of "You" — Formal or Informal**

Masculine and Feminine

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

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

2 Timothy References:

4:22

Forms of ‘You’ — Singular

Description

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

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.

2 Timothy References:

front:intro; 1:3

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.”

2 Timothy References:

2:6; 2:24; 3:2; 3:17

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?

2 Timothy References:

4:9; 4:10; 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**.

2 Timothy References:

1:10; 3:13; 4:2

How to Translate Names

Description

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

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.

2 Timothy References:

front:intro; 1:5; 1:15; 1:16; 2:17; 3:8; 4:10; 4:10; 4:13; 4:14; 4:19; 4:20; 4:20; 4:21; 4:21

Hyperbole

Description

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

It rains here every night.

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.

2 Timothy References:

1:15; 2:10; 3:9; 4:17

Hypothetical Situations

Consider these phrases: “If the sun stopped shining …” “What if the sun stopped shining …” “Suppose the sun stopped shining …” and “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

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.

2 Timothy References:

2:5

Idiom

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

- 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**

2 Timothy References:

1:3; 1:3; 1:3; 1:9; 2:8; 2:15; 2:19; 2:22; 3:1; 4:3; 4:14; 4:18

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!

2 Timothy References:

1:18; 4:3

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,

2 Timothy References:

2:19; 4:12

Kinship

Description

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, “I see **your father’s** attitude toward me has changed, but the God of my father has been with me.” (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man’s father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man’s father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses’s older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi’s daughters-in-law.

> Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth's husband's brother. This may be a different term in your language than if she had been Ruth's husband's sister.

> Then Boaz said to Ruth, "Will you not listen to me, **my daughter**?" (Ruth 2:8a ULT)

Boaz is not Ruth's father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker's (or referent's) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> Genesis 30:1 Rachel is jealous of her "eonni," which is the term a woman uses for her older sister.

> Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.
>
> Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).
>
> Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevéstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.” Examples from the Russian Synodal Version.

> Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.
>
> Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

2 Timothy References:

1:5

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.

2 Timothy References:

1:15; 3:1

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** 🔗.

2 Timothy References:

front:intro; 1:intro; 1:1; 1:2; 1:4; 1:6; 1:6; 1:9; 1:10; 1:12; 1:13; 1:13; 1:14; 1:15; 1:18; 2:1; 2:1; 2:2; 2:3; 2:4; 2:5; 2:6; 2:8; 2:9; 2:10; 2:11; 2:14; 2:15; 2:15; 2:16; 2:18; 2:18; 2:19; 2:19; 2:19; 2:22; 2:22; 2:23; 2:23; 2:24; 2:24; 2:25; 2:26; 2:26; 3:intro; 3:4; 3:5; 3:6; 3:6; 3:6; 3:7; 3:9; 3:10; 3:12; 3:13; 3:13; 3:14; 3:15; 3:16; 4:intro; 4:2; 4:3; 4:3; 4:3; 4:4; 4:4; 4:5; 4:6; 4:7; 4:7; 4:7; 4:8; 4:14; 4:17; 4:17; 4:21

Metonymy

Description

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

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

The blood represents Christ's death.

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

The cup represents the wine that is in the cup.

Metonymy can be used

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

Reason This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

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

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

Translation Strategies

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

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

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

Examples of Translation Strategies Applied

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

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

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

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

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of
> > his father, David."
> > or:
> > "The Lord God will **make him king** like his ancestor,
> > King David."
>
> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming
> > **punishment**?"

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

2 Timothy References:

1:4; 1:9; 1:13; 1:16; 2:9; 2:9; 2:11; 2:15; 2:17; 2:22; 4:2; 4:8; 4:15

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**.

2 Timothy References:

2:8; 2:10; 2:24; 3:3; 3:5; 3:6; 3:8; 3:9; 3:9; 3:13; 4:1; 4:16

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!

2 Timothy References:

2:14; 4:1

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of **Verbs**.)
(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See **Verse Bridges**.)

Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)
>
> > 20 But then Herod … had John locked up in prison.
> > 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

> > Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

> > 8,10 Joshua commanded the people, saying, “Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout.” Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets…
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)
>
> > Who is worthy to break the seals and open the scroll?

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

2 Timothy References:

2:8; 2:26

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.

2 Timothy References:

1:5; 3:6

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

In poetry we commonly find:

- many figures of speech such as **Apostrophe**
- arrangements of clauses into particular patterns such as:
  - parallel lines (See **Parallelism**)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the pigs.
> >
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

• the same sound used at the end or at the beginning of two or more lines:

> "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

• the same sound repeated many times:

> "Peter, Peter, pumpkin eater" (from an English rhyme)

• The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)

> Yahweh,…**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

• old words and expressions
• dramatic imagery
• different use of grammar — including:
  ◦ incomplete sentences
  ◦ lack of connective words

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> … for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of **Parallelism** has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See **Parallelism**.)

> Keep your servant also from arrogant sins; let them not rule over me.
> (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever. Oh, give thanks to the God of gods, for his coven
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or
> stand in the pathway with sinners, or sit in the assembly of mockers. But

> his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> > "Happy is the person not encouraged **to sin**,
> > Disrespect for God he will not **begin**, To those who
> > laugh at God he is **no kin.** God is his constant
> > **delight**, He does what God says **is right**, He thinks of
> > it all day **and night**."

(2) Translate the poetry using your style of elegant speech.

> > This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh's law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> > The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh's law, and they think about it all the time.

2 Timothy References:

2:intro

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**.

2 Timothy References:

1:1; 1:8; 1:8; 1:12; 2:8; 2:9; 2:15; 3:17; 4:5; 4:8

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.

2 Timothy References:

1:11; 1:12; 2:10; 2:16; 2:26; 4:3

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**.

2 Timothy References:

2:19

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.”””

2 Timothy References:

2:11-13

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!

2 Timothy References:

2:9; 2:17

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

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.

2 Timothy References:

1:6

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said “my soul,” which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished.
> (Ecclesiastes 2:11a ULT)

“My hands” is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person’s accomplishments. The hands are chosen

to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

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

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him … (Mark 2:24a ULT)
>
> > **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

2 Timothy References:

4:22

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> [10] See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. [11] [1]

> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest copies. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house … 11 She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go and sin no more.”] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> 14 He called the crowd again and said to them, “Listen to me, all of you,
> and understand. 15 There is nothing from outside the man that can defile
> him when it enters into him. But the things that come out of the man are
> the things that defile the man.” 16 [1]

> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> 14 He called the crowd again and said to them, “Listen to me, all of you,
> and understand. 15 There is nothing from outside the man that can defile
> him when it enters into him. But the things that come out of the man are
> the things that defile the man.” 16 [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> 14 He called the crowd again and said to them, “Listen to me, all of you,
> and understand. 15There is nothing from outside the man that can defile
> him when it enters into him. But the things that come out of the man are
> the things that defile the man. 16 If any man has ears to hear, let him hear.”
> [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

2 Timothy References:

front:intro; 1:11; 2:3; 2:14; 4:1; 4:22; 4:22

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

2 Timothy References:

2:19

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**

2 Timothy References:

1:11; 2:5; 2:17; 4:4; 4:13; 4:13; 4:14; 4:16; 4:21

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.”)

2 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.”

2 Timothy References:

2:2; 2:21; 3:2; 3:8; 3:13; 3:17; 4:21



unfoldingWord® Translation Words - 2 Timothy

v91

age, aged, old, old age, years old

Definition:

In this sense, the term “age” refers to the number of years a person has lived. In the Bible the terms “aged” and “old” are both used to describe someone who has lived a for many years.

Translation Suggestions:

- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The term “aged” could also be translated as “old” or “very old” depending on context.

Bible References:

Word Data:

- Strong’s: G01650, G01660

2 Timothy References:

4:10

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

2 Timothy References:

1:9; 3:1; 4:3; 4:6

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

2 Timothy References:

4:18

Antioch

Definition:

Antioch was the name of two cities in the New Testament. One was in Syria, near the coast of the Mediterranean Sea. The other was in the Roman province of Pisidia, near the city of Colossae.

- The local church at Antioch of Syria was the first place where believers in Jesus were called “Christians.” The church there was also active in sending out missionaries to reach the Gentiles.
- The leaders of the church in Jerusalem sent a letter to the believers in the church at Antioch in Syria to help them know they did not have to keep the Jewish laws in order to be Christians.
- Paul, Barnabas and John Mark traveled to the Antioch in Pisidia to share the gospel. Some Jews from other cities came there to stir up trouble, and they tried to kill Paul. But many other people, both Jews and Gentiles, listened to the teaching and believed in Jesus.

(Translation suggestions: How to Translate Names)

(See also: **Barnabas**, **Colossae**, John Mark, Paul, **province**, Rome, **Syria**)

Bible References:

- 2 Timothy 3:10-13
- **Acts 6:5-6**
- **Acts 11:19-21**
- **Acts 11:26**
- **Galatians 2:11-12**

Word Data:

- Strong’s: G04910

2 Timothy References:

3:11

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

2 Timothy References:

1:1; 1:11

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

2 Timothy References:

1:11

Aquila

Definition:

Aquila was a Jewish Christian from the province of Pontus, a region along the southern coast of the Black Sea.

- Aquila and Priscilla lived in Rome, Italy, for a time, but then the Roman emperor, Claudius, forced all Jews to leave Rome.
- After that Aquila and Priscilla traveled to Corinth, where they met the apostle Paul.
- They worked as tentmakers with Paul and also helped him with his missionary work.
- Both Aquila and Priscilla taught believers the truth about Jesus; one of those believers was a gifted teacher named Apollos.

(Translation suggestions: How to Translate Names)

(See also: Apollos, Corinth, Rome)

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 4:19-22
- Acts 18:2
- Acts 18:24

Word Data:

- Strong's: G02070

2 Timothy References:

4:19

Asia

Definition:

In Bible times, “Asia” was the name of a province of the Roman Empire. It was located in the western part of what is now the country of Turkey.

- Paul traveled to Asia and shared the gospel in several cities there. Among these were the cities of Ephesus and Colossae.
- To avoid confusion with modern day Asia, it may be necessary to translate this as, “the ancient Roman province called Asia” or “Asia Province.”
- All of the churches referenced in Revelation were in the Roman province of Asia.

(Translation suggestions: How to Translate Names)

(See also: Rome, Paul, Ephesus)

Bible References:

- 1 Corinthians 16:19-20
- 1 Peter 1:1-2
- 2 Timothy 1:15-18
- Acts 6:8-9
- Acts 16:7
- Acts 27:1-2
- Revelation 1:4-6
- Romans 16:5

Word Data:

- Strong’s: G07730

2 Timothy References:

1:15

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

2 Timothy References:

1:12

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

2 Timothy References:

1:2

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: Judas Iscariot, Jewish leaders, apostle)

Bible References:

- Acts 7:52
- John 6:64
- John 13:22
- Matthew 10:4
- Matthew 26:22

Examples from the Bible stories:

- 21:11 Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- 38:2 After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- 38:3 The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.

- 38:6 Then Jesus said to the disciples, “One of you will **betray** me.” * * 38:6 Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”
- 38:13 When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- 38:14 Then Jesus said, “Judas, do you **betray** me with a kiss?”
- 39:8 Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong’s: H7411, G38600, G42730

2 Timothy References:

3:4

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”

- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, **prison**, servant, **vow**)

Bible References:

- **Leviticus 8:7**

Word Data:

- Strong’s: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

2 Timothy References:

2:9

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

2 Timothy References:

3:2

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

2 Timothy References:

1:9

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: pray, cry, call to summon, call name)

Bible References:

Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

2 Timothy References:

2:22

captive, captivate, captivity, catch

Definition:

The terms “captive” and “captivity” refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to “take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: **Babylon**, **exile**, **prison**, **seize**)

Bible References:

- **2 Corinthians 10:5**
- **Isaiah 20:4**
- **Jeremiah 43:3**
- **Luke 4:18**

Word Data:

- Strong's: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

2 Timothy References:

3:6

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

2 Timothy References:

2:10

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

2 Timothy References:

1:1; 1:2; 1:9; 1:10; 1:13; 2:1; 2:3; 2:8; 2:10; 3:12; 3:15; 4:1

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

2 Timothy References:

1:3

Corinth, Corinthians

Definition:

Corinth was a city in the country of Greece, about 50 miles west of Athens. The Corinthians were the people who lived at Corinth.

- Corinth was the location of one of the early Christian churches.
- The New Testament books, 1 Corinthians and 2 Corinthians were letters written by Paul to the Christians living in Corinth.
- On his first missionary journey, Paul stayed in Corinth for approximately 18 months.
- Paul met the believers Aquila and Priscilla while in Corinth.
- Other early church leaders associated with Corinth include Timothy, Titus, Apollos, and Silas.

(Translation suggestions: How to Translate Names)

(See also: Apollos, Timothy, Titus)

Bible References:

- 1 Corinthians 1:3
- 2 Corinthians 1:23-24
- 2 Timothy 4:19-22
- Acts 18:1

Word Data:

- Strong's: G28810, G28820

2 Timothy References:

4:20

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

2 Timothy References:

3:8

crown, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means, to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Paul calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- If a person is "crowned" this could be translated as "a crown was put on his head."
- The expression, "he was crowned with glory and honor" could be translated as "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, **king**, **olive**)

Bible References:

- **John 19:3**
- **Lamentations 5:16**
- **Matthew 27:29**
- **Philippians 4:1**
- **Psalms 21:3**
- **Revelation 3:11**

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

2 Timothy References:

2:5; 4:8

David

Definition:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- 17:2 God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. … **David** was a humble and righteous man who trusted and obeyed God.

- 17:3 **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- 17:4 Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- 17:5 God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- 17:6 **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- 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.
- 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. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

2 Timothy References:

2:8

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

2 Timothy References:

1:3; 1:12; 1:18; 3:1; 4:8

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

2 Timothy References:

3:13

deliver, deliverer, deliverance, delivered

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “judge” or “leader.”

(See also: judge, save)

Bible References:

- 2 Corinthians 1:10
- Acts 7:35
- Galatians 1:4
- Judges 10:12

Examples from the Bible stories:

- 16:3 Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- 16:16 They (Israel) finally asked God for help again, and God sent them another **deliverer**.

- 16:17 Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

2 Timothy References:

3:11; 4:17; 4:18

descend, descendant

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in “Abraham was descended from Noah.” This could also be translated as “from the family line of.”

(See also: **Abraham**, **ancestor**, **Jacob**, **Noah**, **twelve tribes of Israel**)

Bible References:

- **1 Kings 9:4-5**
- **Acts 13:23**
- **Deuteronomy 2:20-22**
- **Genesis 10:1**
- **Genesis 28:12-13**

Examples from the Bible stories:

- **2:9** “The woman’s **descendant** will crush your head, and you will wound his heel.”
- **4:9** “I give the land of Canaan to your **descendants**.”
- **5:10** “Your **descendants** will be more than the stars in the sky.”
- **17:7** “Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants**!”
- **18:13** The kings of Judah were **descendants** of David.
- **21:4** God promised King David that the Messiah would be one of David’s own **descendants**.
- **48:13** God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

Word Data:

- Strong's: H0319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G10740, G10850, G46900

2 Timothy References:

2:8

dishonor, dishonored, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as to “not honor” or to “treat with no respect.”
- The noun “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful.”

(See also: honor)

Bible References:

- 1 Corinthians 4:10
- 1 Samuel 20:34
- 2 Corinthians 6:8-10
- Ezekiel 22:7
- John 8:48
- Leviticus 18:8

Word Data:

- Strong’s: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6172, H6173, H7034, H7043, G08180, G08190, G08200, G26170

2 Timothy References:

2:20

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

2 Timothy References:

4:3

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

2 Timothy References:

2:10; 2:12; 3:10; 3:11; 4:3; 4:5

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

2 Timothy References:

1:18; 4:12

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

2 Timothy References:

2:10

evangelist

Definition:

An “evangelist” is a person who tells other people the good news about Jesus Christ.

- The literal meaning of “evangelist” is “someone who preaches the good news.”
- Jesus sent his apostles out to spread the good news about how to be part of God’s kingdom through trusting in Jesus and his sacrifice for sin.
- All Christians are exhorted to share this good news.
- Some Christians are given a special spiritual gift to effectively tell the gospel to others. These people are said to have the gift of evangelism and are called “evangelists.”

Translation Suggestions:

- The term “evangelist” could be translated as “someone who preaches the good news” or “teacher of the good news” or “person who proclaims the good news (about Jesus)” or “good news proclaimer.”

(See also: good news, spirit, gift)

Bible References:

- 2 Timothy 4:5
- Ephesians 4:11-13

Word Data:

- Strong’s: G20990

2 Timothy References:

4:5

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

2 Timothy References:

3:13; 4:14; 4:18

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

2 Timothy References:

4:2

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

2 Timothy References:

front:intro; 1:5; 1:13; 2:18; 2:22; 3:8; 3:10; 3:15; 4:7

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

2 Timothy References:

2:2; 2:11; 2:13

faithless, unfaithful, unfaithfulness

Definition:

The term “faithless” means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

The term “unfaithful” describes people who do not do what God has commanded them to do.

The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions

- Depending on the context, the term “faithless” could be translated as “unfaithful” or “unbelieving” or “disobedient to God” or “not believing.”
- The term “faithlessness” could be translated as “unbelief” or “unfaithfulness” or “rebellion against God.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: How to Translate Names)

(See also: believe, faithful, disobey, adultery)

Bible References:

- Ezekiel 43:6-8
- Ezra 9:1-2
- Jeremiah 2:19

- **Proverbs 2:22**
- **Revelation 21:7-8**

Word Data:

- Strong's: G05710

2 Timothy References:

2:13

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

2 Timothy References:

1:7

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

2 Timothy References:

2:23; 3:9

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

2 Timothy References:

2:19

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, **grain**, **grape**, Holy Spirit, **vine**, **womb**)

Bible References:

- **Genesis 1:11**
- **Matthew 7:17**

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

2 Timothy References:

2:6

fulfill, fulfilled, carried out

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: **prophet**, Christ, minister, **call**)

Bible References:

- **1 Kings 2:27**
- **Acts 3:17-18**
- **Leviticus 22:17-19**
- **Luke 4:21**
- **Matthew 1:22-23**
- **Matthew 5:17**
- **Psalms 116:12-15**

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:3** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”

- 42:7 Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- 43:5 “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- 43:7 “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- 44:5 “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong’s: H1214, H5487, G10960, G41380

2 Timothy References:

1:4

Galatia, Galatians

Definition:

In New Testament times, Galatia was a large Roman province located in the central part of what is now the country of Turkey.

- Part of Galatia bordered the Black Sea, which was to the north. It was also bordered by the provinces of Asia, Bithynia, Cappadocia, Celicia, and Pamphylia.
- The apostle Paul wrote a letter to the Christians who lived in the province of Galatia. This letter is the New Testament book called "Galatians."
- One reason that Paul wrote his letter to the Galatians was to emphasize again the gospel of salvation by grace, not by works.
- The Jewish Christians there were incorrectly teaching the Gentile Christians there that it was necessary for believers to keep certain Jewish laws.

(Translation suggestions: How to Translate Names)

(See also: Asia, believe, Cilicia, good news, Paul, works)

Bible References:

- 1 Corinthians 16:1-2
- 1 Peter 1:1-2
- 2 Timothy 4:9-10
- Acts 16:6-8
- Galatians 1:1

Word Data:

- Strong's: G10530, G10540

2 Timothy References:

4:10

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

2 Timothy References:

4:17

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

2 Timothy References:

2:10; 4:18

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

2 Timothy References:

1:1; 1:3; 1:6; 1:7; 1:8; 2:14; 2:15; 2:19; 2:25; 3:16; 3:17; 4:1

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

2 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

2 Timothy References:

2:16; 3:5

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

2 Timothy References:

2:20

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

2 Timothy References:

1:8; 1:10; 2:8

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

2 Timothy References:

1:14; 2:3; 2:21; 3:17; 4:7

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

2 Timothy References:

1:2; 1:9; 2:1; 4:22

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: kingdom of God)

Bible References:

- 1 Kings 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18

- Matthew 5:46-48

Examples from the Bible stories:

- 4:2 They even began building a tall tower to reach **heaven**.
- 14:11 He (God) gave them bread from **heaven**, called “manna.”
- 23:7 Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- 29:9 Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- 42:11 Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

2 Timothy References:

4:18

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

2 Timothy References:

1:14

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

2 Timothy References:

1:9; 3:2; 3:15

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

2 Timothy References:

2:20; 2:21

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

2 Timothy References:

2:20; 4:19

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

2 Timothy References:

1:16; 3:6

Iconium

Definition:

Iconium was a city in the south central part of what is now the country of Turkey.

- On Paul's first missionary journey, he and Barnabas went to Iconium after the Jews forced them to leave the city of Antioch.
- Then the unbelieving Jews and Gentiles in Iconium also planned to stone Paul and his coworkers, but they escaped to the nearby city of Lystra.
- After that the people from both Antioch and Iconium came to Lystra and stirred up the people there to stone Paul.

(Translation suggestions: How to Translate Names)

(See also: **Barnabas**, Lystra, **stone**)

Bible References:

- 2 Timothy 3:10-13
- **Acts 14:1**
- **Acts 14:19-20**
- **Acts 16:1-3**

Word Data:

- Strong's: G24300

2 Timothy References:

3:11

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

2 Timothy References:

1:1; 1:9; 1:13; 2:1; 2:10; 3:12; 3:15

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

2 Timothy References:

3:16

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

2 Timothy References:

1:1; 1:2; 1:9; 1:10; 1:13; 2:1; 2:3; 2:8; 2:10; 3:12; 3:15; 4:1

John Mark

Definition:

John Mark, also known as "Mark," was one of the men who traveled with Paul on his missionary journeys. He is most likely the author of the Gospel of Mark.

- John Mark accompanied his cousin Barnabas and Paul on their first missionary journey.
- When Peter was put in prison in Jerusalem, the believers there were praying for him at John Mark's mother's house.
- Mark was not an apostle, but was taught by both Paul and Peter and worked together with them in ministry.

(Translation suggestions: How to Translate Names)

(See also: **Barnabas**, Paul)

Bible References:

- 2 Timothy 4:11-13
- **Acts 12:24-25**
- **Acts 13:5**
- **Acts 13:13**
- **Acts 15:36-38**
- **Acts 15:39-41**
- **Colossians 4:10-11**

Word Data:

- Strong's: G24910, G31380

2 Timothy References:

4:11

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10

- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- 33:7 “The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- 34:4 “The kingdom of God is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- 41:7 The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong’s: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

2 Timothy References:

1:4

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: **governor**, judge, **law**)

Bible References:

- 2 Timothy 4:8
- **Acts 7:27**
- **Luke 11:19**
- **Luke 12:14**
- **Luke 18:1-2**
- **Matthew 5:25**
- **Ruth 1:1**

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G03500, G12520, G13480, G29190, G29220, G29230

2 Timothy References:

4:8

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

2 Timothy References:

4:1

kingdom of God, kingdom of heaven

Definition:

The terms “kingdom of God” and “kingdom of heaven” both refer to God’s rule and authority over his people and over all creation.

- The Jews often used the term “heaven” to refer to God, to avoid saying his name directly. (See: metonymy)
- In the New Testament book that Matthew wrote, he referred to God’s kingdom as “the kingdom of heaven,” probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God’s kingdom forever.

Translation Suggestions:

- Depending on the context, “kingdom of God” can be translated as “God’s rule (as king)” or “when God reigns as king” or “God’s rule over everything.”
- Depending on the context, the term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translators may prefer to capitalize “Heaven” to show that it refers to God. Others may include a note in the text, such as “kingdom of heaven (that is, ‘kingdom of God’).”
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of “heaven” in this expression.

(See also: God, heaven, king, kingdom, King of the Jews, reign)

Bible References:

- 2 Thessalonians 1:5
- Acts 8:12-13
- Acts 28:23
- Colossians 4:11
- John 3:3

- Luke 7:28
- Luke 10:9
- Luke 12:31-32
- Matthew 3:2
- Matthew 4:17
- Matthew 5:10
- Romans 14:17

Examples from the Bible stories:

- 24:2 He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- 28:6 Then Jesus said to his disciples, “It is extremely hard for rich people to enter into the **kingdom of God**! Yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**.”
- 29:2 Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”
- 34:1 Jesus told many other stories about the **kingdom of God**. For example, he said, “The **kingdom of God** is like a mustard seed that someone planted in his field.”
- 34:3 Jesus told another story, “The **kingdom of God** is like yeast that a woman mixes into some bread dough until it spreads throughout the dough.”
- 34:4 “The **kingdom of God** is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again.”
- 34:5 “The **kingdom of God** is also like a perfect pearl of great value.”
- 42:9 He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- 49:5 Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- 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: G09320, G23160, G37720

2 Timothy References:

4:1; 4:18

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

2 Timothy References:

1:12; 1:15; 1:18; 2:19; 2:23; 2:25; 3:1; 3:7; 3:14; 3:15

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

2 Timothy References:

2:6; 2:15

last day, last days, latter days

Definition:

The term “the last days” refers generally to the time which begins with the first coming of Jesus and ends with his second coming and the final day of judgement. The Bible also calls the final day of judgement “the last day.” The phrase “the latter days” is sometimes used in the Bible with the same meaning as the phrase “the last days” but other times it can refer only to a time that is after the time in which the speaker is speaking but before the second coming of Jesus. The term “the last day” refers to the day of final judgement.

- This time period of “the last days” will have an unknown duration.
- “The last day” is a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term “the last days” can also be translated as “the final days” or “the end times.”
- The term “the last day” can also be translated as “the final day.”
- In some contexts, this could be translated as “end of the world” or “when this world ends.”

(See also: day of the Lord, judge, turn, world)

Bible References:

- 2 Peter 3:3-4
- Daniel 10:14-15
- Hebrews 1:2
- Isaiah 2:2
- James 5:3
- Jeremiah 23:19-20
- John 11:24-26
- Micah 4:1

Word Data:

- Strong’s: H0319, H3117, G20780, G22500

2 Timothy References:

3:1

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

2 Timothy References:

2:5

lion, lioness

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: How to Translate Unknowns)

(See also: David, **leopard**, **Samson**, **sheep**)

Bible References:

- **1 Chronicles 11:22-23**
- **1 Kings 7:29**
- **Proverbs 19:12**
- **Psalms 17:12**
- **Revelation 5:5**

Word Data:

- Strong's: H0738, H0739, H0744, H3715, H3833, H3918, H7826, H7830, G30230

2 Timothy References:

4:17

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

2 Timothy References:

1:2; 1:8; 1:16; 1:18; 2:7; 2:19; 2:21; 2:22; 2:24; 3:11; 4:8; 4:14; 4:17; 4:18; 4:22

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

2 Timothy References:

front:intro; 1:7; 1:13; 2:22; 3:10; 4:8; 4:10

Luke

Definition:

Luke wrote two books of the New Testament: the gospel of Luke and the book of Acts.

- In his letter to the Colossians, Paul refers to Luke as a doctor. Paul also mentions Luke in two of his other letters.
- It is thought that Luke was a Greek and a Gentile who came to know Christ. In his gospel, Luke includes several accounts that highlight Jesus' love for all peoples, both Jews and Gentiles.
- Luke accompanied Paul on two of his missionary journeys and helped him in his work.
- In some early church writings, it is said that Luke was born in the city of Antioch in Syria.

(Translation suggestions: How to Translate Names)

(See also: Antioch, Paul, Syria)

Bible References:

- 2 Timothy 4:11-13
- Colossians 4:12-14
- Philemon 1:24

Word Data:

- Strong's: G30650

2 Timothy References:

4:11

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

2 Timothy References:

2:22; 3:6; 4:3

Lystra

Definition:

Lystra was a city in ancient Asia Minor that Paul visited on one of his missionary journeys. It was located in the region of Lycaonia, which is now in the modern-day country of Turkey.

- Paul and his companions escaped to Derbe and Lystra when they were threatened by the Jews in Iconium.
- In Lystra, Paul met Timothy, who became a fellow evangelist and church planter.
- After Paul healed a crippled man in Lystra, the people there tried to worship Paul and Barnabas as gods, but the apostles rebuked them and stopped them from doing that.

(Translation suggestions: How to Translate Names)

(See also: evangelist, Iconium, Timothy)

Bible References:

- 2 Timothy 3:10-13
- Acts 14:6
- Acts 14:8
- Acts 14:21-22

Word Data:

- Strong's: G30820

2 Timothy References:

3:11

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

2 Timothy References:

3:17

meek, meekness

Definition:

The term “meek” describes a person who is gentle, submissive, and willing to suffer injustice. Meekness is the ability to be gentle even when harshness or force might seem appropriate.

- Meekness is often associated with humility.
- This term could also be translated as “gentle” or “mild-mannered” or “sweet-tempered.”
- The term “meekness” could be translated as “gentleness” or “humility.”

(See also: **humble**)

Bible References:

- **1 Peter 3:15-17**
- **2 Corinthians 10:1-2**
- 2 Timothy 2:25
- **Matthew 5:5**
- **Matthew 11:29**
- **Psalms 37:11**

Word Data:

- Strong’s: H6035, H6037, G42350, G42360, G42390, G42400

2 Timothy References:

2:25

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

2 Timothy References:

1:2; 1:16; 1:18

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

2 Timothy References:

3:8

Moses

Definition:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but did not get to live in it, because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: **Miriam**, **Promised Land**, **Ten Commandments**)

Bible References:

- **Acts 7:21**
- **Acts 7:30**
- **Exodus 2:10**
- **Exodus 9:1**
- **Matthew 17:4**
- **Romans 5:14**

Examples from the Bible stories:

- **9:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **12:5** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **12:7** God told **Moses** to raise his hand over the sea and divide the waters.

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- 13:7 Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

2 Timothy References:

3:8

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

2 Timothy References:

2:24; 3:10; 4:2

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

2 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

2 Timothy References:

1:2; 2:22

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

2 Timothy References:

2:22; 3:11; 3:12

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

2 Timothy References:

1:3

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

2 Timothy References:

4:2; 4:17

Priscilla, Prisca

Definition:

Priscilla and her husband Aquila were Jewish Christians who worked with the apostle Paul in his missionary work.

- Priscilla and Aquila had left Rome because the emperor had forced the Christians to leave there.
- Paul met Aquila and Priscilla in Corinth. They were tentmakers and Paul joined them in this work.
- When Paul left Corinth to go to Syria, Priscilla and Aquila went with him.
- From Syria, the three of them went to Ephesus. When Paul left Ephesus, Priscilla and Aquila stayed behind and continued the work of preaching the gospel there.
- They especially taught a man named Apollos in Ephesus who believed in Jesus and was a gifted speaker and teacher.
- Priscilla's name is shortened to "Prisca" in Romans 16:3.

(Translation suggestions: How to Translate Names)

(See also: believe, Christian, Corinth, Ephesus, Paul, Rome, Syria)

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 4:19-22
- Acts 18:1
- Acts 18:24

Word Data:

- Strong's: G42520, G42510

2 Timothy References:

4:19

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

2 Timothy References:

2:16

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

2 Timothy References:

2:14; 3:16

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

2 Timothy References:

1:1

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

2 Timothy References:

4:2

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

2 Timothy References:

2:6

reign, rule

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: **kingdom**)

Bible References:

- 2 Timothy 2:11-13
- **Genesis 36:34-36**
- **Luke 1:30-33**
- **Luke 19:26-27**
- **Matthew 2:22-23**

Word Data:

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

2 Timothy References:

2:12

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

2 Timothy References:

2:23

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: forgive, sin, turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- 16:2 After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- 17:13 David **repented** of his sin and God forgave him.
- 19:18 They (prophets) warned people that God would destroy them if they did not **repent**.
- 24:2 Many people came out to the wilderness to listen to John. He preached to them, saying, "**Repent**, for the kingdom of God is near!"
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins."
- 44:5 "So now, **repent** and turn to God so that your sins will be washed away."

Word Data:

- Strong's: H5150, H5162, H5164, G02780, G33380, G33400, G33410

2 Timothy References:

2:25

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person’s “resurrection” could be translated as his “coming back to life” or his “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: **life**, **death**, **raise**)

Bible References:

- **1 Corinthians 15:13**
- **1 Peter 3:21**
- **Hebrews 11:35**
- **John 5:28-29**
- **Luke 20:27**
- **Luke 20:36**
- **Matthew 22:23**
- **Matthew 22:30**
- **Philippians 3:11**

Examples from the Bible stories:

- **21:14** Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.

- 37:5 Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.”

Word Data:

- Strong’s: G03860, G14540, G18150

2 Timothy References:

2:18

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

2 Timothy References:

2:19; 2:22; 3:16; 4:8

Rome, Roman

Definition:

In New Testament times, the city of Rome was the center of the Roman Empire. It is now the capital city of the modern-day country of Italy.

- The Roman Empire ruled over all the regions around the Mediterranean Sea, including Israel.
- The term “Roman” referred to anything relating to the regions that the government in Rome controlled, including Roman citizens and Roman officials.
- The apostle Paul was taken to the city of Rome as a prisoner because he preached the good news about Jesus.
- The New Testament book of “Romans” is a letter that Paul wrote to the Christians in Rome.

(See also: good news, the sea, Pilate, Paul)

Bible References:

- 2 Timothy 1:15-18
- Acts 22:25
- Acts 28:14
- John 11:48

Examples from the Bible stories:

- 23:4 When the time was near for Mary to give birth, the **Roman** government told everyone to go for a census to the town where their ancestors had lived.
- 32:6 Then Jesus asked the demon, “What is your name?” He replied, “My name is Legion, because we are many.” (A “legion” was a group of several thousand soldiers in the **Roman** army.)
- 39:9 Early the next morning, the Jewish leaders brought Jesus to the **Roman** governor, Pilate, hoping to have Jesus killed.
- 39:12 The **Roman** soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, “Look, the King of the Jews!”

Word Data:

- Strong’s: G45140, G45160

2 Timothy References:

1:17

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

2 Timothy References:

2:14

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

2 Timothy References:

2:21

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

2 Timothy References:

2:26

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

2 Timothy References:

1:9; 2:10; 3:15; 4:18

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

2 Timothy References:

1:10

scroll

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: seal, synagogue, word of God)

Bible References:

- Jeremiah 29:3
- Luke 4:17
- Numbers 21:14-15
- Revelation 5:2

Word Data:

- Strong's: H4039, H4040, H5612, G09740, G09750

2 Timothy References:

4:13

seal, sealed, unsealed

Definition:

When referring to an action, the term “seal” means to close an object with something (usually called a “seal”) that makes the object impossible to open without breaking the seal. When referring to an object, the term “seal” refers to something that was made of wood or metal or stone that was formed into a design so that it could be used to stamp something (make an imprint on it).

- A seal was marked with a design to show who it belonged to.
- Seals were used to mark different objects for the purpose of showing that the thing belonged to the owner or had come from the owner or was approved by the owner.
- Seals were used to indicate the authenticity of something as deriving from the owner or being approved by the owner or belonging to the owner in some way.
- Sometimes a seal was put on the top of a ring so that the owner of the ring could press the seal down into something and make an imprint on it.
- Sometimes seals were attached to a string or cord and worn around the neck.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
- A seal was put on the stone in front of Jesus’ grave in order to keep anyone from moving the stone.

(See also: Holy Spirit, tomb)

Bible References:

- Exodus 2:3
- Isaiah 29:11
- John 6:27
- Matthew 27:66
- Revelation 5:2

Word Data:

- Strong’s: H2368, H2560, H2856, H2857, H2858, H5640, G26960, G49720, G49730

2 Timothy References:

2:19

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: **just**, **true**)

Bible References:

- **1 Chronicles 10:14**
- **Acts 17:26-27**
- **Hebrews 11:6**
- **Luke 11:9**
- **Psalms 27:8**

Word Data:

- Strong’s: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

2 Timothy References:

1:17

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

2 Timothy References:

1:7

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

2 Timothy References:

1:3; 2:24; 4:5; 4:11

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

2 Timothy References:

1:8; 1:12; 1:16; 2:15

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made from silver include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.
- If your culture does not have silver you could translate this term as "precious metal"

(See also: **tabernacle**, **temple**)

Bible References:

- **1 Chronicles 18:9-11**
- **1 Samuel 2:36**
- **2 Kings 25:13-15**
- **Acts 3:6**
- **Matthew 26:15**

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

2 Timothy References:

2:20

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

2 Timothy References:

3:6

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

2 Timothy References:

2:26

soldier, warrior

Definition:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: **courage**, **crucify**, Rome, **tomb**)

Bible References:

- **1 Chronicles 21:5**
- **Acts 21:33**
- **Luke 3:14**
- **Luke 23:11**
- **Matthew 8:8-10**

Word Data:

- Strong’s: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

2 Timothy References:

2:3; 2:4

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

2 Timothy References:

1:7; 4:22

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- 1 Thessalonians 2:14-16
- 2 Thessalonians 1:3-5
- 2 Timothy 1:8
- Acts 7:11-13
- Isaiah 53:11
- Jeremiah 6:6-8
- Matthew 16:21
- Psalms 22:24
- Revelation 1:9
- Romans 5:3-5

Examples from the Bible stories:

- 9:13 God said, “I have seen the **suffering** of my people.”
- 38:12 Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- 42:3 He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- 42:7 He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- 44:5 “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- 46:4 God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- 50:17 He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

Word Data:

- Strong’s: H0943, H1741, H1934, H4531, H5142, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G00910, G09410, G09710, G22100, G23460, G23470, G25520, G25530, G25610, G38040, G39580, G43100, G47780, G47770, G48410, G50040

2 Timothy References:

1:8; 1:12; 2:3; 2:9; 3:11

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

2 Timothy References:

1:11; 4:3

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

2 Timothy References:

1:8; 2:2; 4:1

Thessalonica, Thessalonian

Definition:

In New Testament times, Thessalonica was the capital city of Macedonia in the ancient Roman empire. The people living in that city were called the "Thessalonians."

- The city of Thessalonica was an important seaport and was also located along a major road that connected Rome to the eastern part of the Roman empire.
- Paul, along with Silas and Timothy, visited Thessalonica on his second missionary journey and as a result, a church was established there. Later, Paul also visited this city on his third missionary journey.
- Paul wrote two letters to the Christians in Thessalonica. These letters (1 Thessalonians and 2 Thessalonians) are included in the New Testament.

(Translation suggestions: How to Translate Names)

(See also: Macedonia, Paul, Rome)

Bible References:

- 1 Thessalonians 1:1
- 2 Thessalonians 1:1
- 2 Timothy 4:9-10
- Acts 17:1
- Philippians 4:14-17

Word Data:

- Strong's: G23310, G23320

2 Timothy References:

4:10

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

2 Timothy References:

1:2

Titus

Definition:

Titus was a Gentile. He was trained by Paul to be a leader in the early churches.

- A letter written to Titus by Paul is one of the books of the New Testament.
- In this letter Paul instructed Titus to appoint elders for the churches on the island of Crete.
- In some of his other letters to Christians, Paul mentions Titus as someone who encouraged him and brought him joy.

(Translation suggestions: How to Translate Names)

(See also: appoint, believe, **church**, **circumcise**, **Crete**, **elder**, **encourage**, instruct, minister)

Bible References:

- 2 Timothy 4:10
- **Galatians 2:1-2**
- **Galatians 2:3-5**
- **Titus 1:4**

Word Data:

- Strong's: G51030

2 Timothy References:

4:10

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

2 Timothy References:

1:18

Troas

Definition:

The city of Troas was a seaport located on the northwest coast of the ancient Roman province of Asia.

- Paul visited Troas at least three times during his trips to different regions to preach the gospel.
- On one occasion in Troas, Paul preached long into the night and a young man named Eutychus fell asleep while he was listening. Because he had been sitting in an open window, Eutychus fell down a long way and died. Through God's power, Paul raised this young man back to life.
- When Paul was in Rome, he asked Timothy to bring him his scrolls and his cloak, which he had left behind in Troas.

(Translation suggestions: How to Translate Names)

(See also: Asia, preach, province, raise, Rome, scroll, Timothy)

Bible References:

- 2 Corinthians 2:13
- 2 Timothy 4:11-13
- Acts 16:8
- Acts 20:5

Word Data:

- Strong's: G51740

2 Timothy References:

4:13

Tychicus

Definition:

Tychicus was one of Paul's fellow ministers of the gospel.

- Tychicus accompanied Paul on at least one of his missionary journeys to Asia.
- Paul described him as "beloved" and "faithful."
- Tychicus carried Paul's letters to Ephesus and Colosse.

(Translation suggestions: How to Translate Names)

(See also: Asia, beloved, Colossae, Ephesus, faithful, good news, minister)

Bible References:

- 2 Timothy 4:11-13
- Colossians 4:9
- Titus 3:12

Word Data:

- Strong's: G51900

2 Timothy References:

4:12

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

2 Timothy References:

2:7

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to “will” means to “determine” or to “desire.”

Translation Suggestions:

- The “will of God” could also be translated as “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

- 1 John 2:15-17
- 1 Thessalonians 4:3-6
- Colossians 4:12-14
- Ephesians 1:1-2
- John 5:30-32
- Mark 3:33-35
- Matthew 6:8-10
- Psalms 103:21

Word Data:

- Strong’s: H6310, H6634, H7522, G10120, G10130, G23070, G23080, G23090, G25960

2 Timothy References:

1:1

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- 2:5 She also wanted to be **wise**, so she picked some of the fruit and ate it.

- 18:1 When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- 23:9 Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- 45:1 He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

2 Timothy References:

3:15

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

2 Timothy References:

2:9; 2:15; 3:15; 3:16; 4:2