

unfoldingWord® Translation Notes

v91

1 Peter

Copyrights & Licensing

unfoldingWord® Translation Notes

Copyright © 2022 by unfoldingWord

This work is made available under the Creative Commons Attribution-ShareAlike 4.0 International License. To view a copy of this license, visit https://creativecommons.org/licenses/by-sa/4.0/ or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

unfoldingWord® is a registered trademark of unfoldingWord. Use of the unfoldingWord name or logo requires the written permission of unfoldingWord. Under the terms of the CC BY-SA license, you may copy and redistribute this unmodified work as long as you keep the unfoldingWord® trademark intact. If you modify a copy or translate this work, thereby creating a derivative work, you must remove the unfoldingWord® trademark.

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

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

unfoldingWord® Translation Notes
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Literal Text
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Simplified Text
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Greek New Testament
Date: 2023-09-27
Version: v0.34
Published by: unfoldingWord®

unfoldingWord® Translation Academy
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Translation Words
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

unfoldingWord® Translation Words Links
Date: 2026-09-26
Version: v91
Published by: unfoldingWord®

Generated with: Door43 Preview **Version:** 1.4.10 **Date:** 2026-09-26

Table of Contents

unfoldingWord® Translation Notes - 1 Peter **10**

1 Peter Introduciton 10
1 Peter 1 13
1 Peter 2 69
1 Peter 3 119
1 Peter 4 160
1 Peter 5 195

Appendex: unfoldingWord® Translation Academy **223**

Abstract Nouns 224
Active or Passive 228
Assumed Knowledge and Implicit Information 232
Blessings 238
Collective Nouns 242
Connect — Contrast Relationship 247
Connect — Factual Conditions 251
Connect — Goal (Purpose) Relationship 254
Connect — Reason-and-Result Relationship 259
Connect — Sequential Time Relationship 263
Connecting Words and Phrases 267
Distinguishing Versus Informing or Reminding 273
Double Negatives 279
Doublet 284
Ellipsis 288
Exclusive and Inclusive ‘We’ 293
First, Second or Third Person 295
Forms of You 298
Generic Noun Phrases 300
How to Translate Names 303
Idiom 310
Imperatives — Other Uses 314
Information Structure 319
Litotes 323

Merism 326
Metaphor 329
Metonymy 339
Parallelism 343
Personification 348
Possession 352
Pronouns — When to Use Them 359
Quotations and Quote Margins 363
Quote Markings 367
Reflexive Pronouns 372
Rhetorical Question 377
Simile 384
Statements — Other Uses 388
Symbolic Action 392
Symbolic Language 396
Synecdoche 400
Textual Variants 402
Translate Unknowns 406
Translating Son and Father 412
When Masculine Words Include Women 415

Appendex: unfoldingWord® Translation Words 419

Abraham, Abram 420
adversary, enemy 422
age, era, time 423
amen, truly 424
angel, archangel 426
apostle, apostleship 428
appoint, appointed 430
ark 431
Asia 432
authority 433
Babylon, Babylonia, Babylonian 435
baptize, baptized, baptism 437
bear, bearer, bore, borne, produce, produced 439
believe, believer, belief, unbeliever, unbelief 440
beloved 443
blemish, unblemished, defect 445

bless, blessed, blessing 446
born again, born of God, new birth 448
call, called, call out, called out 450
chosen, choose, chosen people, Chosen One, elect 451
Christ, Messiah 453
Christian 455
commit, committed 457
compassion, compassionate 458
confirm, confirmation 459
conscience 460
cornerstone 461
create, created, creation, creator 462
crown, crowned 464
day 466
day of the Lord, day of Yahweh 467
deceive, lie, deception, illusion 469
devour 471
disperse, dispersion, scatter, distributed 472
drunk, drunkard 473
elder 474
endure, endurance 475
envy, covet, jealous, jealousy 477
eternity, everlasting, eternal, forever 478
evil, wicked, wickedness, unpleasant 481
ewe, ram, sheep, sheepfold, sheepshearer, sheepskin 483
exalt, exalted, exaltation 485
exhort, exhortation 486
exile, exiled 487
exult, exultant 489
faith 490
faithful, faithfulness, trustworthy 492
faithless, unfaithful, unfaithfulness 494
fear, afraid, frighten 496
flock, herd 498
fool, foolish, folly 499
foreknew, foreknowledge 501
foundation, founder, founded 502

free, freed, freedom, freeman, freewill, liberty 503
Galatia, Galatians 505
Gentile 506
glory, glorious, glorify 507
God 510
God the Father, heavenly Father, Father 513
god, false god, goddess, idol, idolater, idolatrous, idolatry 515
godly, godliness, ungodly, godless, ungodliness, godlessness 518
gold, golden 520
good news, gospel 521
good, right, pleasant, better, best, goodness 523
govern, governor, proconsul, Tirshatha 525
grace, gracious 527
heaven, sky, heavens, heavenly 529
heir 531
Holy Spirit, Spirit of God, Spirit of the Lord, Spirit 532
holy, holiness, unholy, sacred 534
honor 537
hope, hoped 539
house 541
household, house 542
humble, humbled, humility 543
hypocrite, hypocrisy 545
in Christ, in Jesus, in the Lord, in him 546
inherit, inheritance, heir 548
Jesus, Jesus Christ, Christ Jesus 550
John Mark 553
joy, joyful, rejoice, glad 554
judge, judgment 556
just, justice, unjust, injustice, justify, justification 558
king, kingship 561
kiss 563
know, knew, knowledge, known, unknown, distinguish 564
lamb, Lamb of God 566
last day, last days, latter days 568
lion, lioness 570
loins 571

lord, Lord, master, sir 572
love, beloved 575
lust, lustful, passion, desire 578
manager, steward, stewardship 579
mercy, merciful 580
might, mighty, mighty works 582
mind, mindful, remind, reminder, likeminded 584
multiply, multiplied, multiplication 586
nation 587
Noah 589
oversee, overseer, keeper 591
patient, patience, impatient 593
peace, peaceful, peacemaker 594
people of God 596
perfect, complete 598
perish 599
perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion 601
Peter, Simon Peter, Cephas 603
Pontus 605
possess, possessed, possession, dispossess 606
praise, praised, praiseworthy 608
pray, prayer 610
preach, preaching, preacher, proclaim, proclamation 612
priest, priesthood 615
prophet, prophecy, prophesy, seer, prophetess 617
proud, pride, prideful, boast, boastful, boasting 619
pure, purify, purification 621
receive, welcome, taken up, acceptance 623
redeem, redeemer, redemption 625
reject, rejected, rejection 627
resurrection 629
revere, revered, reverence, reverent 631
righteous, righteousness, unrighteous, unrighteousness, upright, uprightness 632
sacrifice, offering 635
sanctify, sanctification 637
Sarah, Sarai 638
Satan, devil, evil one 639

save, saved, safe, salvation, rescue 641
seed 644
seek, search, look for 645
servant, serve, maidservant, young man, young women 646
shame, ashamed, disgrace, humiliate, reproach 648
shepherd, herder, pastor 650
silver 652
sin, sinful, sinner, sinning 653
slander, slanderer, revile, insult 656
soldier, warrior 657
soul, self 658
spirit, wind, breath 660
stumble, reeling 662
subject, be subject to, subjected, subjecting, subjection 663
submit, submitted, submitting, submission, in submission 664
suffer, suffering 665
terror, terrorize, terrify, dread, panic 667
test, tested, testing, testing in the fire 668
testimony, testify, witness, eyewitness, evidence 670
thief, thieves, rob, robber, robbery, bandit 673
to minister, ministry 674
tongue, language 675
torment, tormented, tormentor 677
trial, proving 678
trouble, disturb, stir up, distress, hardship, calamity 679
understand, understanding, thinking 681
vain, vanity 682
watch, guard, take heed, beware 683
will of God 684
word of God, word of Yahweh, word of the Lord, word of truth, scripture 685
world, worldly 688
zeal, zealous 690
Zion, Mount Zion 691

unfoldingWord® Translation Notes - 1 Peter

Introduction to 1 Peter

Part 1: General Introduction

Outline of 1 Peter

1. Introduction (1:1–2)
2. Peter reminds the believers of their identity in Christ (1:3–2:10)
    - Praise to God for saving the believers (1:3–12)
    - Command to be holy (1:13–21)
    - Command to love each other as a family (1:22–2:10)
3. Peter tells the believers how they should behave (2:11–4:11)
    - How believers should act toward other people (2:11–3:12)
    - How believers should endure suffering (3:13–4:6)
    - How believers should act because the end is near (4:7–11)
4. Peter encourages the believers to persevere when suffering (4:12–5:11)
    - How believers should respond to trials (4:12–19)
    - How believers should interact with one another (5:1–11)
5. Conclusion (5:12–14)

Who wrote the book of 1 Peter?

The author identified himself as Peter, who was also called Simon Peter. He was an apostle, and he also wrote the book of 2 Peter. Peter probably wrote this letter in

Rome. He wrote the letter to Gentile Christians scattered throughout Asia Minor. (See: Peter, Simon Peter, Cephas)

What is the book of 1 Peter about?

Peter wrote this letter to encourage Gentile Christians who were being persecuted and to exhort them to stand firm in "the true grace of God" (5:12). Peter told his readers how they should act in the midst of a society that hated them. He encouraged Christians to continue obeying God even when they were suffering. He told them to do this because Jesus would return soon. Peter also instructed Christians about submitting to people in authority over them.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title "1 Peter" or "First Peter" or they may choose a clearer title, such as "The First Letter from Peter" or "The First Letter Peter Wrote." (See: How to Translate Names)

Part 2: Important Religious and Cultural Concepts

How were Christians treated in Rome?

Peter was probably in Rome when he wrote this letter. In 5:13 Peter referred to Rome symbolically as "Babylon." It appears that when Peter wrote this letter, Romans were severely persecuting Christians.

Part 3: Important Translation Issues

Singular and plural "you"

In this book, the word "I" refers to Peter, except in two places: 1:16 and 2:6. The word "you" is always plural and refers to Peter's audience. Sometimes it refers to a specific group of people within Peter's audience, such as wives, husbands, church leaders, or other groups. These groups are indicated in the notes. (See: Forms of You)

What are the major issues in the text of the book of 1 Peter?

"Having purified your souls by obedience to the truth for sincere brotherly love, love one another earnestly from a pure heart" (1:22). The ULT, UST, and most other modern versions read this way. Some older versions read, "Having purified your

souls by obedience to the truth **through the Spirit** for sincere brotherly love, love one another earnestly from the heart." Translators are advised to follow the modern reading.

(See: Textual Variants)

1 Peter 1

1 Peter 1 Chapter Introduction

Structure and Formatting

1. Introduction (1:1–2)
2. Praise to God for saving the believers (1:3–12)
3. Command to be holy (1:13–21)
4. Command to love each other as a family (1:22–2:10)

Peter begins this letter in 1:1–2 by giving his name, identifying the people to whom he is writing, and offering a greeting. That was the way people typically began letters at that time.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 1:24–25.

Religious and Cultural Concepts in This Chapter

What God reveals

When Jesus comes again, everyone will see how good God's people were because they had faith in Jesus. Then God's people will see how gracious God has been to them, and all people will praise both God and his people.

Holiness

God wants his people to be holy because God is holy (1:15). (See: holy, holiness, unholy, sacred)

Eternity

Peter tells Christians to live for things that will last forever and not to live for the things of this world, which will end. (See: eternity, everlasting, eternal, forever)

Translation Issues in This Chapter

Paradox

A paradox is a true statement that appears to describe something impossible. Peter writes that his readers are glad and sad at the same time (1:6). He can say this because they are sad because they are suffering, but they are also glad because they know that God will save them “in the last time” (1:5)

1 Peter 1:1

ULT	UST
Peter, an apostle of Jesus Christ, to the elect exiles of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,	*{I am} Peter, whom Jesus the Messiah sent {to represent him}. {I am writing this letter} to you whom God has chosen to belong to himself. {I am writing to you} who are temporarily living in the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia, far away {from your true home in heaven}.*

ULT **Peter**
UST {I am} Peter
(Πέτρος)

In this culture, letter writers would give their own names first, and they would refer to themselves in the third person. If that would be confusing in your language, you could use the first person. If your language has a particular way of introducing the author of a letter, you could also use that. Alternate translation: [I, Peter, am writing this letter] or [From Peter]

Support Reference: First, Second or Third Person

ULT **an apostle of Jesus Christ**
UST whom Jesus the Messiah sent {to represent him}
(ἀπόστολος Ἰησοῦ Χριστοῦ)

This phrase gives further information about Simon Peter. He describes himself as being someone given the position and authority of being Christ's apostle.

Support Reference: Distinguishing Versus Informing or Reminding

ULT **to the elect exiles**
UST {I am writing this letter} to you whom God has chosen to belong to himself. {I am writing to you} who are temporarily living in … far away {from your true home in heaven}
(ἐκλεκτοῖς παρεπιδήμοις)

In this culture, after giving their own names, letter writers would then state to whom they were writing, naming those people in the third person. If that would be confusing in your language, you could use the second person. Alternate translation: [to you elect exiles]

Support Reference: First, Second or Third Person

> ULT **to the elect exiles of the dispersion**
> UST {I am writing this letter} to you whom God has chosen to belong to himself. {I am writing to you} who are temporarily living in … far away {from your true home in heaven}
> (ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς)

If your language does not use abstract nouns for the ideas of **elect** and **dispersion**, you can express the same ideas in another way. Alternate translation: [to those whom God has elected and exiled among those whom God has dispersed]

Support Reference: Abstract Nouns

> ULT **to the elect exiles of the dispersion**
> UST {I am writing this letter} to you whom God has chosen to belong to himself. {I am writing to you} who are temporarily living in … far away {from your true home in heaven}
> (ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς)

When Peter calls his readers **exiles**, he could mean: (1) they are **exiles** because they are far away from their true home in heaven. Alternate translation: [to the elect exiles of the dispersion who are far from their home in heaven]; (2) they are **exiles** because they were forced to leave their homes and go far away to Pontus, Galatia, Cappadocia, Asia, and Bithynia. Alternate translation: [to you elect exiles of the dispersion who are far away from your homes]

Support Reference: Metaphor

> ULT **of the dispersion**
> UST {I am writing to you} who are temporarily living in … far away {from your true home in heaven}
> (διασπορᾶς)

Here, **dispersion** could refer to: (1) groups of Gentile Christians who were spread throughout the world instead of in their true home in heaven. In this case, **dispersion** would have a similar meaning to **exiles** and would add emphasis. Alternate translation: [among those dispersed outside of their true home in heaven]; (2) the groups of Jewish people who were spread across the Greek-speaking world that was outside of the land of Israel, which is the common technical meaning for this word. Alternate translation: [among the dispersed Jews]

Support Reference: Metaphor

ULT **of Pontus, Galatia, Cappadocia, Asia, and Bithynia**
UST the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia
(Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας)

Pontus, **Galatia**, **Cappadocia**, **Asia**, and **Bithynia** are names of Roman provinces that were located in what is now the country of Turkey.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	{I am} Peter
an apostle	whom … sent {to represent him}
of Jesus	Jesus
Christ	the Messiah
elect	{I am writing this letter} to you whom God has chosen to belong to himself
to the … exiles	{I am writing to you} who are temporarily living in … far away {from your true home in heaven}
of the dispersion	{I am writing to you} who are temporarily living in … far away {from your true home in heaven}
of Pontus	the provinces of Pontus
Galatia	Galatia
Asia	Asia

1 Peter 1:2

ULT	UST
according to the foreknowledge of God the Father, by sanctification of the Spirit for obedience and the sprinkling of the blood of Jesus Christ. Grace and peace be multiplied to you.	*God our Father {chose you} according to what he had already decided. {He did this} by his Spirit, setting you apart in order that you may obey {him} and in order that the death of Jesus the Messiah may make you members of a covenant with God. {I pray that} God will increase his kind acts toward you and make you more peaceful.*

ULT **the foreknowledge of God the Father**
UST God our Father … what he had already decided
(πρόγνωσιν Θεοῦ Πατρός)

If your language does not use an abstract noun for the idea of **foreknowledge**, you can express the same idea with a verbal phrase. Alternate translation: [what God the Father foreknew]

Support Reference: Abstract Nouns

ULT **the foreknowledge of God the Father**
UST God our Father … what he had already decided
(πρόγνωσιν Θεοῦ Πατρός)

This phrase could mean: (1) God had determined what would happen ahead of time. Alternate translation: [what God the Father planned previously]; (2) God knew what would happen ahead of time. Alternate translation: [what God the Father knew beforehand]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Father**
UST our Father
(Πατρός)

Father is an important title for God.

Support Reference: Translating Son and Father

ULT **by sanctification of the Spirit**
UST {He did this} by his Spirit, setting you apart
(ἐν ἁγιασμῷ Πνεύματος)

If your language does not use an abstract noun for the idea of **sanctification**, you can express the same idea with a verbal phrase. Alternate translation: [by the Spirit sanctifying you]

Support Reference: Abstract Nouns

ULT **by sanctification of the Spirit**
UST {He did this} by his Spirit, setting you apart
(ἐν ἁγιασμῷ Πνεύματος)

Peter is using the possessive form to describe **sanctification** that is produced by the Holy **Spirit**. If this is not clear in your language, you could express this explicitly. Alternate translation: [by the Spirit causing you to be sanctified]

Support Reference: Possession

ULT **for obedience and the sprinkling of the blood of Jesus Christ**
UST in order that you may obey {him} and in order that the death of Jesus the Messiah may make you members of a covenant with God
(εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ)

Here, **obedience** could refer to: (1) obeying God. Alternate translation: [for obedience of God and the sprinkling of the blood of Jesus Christ]; (2) obeying Jesus Christ. Alternate translation: [for obedience of Jesus Christ and the sprinkling of his blood]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for obedience**
UST in order that you may obey {him}
(εἰς ὑπακοὴν)

If your language does not use an abstract noun for the idea of **obedience**, you can express the same idea with a verbal phrase. Alternate translation: [for you to obey]

Support Reference: Abstract Nouns

ULT **for obedience**
UST in order that you may obey {him}
(εἰς ὑπακοὴν)

Here, **for** introduces a purpose clause. Peter is stating a purpose for which the Holy Spirit sanctifies believers. Use a natural way in your language for introducing a purpose clause. Alternate translation: [for the purpose of obedience]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the sprinkling of the blood of Jesus Christ**
UST the death of Jesus the Messiah may make you members of a covenant with God
(ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ)

Peter uses **sprinkling** to refer to believers being in a covenant relationship with God. Just as Moses sprinkled blood on the people of Israel in Exodus 24:1–11 to symbolize that they were joining in a covenant relationship with God, believers are joined in a covenant relationship with God by means of Jesus' death. Moses also sprinkled blood on the priests to set them apart to serve God as priests (Leviticus 8:30). If your readers would not understand this, you could use a simile or state the meaning plainly. Alternate translation: [the covenant between believers and God established by the blood of Jesus Christ]

Support Reference: Metaphor

ULT **of the blood of Jesus Christ**
UST the death of Jesus the Messiah may make you members of a covenant with God
(αἵματος Ἰησοῦ Χριστοῦ)

Here, **blood** refers to the death of Jesus. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: [of the blood, the symbol of the death of Jesus Christ]

Support Reference: Metonymy

ULT **Grace and peace be multiplied to you**
UST {I pray that} God will increase his kind acts toward you and make you more peaceful
(χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη)

In this culture, letter writers would offer a good wish for the recipient before introducing the main business of the letter. Use a form in your language that makes it clear that this is a greeting and blessing. Alternate translation: [May God increase his kind acts to you and make you more peaceful]

Support Reference: Blessings

ULT **Grace and peace be multiplied to you**
UST {I pray that} God will increase his kind acts toward you and make you more peaceful
(χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη)

If it would be helpful in your language, you could express the abstract nouns **Grace** and **peace** by stating the ideas behind them with equivalent expressions. Alternate translation: [May God multiply his kind acts to you and give you a more peaceful spirit]

Support Reference: Abstract Nouns

> ULT **Grace and peace be multiplied to you**
> UST {I pray that} God will increase his kind acts toward you and make you more peaceful
> (χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη)

Peter speaks of **Grace** and **peace** as if they were objects that could increase in size or number. If this is confusing in your language, you can use a different metaphor that means that these things will increase, or use plain language. Alternate translation: [May grace and peace increase in your lives]

Support Reference: Metaphor

> ULT **Grace and peace be multiplied to you**
> UST {I pray that} God will increase his kind acts toward you and make you more peaceful
> (χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [May God multiply grace and peace to you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the foreknowledge	what he had already decided
of God the Father	God our Father
sanctification	{He did this} by … setting you apart
of the Spirit	his Spirit
of Jesus	the death of Jesus the Messiah may make you members of a covenant with God
Christ	the death of Jesus the Messiah may make you members of a covenant with God
Grace	his kind acts
peace	make you more peaceful
be multiplied	{I pray that} God will increase

1 Peter 1:3

ULT	UST
Blessed {is} the God and Father of our Lord Jesus Christ, who, according to his great mercy, caused us to be born again into a living hope through the resurrection of Jesus Christ from dead ones,	*Praise God, who is the Father of our Lord Jesus the Messiah! Because he is very merciful to us, he has caused us to experience the new birth by bringing Jesus the Messiah back to life after he had died. {God did this} in order that we would have hope that will never disappoint us,*

> **Note:** (1:3-5)

General Information:

Peter begins to talk about the believers' salvation and faith. 1:3–5 are one sentence, but you may need to divide them into shorter sentences in your language.

> ULT **Blessed {is}**
> UST Praise
> (εὐλογητὸς)

Peter is using a statement to give an exhortation. If this is confusing in your language, you can use a more natural form for exhortation. Alternate translation: [Let us bless] or [Let us praise]

Support Reference: Statements — Other Uses

> ULT **Father**
> UST the Father
> (Πατὴρ)

Father is an important title for God.

Support Reference: Translating Son and Father

> ULT **our … us**
> UST our … us
> (ἡμῶν & ἡμᾶς)

The words **our** and **us** are inclusive. They refer to Peter and those believers to whom he is writing. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive 'We'

> ULT **of our Lord**
> UST of our Lord
> (τοῦ Κυρίου ἡμῶν)

Peter is using the possessive form to describe Jesus as the **Lord** who rules over those who believe in him. If this is not clear in your language, you could express the meaning explicitly. Alternate translation: [of the person who is lord over us,] or [of the person who rules over us,]

Support Reference: Possession

> ULT **according to his great mercy**
> UST Because he is very merciful to us
> (κατὰ τὸ πολὺ αὐτοῦ ἔλεος)

If your language does not use an abstract noun for the idea of **mercy**, you can express the same idea in another way. Alternate translation: [according to his great merciful character]

Support Reference: Abstract Nouns

> ULT **who … caused us to be born again**
> UST he has caused us to experience the new birth
> (ὁ & ἀναγεννήσας ἡμᾶς)

The phrase **born again** is a metaphor that refers to spiritual rebirth. Since this is an important metaphor in the Bible, you should keep it in your translation and include an explanation if necessary. Alternate translation: [who … has caused us to be spiritually reborn]

Support Reference: Metaphor

> ULT **who … caused us to be born again into a living hope through the resurrection of Jesus Christ from dead ones**
> UST he has caused us to experience the new birth by bringing Jesus the Messiah back to life after he had died. {God did this} in order that we would have hope that will never disappoint us
> (ὁ & ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν, δι’ ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν)

The clause **into a living hope** is parallel to “into an imperishable and undefiled and unfading inheritance” in the next verse. If it would be more natural in your language, you could change the order of the phrases in this verse in order to show that parallel structure. Alternate translation: [who … has caused us to be born again through the resurrection of Jesus Christ from dead ones into a living hope]

Support Reference: Information Structure

ULT **into a living hope**
UST {God did this} in order that we would have hope that will never disappoint us
(εἰς ἐλπίδα ζῶσαν)

Here, **into** introduces a purpose clause. Peter is stating a purpose for which God causes believers to be born again. Use a natural way in your language for introducing a purpose clause. Alternate translation: [for the purpose of giving us a living hope]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **into a living hope**
UST {God did this} in order that we would have hope that will never disappoint us
(εἰς ἐλπίδα ζῶσαν)

Peter uses **living** to describe **hope** that is certain and will not lead to disappointment. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [into a hope that will not disappoint you]

Support Reference: Metaphor

ULT **through the resurrection of Jesus Christ from dead ones**
UST by bringing Jesus the Messiah back to life after he had died
(δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν)

If your language does not use an abstract noun for the idea of **resurrection**, you can express the same idea in another way. Alternate translation: [through Jesus Christ being resurrected from among dead ones]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {is}	Praise
God and Father	God, who is the Father
of … Lord	of … Lord
Jesus	Jesus
Christ	the Messiah
mercy	he is very merciful to us
who … caused … to be born again	he has caused … to experience the new birth
a … hope	hope
the resurrection	bringing … back to life
of Jesus	Jesus
Christ	the Messiah

1 Peter 1:4

ULT	UST
into an imperishable and undefiled and unfading inheritance, having been kept in heaven for you,	*{that is,} in order that we might inherit what cannot perish, be defiled, or fade, which is what God has kept for us in heaven.*

ULT **into an imperishable and undefiled and unfading inheritance**
UST {that is,} in order that we might inherit what cannot perish, be defiled, or fade
(εἰς κληρονομίαν ἄφθαρτον, καὶ ἀμίαντον, καὶ ἀμάραντον)

Here, **into** introduces a purpose clause. Peter is stating a second purpose for which God causes believers to be born again. This clause states what the "living hope" in the previous verse is. Use a natural way in your language for introducing a purpose clause. Alternate translation: [for the purpose of giving us an imperishable and undefiled and unfading inheritance]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **into an imperishable and undefiled and unfading inheritance**
UST {that is,} in order that we might inherit what cannot perish, be defiled, or fade
(εἰς κληρονομίαν ἄφθαρτον, καὶ ἀμίαντον, καὶ ἀμάραντον)

If your language does not use an abstract noun for the idea behind the word **inheritance**, you can express the same idea with a verb. Alternate translation: [into what we will inherit that is imperishable and undefiled and unfading]

Support Reference: Abstract Nouns

ULT **an imperishable and undefiled and unfading inheritance**
UST we might inherit what cannot perish, be defiled, or fade
(κληρονομίαν ἄφθαρτον, καὶ ἀμίαντον, καὶ ἀμάραντον)

Peter uses **inheritance** to refer to what we will receive in heaven. This could refer to: (1) The promise of God that we will live forever with him. Alternate translation: [a sure and unfailing promise the we will live forever with God]; (2) future blessings in heaven after this life. Alternate translation: [imperishable and undefiled and unfading blessings]

Support Reference: Metaphor

> ULT **having been kept in heaven for you**
> UST which is what God has kept for us in heaven
> (τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [which God has kept in heaven for you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an … inheritance	we might inherit
heaven	heaven

1 Peter 1:5

ULT	UST
the ones being protected by the power of God through faith for a salvation ready to be revealed in the last time.	*God's power is guarding you by means of your trust {in Jesus}. {He is guarding you} in order to reveal your salvation at the final time {when Jesus returns to judge everyone}.*

ULT **the ones being protected by the power of God**
UST God's power is guarding you
(τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [the ones whom God is protecting with his power]

Support Reference: Active or Passive

ULT **through faith**
UST by means of your trust {in Jesus}
(διὰ πίστεως)

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

Support Reference: Abstract Nouns

ULT **for a salvation**
UST {He is guarding you} in order … your salvation
(εἰς σωτηρίαν)

Here, **for** introduces a purpose clause. Peter is stating a purpose for which God is protecting believers. Use a natural way in your language for introducing a purpose clause. Alternate translation: [for the purpose of giving us a salvation]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **for a salvation ready to be revealed**
UST {He is guarding you} in order to reveal your salvation
(εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι)

If your language does not use an abstract noun for the idea of **salvation**, you can express the same idea in another way. Alternate translation: [for the time when God saves you, which is ready to be revealed]

Support Reference: Abstract Nouns

ULT **ready to be revealed**
UST to reveal
(ἑτοίμην ἀποκαλυφθῆναι)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [that God is ready to reveal]

Support Reference: Active or Passive

ULT **in the last time**
UST at the final time {when Jesus returns to judge everyone}
(ἐν καιρῷ ἐσχάτῳ)

Here, **the last time** refers to "the day of the Lord," which is the time when Jesus returns to the world to judge everyone and vindicate those who believe in him. (See: day of the Lord, day of Yahweh) If it would be helpful to your readers, you could express this explicitly. Alternate translation: [in the last time, when Jesus returns and judges everyone]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God's
faith	your trust {in Jesus}
a salvation	your salvation
the … time	the … time {when Jesus returns to judge everyone}
the last time	the final time {when Jesus returns to judge everyone}

1 Peter 1:6

ULT	UST
In this you greatly rejoice, if now being necessary, having been distressed a little {while} in various trials	*You rejoice a lot because of what will happen then, even though now for a short time many different hardships must grieve you.*

ULT **In this**
UST because of what will happen then
(ἐν ᾧ)

Here, **this** could refer to: (1) the "last time" referred to at the end of the previous verse. Alternate translation: [About this last time]; (2) everything described in 1:3–5. Alternate translation: [In all of this that I have said]

Support Reference: Pronouns — When to Use Them

ULT **In this you greatly rejoice**
UST You rejoice a lot because of what will happen then
(ἐν ᾧ ἀγαλλιᾶσθε)

In here introduces the reason why Peter's readers rejoice. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [On account of this you greatly rejoice] or [Because of this you greatly rejoice]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if now being necessary, having been distressed**
UST even though now … must grieve you
(ἄρτι, εἰ δέον λυπηθέντες)

Peter is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Peter is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [if now it is necessary, and it is, to have been distressed]

Support Reference: Connect — Factual Conditions

> ULT **if now being necessary, having been distressed a little {while} in various trials**
> UST even though now for a short time many different hardships must grieve you
> (ὀλίγον ἄρτι, εἰ δέον λυπηθέντες ἐν ποικίλοις πειρασμοῖς)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [if now it is necessary for various trials to distress you a little while]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you greatly rejoice	You rejoice a lot
trials	hardships

1 Peter 1:7

ULT	UST
so that the genuineness of your faith—more precious than perishing gold, but being tested by fire—might be found to result in praise and glory and honor at the revelation of Jesus Christ,	*{These hardships} happen in order to prove that you really trust {in Jesus}. {That trust} is more valuable to God than gold, which someone can destroy even though someone has tested it by {passing it through} fire. Because you trust in Jesus, God will praise, glorify, and honor you when Jesus the Messiah {returns and} reveals himself.*

ULT **the genuineness of your faith … but being tested by fire**
UST to prove that you really trust {in Jesus} … even though someone has tested it by {passing it through} fire
(τὸ δοκίμιον ὑμῶν τῆς πίστεως & διὰ πυρὸς δὲ δοκιμαζομένου)

Here Peter speaks of **faith**, as if it were gold that is refined by passing it through **fire**. He also uses **fire** to refer to the hardships that test how well believers trust in Christ. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: [the genuineness of your faith … but being tested by hardships the way fire tests gold]

Support Reference: Metaphor

ULT **the genuineness of your faith**
UST to prove that you really trust {in Jesus}
(τὸ δοκίμιον ὑμῶν τῆς πίστεως)

If your language does not use abstract nouns for the ideas of **genuineness** and **faith**, you can express the same ideas in another way. Alternate translation: [the fact that you genuinely believe]

Support Reference: Abstract Nouns

ULT **so that the genuineness of your faith—more precious than perishing gold, but being tested by fire—might be found to result in praise and glory and honor at the revelation of Jesus Christ**
UST {These hardships} happen in order to prove that you really trust {in Jesus}. {That trust} is more valuable to God than gold, which someone can destroy even though someone has tested it by {passing it through} fire. Because you trust in Jesus, God will praise, glorify, and honor you when Jesus the Messiah {returns and} reveals himself
(ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον, καὶ δόξαν, καὶ τιμὴν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ)

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: [so that the genuineness of your faith might be found to result in praise and glory and honor at the revelation of Jesus Christ; that faith is more precious than the perishing gold, but being tested by fire]

Support Reference: Information Structure

ULT **of your faith—more precious than perishing gold, but being tested by fire**
UST you really trust {in Jesus}. {That trust} is more valuable to God than gold, which someone can destroy even though someone has tested it by {passing it through} fire
(ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου)

In this clause Peter means that **faith** is more valuable than **gold** because faith lasts forever but gold does not, even if it is refined by someone passing it through **fire**. If it would be helpful to your readers, you could indicate that explicitly. It may be helpful to make this a separate sentence. Alternate translation: [of your faith, which is more precious than gold because even gold that is tested by fire can perish, but your faith will not perish]

Support Reference: Assumed Knowledge and Implicit Information

ULT **might be found to result in praise and glory and honor**
UST Because you trust in Jesus, God will praise, glorify, and honor you
(εὑρεθῇ εἰς ἔπαινον, καὶ δόξαν, καὶ τιμὴν)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [it might result in praise and glory and honor]

Support Reference: Active or Passive

> ULT **at the revelation of Jesus Christ**
> UST when Jesus the Messiah {returns and} reveals himself
> (ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ)

Peter assumes that his readers will know that he is referring to the future **revelation of Jesus Christ**, when Jesus returns to earth. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [at the future revelation of Jesus Christ] or [when Jesus Christ reveals himself again in the future]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **at the revelation of Jesus Christ**
> UST when Jesus the Messiah {returns and} reveals himself
> (ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ)

If your language does not use an abstract noun for the idea of **revelation**, you can express the same idea in another way. Alternate translation: [at the time when Jesus Christ is revealed]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … faith	really trust {in Jesus}
gold	gold
perishing	which someone can destroy
being tested	even though someone has tested it
praise	praise
glory	glorify
honor	honor you
of Jesus	Jesus
Christ	the Messiah

1 Peter 1:8

ULT	UST
whom, not having seen, you love; in whom, not seeing {him} now, but believing, you exult with joy inexpressible and filled with glory,	*You love Jesus, although you have not seen him. Although you do not see him now, you trust him and rejoice with joy that you can hardly express,*

ULT **with joy inexpressible and filled with glory**
UST with joy that you can hardly express
(χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ)

Here, **inexpressible** and **filled with glory** mean basically the same thing. The repetition is used to emphasize how great the joy is. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [with joy so great that words cannot describe it]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you love	You love … him
believing	you trust him
you exult	rejoice
with joy	with joy that you can hardly express
filled with glory	with joy that you can hardly express

1 Peter 1:9

ULT	UST
receiving for yourselves the outcome of your faith, salvation of your souls.	*because you are experiencing the result of trusting him: God is saving you from the guilt of your sins.*

ULT receiving for yourselves … salvation
UST because you are experiencing … God is saving … from the guilt of your sins
(κομιζόμενοι & σωτηρίαν)

Here Peter speaks of **salvation** as if it were an object that someone could receive. If this would confuse your readers, you could express the meaning plainly. Alternate translation: [experiencing … the salvation]

Support Reference: Metaphor

ULT of your faith
UST trusting him
(τῆς πίστεως ὑμῶν)

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

Support Reference: Abstract Nouns

ULT salvation of your souls
UST God is saving you from the guilt of your sins
(σωτηρίαν ψυχῶν)

If your language does not use an abstract noun for the idea of **salvation**, you can express the same idea in another way. Alternate translation: [God saving your souls]

Support Reference: Abstract Nouns

ULT salvation of your souls
UST God is saving you from the guilt of your sins
(σωτηρίαν ψυχῶν)

Here, **souls** refers to the individual Christians to whom Peter is writing this letter. If this might confuse your readers, you could use plain language. Alternate translation: [your salvation]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
receiving for yourselves	because you are experiencing

ULT	UST
of … faith	trusting him
salvation	God is saving … from the guilt of your sins
of your souls	you

1 Peter 1:10

ULT	UST
The prophets searched and inquired carefully about this salvation, having prophesied about this grace for you,	*{Long ago} prophets investigated very carefully about God saving you. They spoke what God told them about God graciously saving you.*

ULT **searched and inquired carefully**
UST investigated very carefully
(ἐξεζήτησαν καὶ ἐξηραύνησαν)

The phrases **searched** and **inquired carefully** mean basically the same thing. The repetition is used to emphasize how hard the prophets tried to understand this salvation. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [examined very carefully]

Support Reference: Doublet

ULT **this salvation**
UST God saving you
(ἧς σωτηρίας)

If your language does not use an abstract noun for the idea of **salvation**, you can express the same idea in another way. Alternate translation: [God saving you]

Support Reference: Abstract Nouns

ULT **this grace for you**
UST God graciously saving you
(τῆς εἰς ὑμᾶς χάριτος)

Here, **this grace** refers to **this salvation**, mentioned earlier in this verse. If your language does not use an abstract noun for the idea of **grace**, you can express the same idea in another way. Alternate translation: [God being gracious to you by saving you]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
salvation	God saving you
searched	investigated very carefully
The prophets	{Long ago} prophets
grace	God graciously saving you
having prophesied	They spoke what God told them

1 Peter 1:11

ULT	UST
inquiring into whom or what time the Spirit of Christ in them was revealing, testifying beforehand {about} the sufferings of Christ and the glories after these things.	*They were trying to find out to whom the Spirit of the Messiah that was in them was referring to, and to what time the Spirit was referring to. {The Spirit was referring to these things} when he told them beforehand that the Messiah would suffer and that glorious things would happen afterwards.*

ULT **into whom or what time**
UST They were trying to find out to whom … and to what time the Spirit was referring to
(εἰς τίνα ἢ ποῖον καιρὸν)

The word translated as **whom** could also be translated as "what." In that case, "what" would refer to the time when salvation would take place and **what time** would then refer to the specific circumstances. However, most translations agree with the ULT's use of **whom**. Alternate translation: [into what time or what circumstances]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Spirit of Christ**
UST the Spirit of the Messiah
(τὸ & Πνεῦμα Χριστοῦ)

Peter is using the possessive form to describe the Holy Spirit as being **the Spirit** that is associated with **Christ**. If this is not clear in your language, you could express the meaning explicitly. Alternate translation: [the Holy Spirit, associated with Christ,]

Support Reference: Possession

ULT **testifying beforehand**
UST {The Spirit was referring to these things} when he told them beforehand
(προμαρτυρόμενον)

This could indicate: (1) the time when **the Spirit of Christ was revealing** information to the prophets. Alternate translation: [when testifying beforehand]; (2) the means by which **the Spirit of Christ was revealing** information to the prophets. Alternate translation: [by means of testifying beforehand]

ULT **{about} the sufferings of Christ and the glories after these things**
UST that the Messiah would suffer and that glorious things would happen afterwards
(τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας)

If your language does not use abstract nouns for the ideas of **sufferings** and **glories**, you can express the same ideas in another way. Alternate translation: [about how Christ would suffer, and glorious things would happen afterwards]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	time the Spirit was referring to
Spirit	Spirit
of Christ	of the Messiah
testifying beforehand	{The Spirit was referring to these things} when he told them beforehand
Christ	the Messiah
about … sufferings	would suffer
glories	glorious things

1 Peter 1:12

ULT	UST
It was revealed to them that they were not serving themselves, but you, {in} these things which now were declared to you by the ones who proclaimed the gospel to you by the Holy Spirit having been sent from heaven—into which things angels desire to look.	*God told these prophets that it was not for their own benefit that he was revealing these things to them, but that it was for your benefit. Those people who preached the good news to you now have declared these things to you by the Holy Spirit, whom God sent from heaven, {enabling them to do that}. Angels would like to know more about what these people declared to you.*

ULT **It was revealed to them**
UST God told these prophets
(οἷς ἀπεκαλύφθη)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God revealed to them]

Support Reference: Active or Passive

ULT **which now were declared to you by the ones who proclaimed the gospel to you**
UST Those people who preached the good news to you now have declared these things to you
(ἃ νῦν ἀνηγγέλη ὑμῖν, διὰ τῶν εὐαγγελισαμένων ὑμᾶς)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [which those who proclaimed the gospel to you have now declared to you]

Support Reference: Active or Passive

ULT **by the Holy Spirit having been sent from heaven**
UST by the Holy Spirit, whom God sent from heaven, {enabling them to do that}
(Πνεύματι Ἁγίῳ, ἀποσταλέντι ἀπ᾽ οὐρανοῦ)

This phrase indicates the means by which the evangelists proclaimed the gospel to Peter's readers. Peter uses **the Holy Spirit** here to refer specifically to the Holy Spirit's work of giving those evangelists the ability or power to proclaim the gospel effectively. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [by means of the Holy Spirit sent from heaven enabling them to do so]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having been sent from heaven**
> UST whom God sent from heaven
> (ἀποσταλέντι ἀπ᾽ οὐρανοῦ)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language, as in the UST.

Support Reference: Active or Passive

> ULT **into which things**
> UST more about what these people declared to you
> (εἰς ἃ)

Here, **things** refers to what God had revealed to the prophets and some evangelists had proclaimed to Peter's readers. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [into which things God revealed to the prophets and which were declared to you]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **into which things angels desire to look**
> UST Angels would like to know more about what these people declared to you
> (εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι)

Peter uses **look** to refer to getting a clearer understanding of what God has revealed about salvation. This does not mean that the angels do not understand salvation at all. If this might confuse your readers, you could state the meaning plainly. Alternate translation: [things which angels desire to understand more clearly]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were … serving	benefit
who proclaimed the gospel	Those people who preached the good news
by the Holy Spirit	by the Holy Spirit … enabling them to do that
heaven	heaven
angels	Angels

1 Peter 1:13

ULT	UST
Therefore, having girded up the loins of your mind, being sober, hope fully in the grace being brought to you in the revelation of Jesus Christ.	*As a result of all these things, prepare your minds for action. Be alert. Be completely confident that God will graciously save you when Jesus the Messiah {returns and} reveals himself.*

ULT **Therefore**
UST As a result of all these things
(διὸ)

Therefore here refers back to everything that Peter has written in 1:1–12. If it might be helpful to your readers, you could state this concisely. Alternate translation: [Since all these things I have just written are true]

Support Reference: Connecting Words and Phrases

ULT **having girded up the loins of your mind, being sober, hope fully**
UST prepare your minds for action. Be alert. Be completely confident
(ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε)

The clauses **having girded up the loins of your mind** and **being sober** could indicate: (1) two commands in addition to the command to **hope fully** that occurs in the next phrase. Alternate translation: [gird up the loins of your mind, be sober, hope fully]; (2) two actions that are means by which Peter wants his readers to obey the command to **hope fully**. Alternate translation: [hope fully, by having girded up the loins of your mind and by being sober]

Support Reference: Statements — Other Uses

ULT **having girded up the loins of your mind**
UST prepare your minds for action
(ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν)

Girding up **the loins** is an idiom that means to prepare to work hard. It comes from the custom of tucking the bottom of one's robe into a belt around the waist in order to move with ease. If this might confuse your readers, you could state the meaning plainly. Alternate translation: [having prepared your minds for action]

Support Reference: Idiom

> ULT **being sober**
> UST Be alert
> (νήφοντες)

Here Peter uses **sober** to refer to mental clarity and alertness. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [thinking clearly]

Support Reference: Metaphor

> ULT **the grace being brought to you**
> UST that God will graciously save you
> (τὴν φερομένην ὑμῖν χάριν)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [the grace God is bringing to you]

Support Reference: Active or Passive

> ULT **the grace being brought to you**
> UST that God will graciously save you
> (τὴν φερομένην ὑμῖν χάριν)

Here Peter speaks of **grace** as if it were an object that could be brought to people. If this might confuse you readers, you could state the meaning plainly. Alternate translation: [the grace God is giving to you]

Support Reference: Metaphor

> ULT **the grace being brought to you**
> UST that God will graciously save you
> (τὴν φερομένην ὑμῖν χάριν)

Here, **the grace** refers to salvation, as it also does in 1:10. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [the gracious salvation being brought to you]

Support Reference: Metonymy

> ULT **the revelation of Jesus Christ**
> UST Jesus the Messiah {returns and} reveals himself
> (ἀποκαλύψει Ἰησοῦ Χριστοῦ)

See how you translated this phrase in 1:7.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loins	prepare … for action
of … mind	minds
being sober	Be alert
grace	that God will graciously save you
of Jesus	Jesus
Christ	the Messiah

1 Peter 1:14

ULT	UST
As children of obedience, not being conformed to your former desires in your ignorance,	*Because you obey God like children ought to obey their fathers, do not allow yourself to be controlled by the {sinful} desires you used to have when you did not know {the truth about God}.*

ULT As children of obedience
UST Because you obey God like children ought to obey their fathers
(ὡς τέκνα ὑπακοῆς)

Here Peter uses **children** to refer to people who love and obey God. The relationship between God and those who love him is like the relationship between a father and his children. Because this is an important concept in the Bible, you should not express the meaning plainly here, but you may use a simile. Alternate translation: [Like children of obedience]

Support Reference: Metaphor

ULT children of obedience
UST Because you obey God like children ought to obey their fathers
(τέκνα ὑπακοῆς)

Peter is using the possessive form to describe **children** who are characterized by **obedience**. If this is not clear in your language, you could use the adjective “obedient” instead of the noun “obedience.” Alternate translation: [obedient children]

Support Reference: Possession

ULT not being conformed to your former desires
UST do not allow yourself to be controlled by the {sinful} desires … used to have
(μὴ συνσχηματιζόμενοι ταῖς πρότερον & ἐπιθυμίαις)

Here, **not being conformed to** is an idiom meaning “not letting one’s life be controlled by.” If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: [not being controlled by your former desires]

Support Reference: Idiom

ULT **not being conformed to your former desires**
UST do not allow yourself to be controlled by the {sinful} desires … used to have
(μὴ συνσχηματιζόμενοι ταῖς πρότερον & ἐπιθυμίαις)

Peter is using a statement to give a command. If this is confusing in your language, you can use a more natural form for a command. Alternate translation: [do not be conformed to your former desires]

Support Reference: Statements — Other Uses

ULT **in your ignorance**
UST you … when you did not know {the truth about God}
(ἐν τῇ ἀγνοίᾳ ὑμῶν)

If your language does not use an abstract noun for the idea of **ignorance**, you can express the same idea in another way. Alternate translation: [when you were ignorant]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
desires	by … {sinful} desires

1 Peter 1:15

ULT	UST
but as the one having called you {is} holy, you yourselves also be holy in all your behavior.	*Instead, just like God, the one who chose you {to belong to him}, is holy, act in a holy manner when you do anything.*

ULT the one having called you
UST God, the one who chose you {to belong to him}
(τὸν καλέσαντα ὑμᾶς)

This phrase refers to God. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [God who called you]

Support Reference: Assumed Knowledge and Implicit Information

ULT in all your behavior
UST when you do anything
(ἐν πάσῃ ἀναστροφῇ)

If your language does not use an abstract noun for the idea of **behavior**, you can express the same idea in another way. Alternate translation: [in how you conduct yourselves]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having called	God … one who chose
{is} holy	is holy
holy	in a holy manner

1 Peter 1:16

ULT	UST
For it is written, “You will be holy, because I {am} holy.”	*Be holy, because Moses wrote {in the scriptures that God said}, “Be holy, because I am holy.”*

ULT **it is written**
UST Moses wrote {in the scriptures that God said}
(γέγραπται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Moses was the author of the quotation that follows. Alternate translation: [Moses had written]

Support Reference: Active or Passive

ULT **it is written**
UST Moses wrote {in the scriptures that God said}
(γέγραπται)

Here Peter uses **it is written** to introduce a quotation from an Old Testament book (Leviticus 11:44). If it would be helpful in your language, you could use a comparable phrase that indicates that Peter is quoting from an important text. Alternate translation: [it had been written in the scriptures]

Support Reference: Quotations and Quote Margins

ULT **You will be holy**
UST Be holy
(ἅγιοι ἔσεσθε)

Peter quotes God using a future statement to give a command. If this is confusing in your language, you can use a more natural form for a command. Alternate translation: [You must be holy]

Support Reference: Statements — Other Uses

> ULT **because I {am} holy**
> UST because I am holy
> (ὅτι ἐγὼ ἅγιος)

In this quotation from the Old Testament, **I** refers to God. If this is confusing in your language, you can express the meaning explicitly. Alternate translation: [because I, God, am holy]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy	holy
holy	am holy

1 Peter 1:17

ULT	UST
And if you call "Father" the one judging impartially according to the work of each one, conduct yourselves in fear {during} the time of your sojourn,	*God is the one who judges what each person does, and he judges without bias. Since you call him "Father," behave in a way that shows you fear him while you are temporarily living {far away from your true home in heaven}.*

ULT **if you call**
UST Since you call
(εἰ & ἐπικαλεῖσθε)

Peter is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Peter is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [because you call]

Support Reference: Connect — Factual Conditions

ULT **the one judging impartially**
UST God is the one who judges … and he judges without bias
(τὸν ἀπροσωπολήμπτως κρίνοντα)

This phrase refers to God. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [God, who judges impartially]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{during} the time of your sojourn**
UST while you are temporarily living {far away from your true home in heaven}
(τὸν τῆς παροικίας ὑμῶν χρόνον)

Here Peter speaks of his readers as if they were people living in a foreign land far away from their homes. Like people living away from home, so are Christians living away from their home in heaven. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: [during the time that you are living away from your true home]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	him "Father
you call	you call
judging	God is … one who judges

ULT	UST
fear	in a way that shows you fear him
during … time	while you are temporarily living {far away from your true home in heaven}

1 Peter 1:18

ULT	UST
knowing that you have been redeemed not with perishable things, with silver or with gold, from your futile behavior handed down from your fathers,	*{Behave in that way} because you know that {God paid to free you} from behaving foolishly, as your ancestors taught you {to behave}. God did not pay to free you with things like silver or gold that will not last forever.*

ULT **you have been redeemed not with perishable things, with silver or with gold, from your futile behavior handed down from your fathers**
UST that {God paid to free you} from behaving foolishly, as your ancestors taught you {to behave}. God did not pay to free you with things like silver or gold that will not last forever
(οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου)

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: [you have been redeemed from your futile behavior handed down from your fathers, not with perishable things, with silver or with gold]

Support Reference: Information Structure

ULT **you have been redeemed**
UST God did … pay to free you
(ἐλυτρώθητε)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God has redeemed you]

Support Reference: Active or Passive

ULT **from your futile behavior handed down from your fathers**
UST God paid to free you} from behaving foolishly, as your ancestors taught you {to behave}
(ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου)

Here, **handed down** refers to one generation teaching **futile behavior** to another generation, as if that behavior were an object that could be passed by hand from one person to another. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [from your futile behavior taught to you by your fathers]

Support Reference: Metaphor

ULT **from your futile behavior**
UST {God paid to free you} from behaving foolishly
(ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς)

If your language does not use an abstract noun for the idea of **behavior**, you can express the same idea in another way. Alternate translation: [from behaving in futile ways]

Support Reference: Abstract Nouns

ULT **handed down from your fathers**
UST as your ancestors taught you {to behave}
(πατροπαραδότου)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [that your fathers handed down]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	Behave in … { … way} because you know
with perishable things	that … with … that will not last forever
with silver	things like silver
with gold	gold
you have been redeemed	God did … pay to free you
futile	you … behaving foolishly

1 Peter 1:19

ULT	UST
but with the precious blood of Christ, as of an unblemished and spotless lamb,	*Instead, {God paid for you to be free} by the Messiah's priceless death {on the cross}. {That death was} like {the deaths} of the entirely perfect lambs {that the Jewish priests sacrificed}.*

ULT **with the precious blood of Christ**
UST by the Messiah's priceless death {on the cross}
(τιμίῳ αἵματι & Χριστοῦ)

Peter uses **the precious blood of Christ** to refer to Jesus' death. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [with Christ's precious death]

Support Reference: Metonymy

ULT **as of an unblemished and spotless lamb**
UST That death was} like {the deaths} of the entirely perfect lambs {that the Jewish priests sacrificed}
(ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου)

Peter compares Jesus' blood to the blood of the lambs that the Jewish priests sacrificed to God because of the people's sins. The point of this comparison is that Jesus died as a sacrifice so that God would forgive people's sins. If this would be misunderstood in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: [like that of the unblemished and spotless lambs that the Jewish priests sacrificed to God for sins]

Support Reference: Simile

ULT **unblemished and spotless**
UST entirely perfect
(ἀμώμου καὶ ἀσπίλου)

The words **unblemished** and **spotless** mean basically the same thing. Peter uses this repetition to emphasize that Christ was completely perfect and sinless. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [completely perfect] or [with no imperfections at all]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of an … lamb	

ULT	UST
	{the deaths} of the … lambs {that the Jewish priests sacrificed}
unblemished	entirely perfect
of Christ	the Messiah’s

1 Peter 1:20

ULT	UST
having been foreknown before the foundation of the world, but having been revealed in the last of the times for you,	*God chose him to do this before he created the world. But {it was now,} in this last time period, that God revealed him to you.*

ULT **having been foreknown**
UST God chose him to do this
(προεγνωσμένου)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God having foreknown him]

Support Reference: Active or Passive

ULT **having been foreknown**
UST God chose him to do this
(προεγνωσμένου)

This phrase could mean: (1) God had determined what Christ would do. Alternate translation: [having been planned previously]; (2) God knew what Christ would do ahead of time. Alternate translation: [having been known beforehand,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **before the foundation of the world**
UST before he created the world
(πρὸ καταβολῆς κόσμου)

If your language does not use an abstract noun for the idea of **foundation**, you can express the same idea in another way. Alternate translation: [before God founded the world]

Support Reference: Abstract Nouns

ULT **having been revealed**
UST that God revealed him
(φανερωθέντος)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God having revealed him]

Support Reference: Active or Passive

> ULT **having been revealed**
> UST that God revealed him
> (φανερωθέντος)

Here, **having been revealed** refers to the first time Jesus came to the earth. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [having been revealed when he came to earth]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the last of the times**
> UST in this last time period
> (ἐπ᾽ ἐσχάτου τῶν χρόνων)

Here, **the last of the times** refers to the final period of history which began when Jesus came to the earth for the first time. This period will end when Jesus returns to earth. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [in this final time period of history]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been foreknown	God chose him to do this
the foundation	he created
of the world	the world
of the times	this last time period
the last of the times	this last time period

1 Peter 1:21

ULT	UST
those through him believing in God, who has raised him from dead ones and has given him glory, so that your faith and hope are in God.	*Because of what the Messiah has done, you are trusting in God. He caused the Messiah to become alive again after he had died and has shown how great he is. As a result, you are trusting God and expecting {him to do great things}.*

ULT **who has raised him from dead ones**
UST He caused the Messiah to become alive again after he had died
(τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν)

Here, to **raise him** is an idiom for causing someone who has died to become alive again. If it would be helpful in your language, you could express this explicitly. Alternate translation: [who caused him to live again so that he was no longer among the dead people]

Support Reference: Idiom

ULT **has given him glory**
UST has shown how great he is
(δόξαν αὐτῷ δόντα)

If your language does not use an abstract noun for the idea of **glory**, you can express the same idea in another way. Alternate translation: [has glorified him] or [has shown that he is glorious]

Support Reference: Abstract Nouns

ULT **your faith and hope are in God**
UST you are trusting God and expecting {him to do great things}
(τὴν πίστιν ὑμῶν καὶ ἐλπίδα, εἶναι εἰς Θεόν)

If your language does not use abstract nouns for the ideas of **faith** and **hope**, you can express the same ideas in another way. Alternate translation: [you would believe and hope in God]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
believing	you are trusting
God	God
glory	has shown how great he is
faith	are trusting
hope	expecting {him to do great things}

ULT	UST
God	God

1 Peter 1:22

ULT	UST
Having purified your souls by the obedience to the truth for sincere brotherly love, love one another earnestly from a pure heart,	*Because you have made yourselves pure by obeying the true teachings {of Jesus} in order to genuinely love other believers, love each other sincerely and fervently.*

ULT **Having purified your souls**
UST Because you have made yourselves pure
(τὰς ψυχὰς ὑμῶν ἡγνικότες)

Having purified refers to being forgiven for sins. In the Bible, sin is often referred to as something that makes people dirty, and the forgiveness for sin is referred to as the removal of that dirt. God is the one who forgives sins and **purifies** those who believe in Jesus. However, here Peter is referring to his readers' responsibility in their salvation, which is the responsibility to repent and believe that the gospel is true. Alternate translation: [Having made your souls spiritually pure] or [Having cleansed your souls from sin]

Support Reference: Metaphor

ULT **souls**
UST yourselves
(τὰς ψυχὰς)

See how you translated **souls** in 1:9.

Support Reference: Synecdoche

ULT **by the obedience to the truth**
UST by obeying the true teachings {of Jesus}
(ἐν τῇ ὑπακοῇ τῆς ἀληθείας)

If your language does not use abstract nouns for the ideas of **obedience** and **truth**, you can express the same ideas in another way. Alternate translation: [by obeying what is true] or [by obeying the true information]

Support Reference: Abstract Nouns

ULT **to the truth**
UST the true teachings {of Jesus}
(τῆς ἀληθείας)

Here, **the truth** refers to the true teaching about Jesus, which includes the command to repent and believe the gospel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [to the true message about Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **brotherly love**
UST love other believers
(φιλαδελφίαν)

Although **brotherly** is a masculine word, Peter is using the phrase **brotherly love** in a generic sense to refer to the kind of love that all believers should have for other believers. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [love for fellow believers]

Support Reference: When Masculine Words Include Women

ULT **love one another earnestly from a pure heart**
UST love each other sincerely and fervently
(ἐκ καθαρᾶς καρδίας, ἀλλήλους ἀγαπήσατε ἐκτενῶς)

Peter uses **heart** here to refer to a person's thoughts or emotions. The word **from** indicates that the **heart** must be the source of the **love** that Peter is telling his readers to have. Therefore, this phrase has a similar meaning to the word "sincere" in the previous clause. If this would confuse your readers, you could express the meaning plainly. Alternate translation: [love one another earnestly based on sincere thoughts]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
souls	yourselves
Having purified	Because you have made … pure
brotherly love	love other believers
a pure	sincerely
love	love

1 Peter 1:23

ULT	UST
having been born again, not from perishable seed, but from imperishable, through the living and enduring word of God.	*{Do this} because God has caused you to experience the new birth. {You did not experience this new birth} by means of something that will perish. Rather, {you experienced it} by means of something that will never perish: the message {about Jesus} that came from God and truly lasts forever.*

ULT **having been born again**
UST {Do this} because God has caused you to experience the new birth
(ἀναγεγεννημένοι)

See how you translated **born again** in 1:3.

Support Reference: Metaphor

ULT **not from perishable seed**
UST {You did not experience this new birth} by means of something that will perish
(οὐκ ἐκ σπορᾶς φθαρτῆς)

The word **seed** usually refers to either the seed of a plant or the sperm cell of a man, which is used to produce a baby. However, here Peter uses **seed** as a metaphor. It could refer to: (1) the **word of God** mentioned later in the verse. In this case, Peter is saying what the **word of God** is not. Alternate translation: [not by means of a human message that can perish]; (2) physical human birth, in which case the meaning is similar to the idea expressed in John 1:13. Alternate translation: [not by means of mortal physical birth]

Support Reference: Metaphor

ULT **from imperishable**
UST {you experienced it} by means of something that will never perish
(ἀφθάρτου)

Peter is leaving out a word that a phrase would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the previous phrase. Alternate translation: [from imperishable seed]

Support Reference: Ellipsis

ULT **the living and enduring word of God**
UST the message {about Jesus} that came from God and truly lasts forever
(λόγου ζῶντος Θεοῦ, καὶ μένοντος)

Here Peter uses **word** to describe the gospel message that came from God and was proclaimed to Peter's readers by using words. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [God's living and enduring message about Jesus]

Support Reference: Metonymy

ULT **living and enduring**
UST that came from God and truly lasts forever
(ζῶντος & καὶ μένοντος)

Here, **living** and **enduring** mean basically the same thing. The repetition is used to emphasize that God's word is permanent. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [perpetually enduring]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been born again	{Do this} because God has caused you to experience the new birth
seed	something that will perish
perishable	something that will perish
the … word	the message {about Jesus}
of God	that came from God and truly lasts forever

1 Peter 1:24

ULT	UST
For, "All flesh {is} like grass, and all its glory {is} like the flower of the grass. The grass was dried up, and the flower fell off,	*{We know that this is true} because, {as the prophet Isaiah wrote,} "All people are like grass, and everything that is great about people is like flowers in the grass. Just as grass dies and flowers whither, {so do people die and what is great about them only lasts for a short time},*

ULT **For**
UST We know that this is true} because, {as the prophet Isaiah wrote … }
(διότι)

For here introduces a quotation of some phrases from an Old Testament book (Isaiah 40:6–8). If it would be helpful in your language, you could use a comparable phrase that indicates that Peter is quoting from an important text. Alternate translation: [It is as Isaiah wrote in the scriptures]

Support Reference: Quotations and Quote Margins

ULT **All flesh {is} like grass, and all its glory {is} like the flower of the grass. The grass was dried up, and the flower fell off**
UST All people are like grass, and everything that is great about people is like flowers in the grass. Just as grass dies and flowers whither, {so do people die and what is great about them only lasts for a short time … }
(πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν)

In these clauses and the first clause of the next verse, Peter quotes parts of Isaiah 40:6–8. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **All flesh**
UST All people
(πᾶσα σὰρξ)

Here Peter quotes Isaiah using the term **flesh** to refer to human beings in general, which are made of flesh. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [All humankind] or [Everyone]

Support Reference: Metonymy

> ULT **all its glory**
> UST everything that is great about people
> (πᾶσα δόξα αὐτῆς)

Peter quotes Isaiah using **glory** to refer to whatever is beautiful or magnificent about humankind. If this might confuse your readers, you could state the meaning plainly. Alternate translation: [everything that is glorious about humankind]

Support Reference: Metaphor

> ULT **the flower of the grass. The grass was dried up, and the flower fell off**
> UST flowers in the grass. Just as grass dies and flowers whither, {so do people die and what is great about them only lasts for a short time … }
> (ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν)

Peter quotes Isaiah speaking of **grass** and flowers in general, not of one particular blade of **grass** or one **flower**. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: [flowers of grass. Grass dried up, and flowers fell off]

Support Reference: Generic Noun Phrases

> ULT **the flower of the grass**
> UST flowers in the grass
> (ἄνθος χόρτου)

Here Peter quotes Isaiah using the possessive form to describe the **flower** that grows in the **grass**. If this is not clear in your language, you could use state this explicitly. Alternate translation: [the flower that grows in the grass]

Support Reference: Possession

> ULT **The grass was dried up**
> UST Just as grass dies
> (ἐξηράνθη ὁ χόρτος)

In this clause the prophet Isaiah continues the comparison between humankind and **grass**. Just like **grass** dies quickly, so human beings only live a short time. If this would confuse your readers, you could express this meaning by repeating the simile language from earlier in the verse. Alternate translation: [Like the grass dries up, so do people die after a short time]

Support Reference: Simile

> ULT **the flower fell off**
> UST flowers whither, {so do people die and what is great about them only lasts for a short time}
> (τὸ ἄνθος ἐξέπεσεν)

In this clause the prophet Isaiah continues the comparison between the glory of humankind and flowers. Just like a **flower** dies and falls to the ground, so does the beauty of mankind disappear. If this would be misunderstood in your language, you could express this meaning by repeating the simile language from earlier in the verse. Alternate translation: [like the flower that fell off the plant, so does everything that is glorious about humankind come to an end]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glory	that is great about people

1 Peter 1:25

ULT	UST
but the word of the Lord endures into eternity.” And this is the word that has been proclaimed to you.	*but God’s message lasts forever.” This message {that lasts forever} is the good news {about the Messiah} that we have declared to you.*

ULT but the word of the Lord endures into eternity
UST but God’s message lasts forever
(τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα)

This clause completes Peters quotation of Isaiah 40:6–8 that began in the previous verse. It may be helpful to your readers to indicate this ending by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate the end of a quotation.

Support Reference: Quote Markings

ULT the word of the Lord
UST God’s message
(τὸ & ῥῆμα Κυρίου)

Peter quotes Isaiah using **word** to describe all that God has spoken by using words. This general reference to God’s word would include what God had said about the Messiah. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [the message that comes from the Lord]

Support Reference: Metonymy

ULT And this is the word
UST This message {that lasts forever} is the good news {about the Messiah} that we have declared
(τοῦτο δέ ἐστιν τὸ ῥῆμα)

Here Peter uses **word** in the same specific sense as in 1:23. It is not the general meaning of **word** used earlier in the verse. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [And this is the message about Jesus]

Support Reference: Metonymy

> ULT **the word that has been proclaimed**
> UST the good news {about the Messiah} that we have declared
> (τὸ ῥῆμα τὸ εὐαγγελισθὲν)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [the word that we have proclaimed]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word	message
of the Lord	God's
eternity	forever
word	good news {about the Messiah} that we have declared

1 Peter 2

1 Peter 2 Chapter Introduction

Structure and Formatting

1. Command to love each other as a family (1:22–2:10)
2. How believers should act toward other people (2:11–3:12)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 2:10 and the poetry that is quoted from the Old Testament in 2:6, 2:7, 2:8, and 2:22.

Religious and Cultural Concepts in This Chapter

Stones

The Bible uses a building made of large stones as a metaphor for the church. Jesus is the cornerstone, which is the most important stone. According to Ephesians 2:20, the apostles and prophets are the foundation, which is the part of the building on which all the other stones rest. In this chapter, Christians are the stones that make up the walls of the building. (See: Metaphor; and cornerstone; and foundation, founder, founded)

Milk and babies

When Peter tells his readers to “long for pure spiritual milk” in 2:2, he is using the metaphor of a baby craving his mother’s milk. Peter wants Christians to crave God’s word the same way a baby craves milk. (See: Metaphor)

Sheep and shepherds

The Bible often speaks metaphorically of people as sheep because sheep do not see well, do not think well, often walk away from those who care for them, and cannot defend themselves when other animals attack them. In 2:25, Peter alludes to Isaiah 53:6 to describe unbelievers as sheep that wander aimlessly and do not know where they are going. God’s people are also similar to sheep in that they are weak and do foolish things like rebelling against God. In 2:25, Peter also refers to Jesus as a

shepherd who takes care of believers, which is a similar idea to what Jesus said in John 10:11–18. (See: ewe, ram, sheep, sheepfold, sheepshearer, sheepskin; and shepherd, herder, pastor)

1 Peter 2:1

ULT	UST
Therefore, having put aside all evil and all deceit and hypocrisies and envies and all slanders,	*Because {these things are true}, do not act wickedly or deceive others in any way. Do not be hypocrites, and do not envy others. Do not speak evil things falsely about anyone.*

ULT **Therefore**
UST Because {these things are true}
(οὖν)

Therefore here refers back to everything that Peter has said in the previous paragraph (1:22–25).

Support Reference: Connect — Reason-and-Result Relationship

ULT **having put aside all evil and all deceit and hypocrisies and envies and all slanders**
UST do not act wickedly or deceive others in any way. Do not be hypocrites, and do not envy others. Do not speak evil things falsely about anyone
(ἀποθέμενοι & πᾶσαν κακίαν, καὶ πάντα δόλον, καὶ ὑποκρίσεις, καὶ φθόνους, καὶ πάσας καταλαλιάς)

This clause indicates a command in addition to the command to “long for pure spiritual milk” that occurs next in the verse. If this is confusing in your language, you can use a more natural form for a command. Alternate translation: [put aside all evil and all deceit and hypocrisies and envies and all slanders]

Support Reference: Statements — Other Uses

ULT **having put aside all evil and all deceit and hypocrisies and envies and all slanders**
UST do not act wickedly or deceive others in any way. Do not be hypocrites, and do not envy others. Do not speak evil things falsely about anyone
(ἀποθέμενοι & πᾶσαν κακίαν, καὶ πάντα δόλον, καὶ ὑποκρίσεις, καὶ φθόνους, καὶ πάσας καταλαλιάς)

Peter speaks of these sinful actions as if they were objects that people could **put aside** the way people remove dirty clothing. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [having stopped being evil or being deceptive or being hypocritical or being envious or speaking slander]

Support Reference: Metaphor

> ULT **having put aside all evil and all deceit and hypocrisies and envies and all slanders**
> UST do not act wickedly or deceive others in any way. Do not be hypocrites, and do not envy others. Do not speak evil things falsely about anyone
> (ἀποθέμενοι & πᾶσαν κακίαν, καὶ πάντα δόλον, καὶ ὑποκρίσεις, καὶ φθόνους, καὶ πάσας καταλαλιάς)

If your language does not use abstract nouns for the ideas of **evil**, **deceit**, **hypocrisies**, **envies**, or **slanders**, you can express the same ideas in another way. Alternate translation: [having put aside every kind of evil and all deceitful, hypocritical, deceptive, and slanderous acts]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	wickedly
deceit	deceive others
hypocrisies	Do not be hypocrites
envies	do not envy others
slanders	Do not speak evil things falsely about anyone

1 Peter 2:2

ULT	UST
as newborn babies, long for the pure rational milk so that by it you may grow up to salvation,	*Just as newborn babies strongly desire their mothers' pure milk, so you should strongly desire to learn true things about God so that by {learning} them you may become spiritually mature. {You must do this} until the time when God saves you completely {from this sinful world}.*

ULT **as newborn babies, long for the pure rational milk**
UST Just as newborn babies strongly desire their mothers' pure milk, so you should strongly desire to learn true things about God
(ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε)

The point of this comparison is that Peter wanted his readers to desire knowledge of God's word just as **newborn babies** desire milk. If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: [Just as babies long for their mother's milk, so you must long for the pure rational milk]

Support Reference: Simile

ULT **long for**
UST so you should strongly desire
(ἐπιποθήσατε)

Alternate translation: [desire intensely] or [yearn for]

ULT **the pure rational milk**
UST to learn true things about God
(τὸ λογικὸν ἄδολον γάλα)

The word translated as **rational** could also be translated as "pertaining to the word"; it refers to the word of God. Peter speaks of the word of God as if it were **rational milk** that nourishes children. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [God's pure word]

Support Reference: Metaphor

ULT **you may grow up**
UST you may become spiritually mature. {You must do this}
(αὐξηθῆτε)

Peter speaks of believers advancing in the knowledge of God and faithfulness to him as if they were children growing up. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [you may mature in your faith]

Support Reference: Metaphor

ULT **to salvation**
UST until the time when God saves you completely {from this sinful world}
(εἰς σωτηρίαν)

If your language does not use an abstract noun for the idea of **salvation**, you can express the same idea in another way. Alternate translation: [until you are saved]

Support Reference: Abstract Nouns

ULT **to salvation**
UST until the time when God saves you completely {from this sinful world}
(εἰς σωτηρίαν)

Here, **salvation** refers to when Jesus returns and God completes the **salvation** of his people. Peter also uses this meaning for **salvation** in 1:5. See how you translated **salvation** there. Alternate translation: [until God saves you completely]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
pure	to learn true things about God
salvation	until the time when God saves you completely {from this sinful world}

1 Peter 2:3

ULT	UST
if you have tasted that the Lord {is} kind,	*{You must do this} because you have experienced that the Lord acts very kindly {toward you}.*

ULT if you have tasted
UST {You must do this} because you have experienced
(εἰ ἐγεύσασθε)

Peter is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Peter is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [since you have tasted]

Support Reference: Connect — Factual Conditions

ULT if you have tasted
UST {You must do this} because you have experienced
(εἰ ἐγεύσασθε)

Peter uses **tasted** to refer to personally experiencing something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [if you have experienced]

Support Reference: Metaphor

ULT you have tasted that the Lord {is} kind
UST you have experienced that the Lord acts very kindly {toward you}
(ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος)

This clause is a paraphrase of Psalm 34:8. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord

1 Peter 2:4

ULT	UST
coming to him, a living stone, having been rejected by men, but chosen by God, precious,	*You have come to the Lord Jesus. {He is like} a stone {that is part of a building, but he is} alive. Although people rejected him, God chose him and greatly values him.*

ULT **coming to him**
UST You have come to the Lord Jesus
(πρὸς ὃν προσερχόμενοι)

Here, **coming** could indicate: (1) a factual statement, as in the UST. (2) a command, in which case "being built up" in the next verse would also be a command. Alternate translation: [Come to him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to him**
UST to the Lord Jesus
(πρὸς ὃν)

The pronoun **him** refers to Jesus, who is called "Lord" in the previous verse. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [to Jesus]

Support Reference: Pronouns — When to Use Them

ULT **coming to him, a living stone**
UST You have come to the Lord Jesus. {He is like} a stone {that is part of a building, but he is} alive
(πρὸς ὃν προσερχόμενοι λίθον ζῶντα)

Peter refers to Jesus as if he were a **stone** in a building. If this might confuse your readers, you could express the meaning plainly or with a simile. Alternate translation: [coming to him, who is like a living stone in a building]

Support Reference: Metaphor

ULT a living stone
UST {He is like} a stone {that is part of a building, but he is} alive
(λίθον ζῶντα)

Peters speaks of a **stone** as if it were **living**. This could refer to: (1) a stone that is alive. This interpretation emphasizes the fact that Jesus is alive even though he had died. Alternate translation: [a stone that lives]; (2) a stone that gives life. This interpretation emphasizes the fact that Jesus gives eternal life to everyone who believes in him. Alternate translation: [a stone that gives eternal life to others]

Support Reference: Personification

ULT having been rejected by men
UST people rejected him
(ὑπὸ ἀνθρώπων & ἀποδεδοκιμασμένον)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [one that men have rejected]

Support Reference: Active or Passive

ULT by men
UST people
(ὑπὸ ἀνθρώπων)

Although the term **men** is masculine, Peter is using the word here in a generic sense that includes both men and women. Alternate translation: [by people]

Support Reference: When Masculine Words Include Women

ULT but chosen by God
UST Although … God chose him
(παρὰ δὲ Θεῷ ἐκλεκτὸν)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [but that God has chosen]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been rejected	rejected him
God	Although … God
chosen	chose him

1 Peter 2:5

ULT	UST
and you yourselves, like living stones, are being built up {to be} a spiritual house, for a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ.	*And you are like stones that are alive. {Like men build houses with stones,} God is joining you together like a building in which his Spirit dwells. {He is also making you} be like priests whom he has set apart in order to do spiritual acts, pleasing to God, by means of Jesus the Messiah.*

ULT **you yourselves, like living stones, are being built up {to be} a spiritual house**
UST you are like stones that are alive. {Like men build houses with stones,} God is joining you together like a building in which his Spirit dwells
(αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς)

Peter uses **stones** to refer to his readers, people who believe in Jesus. Just as people in the Old Testament used **stones** to build the temple that God dwelled in, God is using believers to bring together a group of people in whom he will dwell. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [you, like stones that are put together and built into a house, are living stones that are being brought together into a spiritual community in which God dwells]

Support Reference: Metaphor

ULT **yourselves, like living stones**
UST you are like stones that are alive
(αὐτοὶ ὡς λίθοι ζῶντες)

Peters uses **stones** as if they were **living**. This emphasizes the fact that Peter's readers have eternal life because they believe in Jesus. In this verse, **living** cannot mean to give life, because only God can give life. Alternate translation: [like stones that live]

Support Reference: Simile

ULT **you … are being built up {to be} a spiritual house**
UST {Like men build houses with stones,} God is joining you together like a building in which his Spirit dwells
(οἰκοδομεῖσθε, οἶκος πνευματικὸς)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [you … that God is building up as a spiritual house]

Support Reference: Active or Passive

ULT **you … are being built up {to be}**
UST {Like men build houses with stones,} God is joining you together
(οἰκοδομεῖσθε)

Here, **are being built up** could indicate: (1) a factual statement, as in the UST. (2) a command, in which case "coming to him" in the previous verse would also be a command. Alternate translation: [you … be built up]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for a holy priesthood to offer spiritual sacrifices**
UST {He is also making you} be like priests whom he has set apart in order to do spiritual acts
(εἰς ἱεράτευμα ἅγιον ἀνενέγκαι πνευματικὰς θυσίας)

Here Peter speaks of believers as if they were part of a **priesthood** and as if their good deeds and acts of worship were **sacrifices** offered to God. Just as the priests in the Old Testament offered sacrifices to God, so should believers do good deeds and worship God. If this might confuse your readers, you could express the meaning plainly or with a synonym. Alternate translation: [like the holy priesthood that offered sacrifices to God, so you are made into a group which does good spiritual deeds]

Support Reference: Metaphor

ULT **for a holy priesthood**
UST {He is also making you} be like priests whom he has set apart
(εἰς ἱεράτευμα ἅγιον)

The word **priesthood** is a singular noun that refers to a group of priests. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: [a group of holy priests]

Support Reference: Collective Nouns

ULT **spiritual sacrifices acceptable**
UST spiritual acts, pleasing
(πνευματικὰς θυσίας εὐπροσδέκτους)

This could mean: (1) the **sacrifices** are of a spiritual, rather than physical, nature. Alternate translation: [the sacrifices of a spiritual nature that are acceptable]; (2) the **sacrifices** are offered by the power of the Holy Spirit. Alternate translation: [the sacrifices offered by the power of the Holy Spirit, which are acceptable]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … house	like a building
spiritual	in which his Spirit dwells
a … priesthood	like priests
holy	whom he has set apart
spiritual	spiritual
sacrifices	acts
to God	to God
Jesus	Jesus
Christ	the Messiah

1 Peter 2:6

ULT	UST
Therefore, it stands in scripture: "Behold, I am laying in Zion a stone, a cornerstone, chosen, precious. And the one believing in him may certainly not be ashamed."	*What {Isaiah} wrote {that God had said} in Scripture shows us that this is true: "Pay attention! I am placing in Jerusalem someone who is like the most important stone in the building. I have chosen him. He is very valuable. And anyone who trusts in him will surely never be humiliated."*

ULT **it stands in scripture**
UST What {Isaiah} wrote {that God had said} in Scripture
(περιέχει ἐν Γραφῇ)

Here the quotation of **scripture** that occurs next in the verse is spoken of as if it were a person who **stands**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [it is written in scripture]

Support Reference: Personification

ULT **it stands in scripture**
UST What {Isaiah} wrote {that God had said} in Scripture
(περιέχει ἐν Γραφῇ)

This phrase introduces a quotation of an Old Testament book (Isaiah 28:16). If it would be helpful in your language, you could use a comparable phrase that indicates that Peter is quoting from an important text. Alternate translation: [what Isaiah wrote in scripture stands]

Support Reference: Quotations and Quote Margins

ULT **Behold, I am laying in Zion a stone, a cornerstone, chosen, precious. And the one believing in him may certainly not be ashamed**
UST Pay attention! I am placing in Jerusalem someone who is like the most important stone in the building. I have chosen him. He is very valuable. And anyone who trusts in him will surely never be humiliated
(ἰδοὺ, τίθημι ἐν Σιὼν λίθον, ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον; καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ καταισχυνθῇ)

This sentence is a quotation from Isaiah 28:16. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **Behold**
UST Pay attention
(ἰδοὺ)

Peter quotes Isaiah using **Behold** to call his readers to pay attention to what he is about to say. Your language may have a similar expression that you can use here.

Support Reference: Metaphor

ULT **I am laying**
UST I am placing
(τίθημι)

In this quotation from the Old Testament, **I** refers to God. If this is confusing in your language, you can express the meaning explicitly. Alternate translation: [I, God, lay]

Support Reference: First, Second or Third Person

ULT **a stone, a cornerstone**
UST someone who is like the most important stone in the building
(λίθον, ἀκρογωνιαῖον)

Here God refers to the Messiah as if he were not only a **stone**, but even the most important **stone** in a building, the **cornerstone**. If this might confuse your readers, you could use a simile or express the meaning plainly. Alternate translation: [someone who is like the most important stone in a building]

Support Reference: Metaphor

ULT **a stone, a cornerstone, chosen, precious**
UST someone who is like the most important stone in the building. I have chosen him. He is very valuable
(λίθον, ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον)

Here, **chosen** and **precious** show a distinction between this **cornerstone** and any other **cornerstone**. If this is not understood in your language, you could make the relationship between these phrases more clear. Alternate translation: [a cornerstone that is chosen and precious]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **certainly not**
> UST surely never
> (οὐ μὴ)

The phrase **certainly not** translates two negative words in Greek. God uses them together to emphasize the truth of this statement. If your language can use two negatives together for emphasis without them cancelling each other to create a positive meaning, it would be appropriate to use that construction here.

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scripture	Scripture
Zion	Jerusalem
a cornerstone	someone who is like the most important stone in the building
chosen	I have chosen him
believing	anyone who trusts
may … be ashamed	will … be humiliated

1 Peter 2:7

ULT	UST
Therefore, the honor {is} to you, the ones believing. But to those not believing, "A stone that the ones building rejected, this has become the head of the corner,"	*Therefore, {God} will honor you who believe in Jesus. However, those who refuse to believe in him {are like the builders that someone wrote about in the Psalms}: "The stone that the builders rejected has become the most important stone in the building."*

ULT **the honor {is}**
UST {God} will honor
(ἡ τιμὴ)

Here, **the honor** refers to the statement in the previous verse that people who believe in Jesus will "certainly not be ashamed." If this might confuse your readers, you could express this explicitly. Alternate translation: [this honor of never being ashamed is]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the honor {is}**
UST {God} will honor
(ἡ τιμὴ)

The phrase translated as **the honor** could also be translated as "precious," in which case it would refer to the "cornerstone" in the previous verse. Alternate translation: [he is precious]

Support Reference: Assumed Knowledge and Implicit Information

ULT **But to those not believing**
UST However, those who refuse to believe in him
(ἀπιστοῦσιν δὲ)

Peter is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [But to those who do not believe, God says in the scriptures]

Support Reference: Ellipsis

ULT **A stone that the ones building rejected, this has become the head of the corner**
UST { … are like the builders that someone wrote about in the Psalms}: "The stone that the builders rejected has become the most important stone in the building
(λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας)

This sentence is a quotation from Psalm 118:22. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **A stone that the ones building rejected**
UST { … are like the builders that someone wrote about in the Psalms}: "The stone that the builders rejected
(λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες)

The author uses **stone** to refer to the Messiah, and he uses **builders** to refer to those who **rejected** Jesus. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: [The Messiah who was rejected just like builders reject a stone]

Support Reference: Metaphor

ULT **the head of the corner**
UST the most important stone in the building
(εἰς κεφαλὴν γωνίας)

This phrase has the same meaning as "cornerstone" in the previous verse. It refers to the most important stone in a building. Here it refers specifically to the Messiah. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [the Messiah, who is like a cornerstone]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
honor {is}	{God} will honor
believing	who believe in Jesus
to those not believing	those who refuse to believe in him
rejected	rejected
the head of the corner	the most important stone in the building

1 Peter 2:8

ULT	UST
and, "A stone of stumbling and a rock of offense." They stumble, disobeying the word to which also they were appointed.	*{Isaiah} also {wrote in the Scriptures that the Messiah would be like} "a stone that causes people to stumble, and a rock that offends people." {Just as people become injured because they trip over a rock,} people become offended because they disobey God's message; that is what God determined would happen to them.*

ULT **and**
UST Isaiah} also {wrote in the Scriptures that the Messiah would be like}
(καὶ)

Here, **and** introduces a quotation of an Old Testament book (Isaiah 8:14). If it would be helpful in your language, you could use a comparable phrase that indicates that Peter is quoting from an important text. Alternate translation: [and Isaiah wrote in the scriptures]

Support Reference: Quotations and Quote Margins

ULT **A stone of stumbling and a rock of offense**
UST a stone that causes people to stumble, and a rock that offends people
(λίθος προσκόμματος, καὶ πέτρα σκανδάλου)

This sentence is a quotation from Isaiah 8:14. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **A stone of stumbling and a rock of offense**
UST a stone that causes people to stumble, and a rock that offends people
(λίθος προσκόμματος, καὶ πέτρα σκανδάλου)

Peter quotes Isaiah speaking of the Messiah as if he were a **stone** or **rock** that people tripped over. Peter means that many people would be offended by Jesus' teachings and reject him. If your readers would not understand this, you could use a simile or express the meaning plainly. Alternate translation: [He is like a stone of stumbling and like a rock of offense]

Support Reference: Metaphor

> ULT **A stone of stumbling and a rock of offense**
> UST a stone that causes people to stumble, and a rock that offends people
> (λίθος προσκόμματος, καὶ πέτρα σκανδάλου)

Peter quotes Isaiah using the possessive form twice in this sentence to describe a **stone** that causes **stumbling** and a **rock** that causes **offense**. If this is not clear in your language, you could use express the meaning plainly. Alternate translation: [A stone that makes people stumble and a rock that makes people feel offended]

Support Reference: Possession

> ULT **A stone of stumbling and a rock of offense**
> UST a stone that causes people to stumble, and a rock that offends people
> (λίθος προσκόμματος, καὶ πέτρα σκανδάλου)

These two phrases mean almost the same thing. Isaiah says the same thing twice, in slightly different ways, to emphasize that people will be offended by this **stone**. If stating the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: [a stone or a rock over which people will surely stumble]

Support Reference: Parallelism

> ULT **the word**
> UST God's message
> (τῷ λόγῳ)

Here, **the word** refers to the gospel message, which includes the command to repent and believe the gospel. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [the message about Jesus]

Support Reference: Metonymy

> ULT **They stumble**
> UST { … Just as people become injured because they trip over a rock,} people become offended
> (οἳ προσκόπτουσιν)

Here, **stumble** could refer to: (1) being offended by the gospel, which is the meaning in the rest of this verse. Alternate translation: [They get offended]; (2) being judged for rejecting the gospel. Alternate translation: [They are judged]

Support Reference: Metaphor

ULT **They stumble, disobeying the word**
UST { … Just as people become injured because they trip over a rock,} people become offended because they disobey God's message
(οἳ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες)

Here, **disobeying the word** indicates the reason why they **stumble**. If it would be helpful to your readers, you could express this explicitly. Alternate translation: [They stumble because they disobey the word]

Support Reference: Connect — Reason-and-Result Relationship

ULT **disobeying the word**
UST because they disobey God's message
(τῷ λόγῳ ἀπειθοῦντες)

Here, **disobeying** refers to **disobeying** the command to repent and believe the gospel, which is part of the gospel message. Therefore, this **disobeying** means refusing to believe the gospel. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [refusing to believe the word]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to which also they were appointed**
UST that is what God determined would happen to them
(εἰς ὃ καὶ ἐτέθησαν)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [to which God also appointed them]

Support Reference: Active or Passive

ULT **to which**
UST that is what God determined would happen to them
(εἰς ὃ)

Here, **which** refers back to the previous part of this sentence. Those who do not believe in Jesus were appointed to stumble and disobey the word. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [To this, stumbling and disobeying the word,]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of stumbling	that causes people to stumble
stumble	

ULT	UST
	{ … Just as people become injured because they trip over a rock,} people become offended
word	God’s message
they were appointed	that is what God determined would happen to them

1 Peter 2:9

ULT	UST
But you {are} a chosen family, a royal priesthood, a holy nation, a people for possession, so that you might proclaim the praiseworthy actions of the one having called you out from darkness into his marvelous light,	*In contrast {to them}, you {believers} are people whom God has chosen {for himself}. {You are} like a group of priests {who worship God} and rule {with him}. {You are} a people group that God has set apart {for himself}. {You are} a people who belong to God so that you might declare the praiseworthy things he has done. He has called you out of your former manner of living, when you were sinful and ignorant about God, and he has made you understand the wonderful true things about himself.*

ULT **a chosen family, a royal priesthood, a holy nation, a people for possession**
UST are people whom God has chosen {for himself}. {You are} like a group of priests {who worship God} and rule {with him}. {You are} a people group that God has set apart {for himself}. {You are} a people who belong to God
(γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν)

All four of these phrases are quotations from the Old Testament. The phrase **a chosen people** is from Isaiah 43:20, **a royal priesthood** and **a holy nation** are from Exodus 19:6, and **a people for possession** is from Isaiah 43:21. It may be helpful for your readers to indicate these quotations with quotation marks or with whatever punctuation or convention your language uses to indicate quotations.

Support Reference: Quote Markings

ULT **a chosen family**
UST are people whom God has chosen {for himself}
(γένος ἐκλεκτόν)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [a family whom God has chosen]

Support Reference: Active or Passive

ULT **a royal priesthood**
UST You are} like a group of priests {who worship God} and rule {with him}
(βασίλειον ἱεράτευμα)

This could refer to: (1) members of a **priesthood** who are also members of the king's family. Alternate translation: [a kingly priesthood]; (2) a **priesthood** which serves the king. Alternate translation: [a priesthood which serves the king]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a royal priesthood**
UST You are} like a group of priests {who worship God} and rule {with him}
(βασίλειον ἱεράτευμα)

The word **priesthood** is a singular noun that refers to a group of priests. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: [a group of royal priests]

Support Reference: Collective Nouns

ULT **a people for possession**
UST {You are} a people who belong to God
(λαὸς εἰς περιποίησιν)

If your language does not use an abstract noun for the idea of **possession**, you can express the same idea in another way. Alternate translation: [a people for God to possess]

Support Reference: Abstract Nouns

ULT **of the one having called you out from darkness into his marvelous light**
UST He has called you out of your former manner of living, when you were sinful and ignorant about God, and he has made you understand the wonderful true things about himself
(τοῦ ἐκ σκότους ὑμᾶς καλέσαντος, εἰς τὸ θαυμαστὸν αὐτοῦ φῶς)

This clause refers to God. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [of God, who called you from darkness into his marvelous light]

Support Reference: Assumed Knowledge and Implicit Information

ULT **out from darkness into his marvelous light**
UST out of your former manner of living, when you were sinful and ignorant about God, and he has made you understand the wonderful true things about himself
(ἐκ σκότους & εἰς τὸ θαυμαστὸν αὐτοῦ φῶς)

Here, **darkness** refers to the condition of people who do not know God and are sinful, and **light** refers to the condition of people who know God and are righteous. If this might confuse your readers, you could express the meaning plainly or use similes. Alternate translation: [from a life of sin and ignorance of God to a life of knowing and pleasing him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chosen	God has chosen {for himself}
a … priesthood	You are} like a group of priests {who worship God}
a … nation	{You are} a people group
holy	that God has set apart {for himself}
possession	who belong to God
you might proclaim	you might declare
having called	has called

1 Peter 2:10

ULT	UST
who once {were} "not a people," but now "a people of God;" the ones "not having received mercy," but now "having received mercy."	*{What Hosea wrote is true about you} who used to be "no people group at all," but now are "God's people group." At one time "God had not acted mercifully toward you," but now "he has acted mercifully toward you."*

ULT **not a people … a people of God … not having received mercy … having received mercy**

UST no people group at all … God's people group." At one time "God had not acted mercifully toward you … he has acted mercifully toward you

(οὐ λαὸς & λαὸς Θεοῦ & οὐκ ἠλεημένοι & ἐλεηθέντες)

All four of these phrases are quotations from the Old Testament (Hosea 1:6–10). It may be helpful to your readers to indicate these quotations with quotation marks or with whatever punctuation or convention your language uses to indicate quotations.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God's
a people of God	God's people group
having received mercy	At one time "God had … acted mercifully toward you
having received mercy	he has acted mercifully toward you

1 Peter 2:11

ULT	UST
Beloved ones, I exhort you as foreigners and exiles to abstain from fleshly desires, which make war against the soul,	*Fellow believers whom I love, you are like foreigners {whose real home is in heaven}. So I urge you not to do the things that your sinful human natures want to do. Those desires will destroy you.*

Note:

General Information:

Peter begins to tell his readers how to live Christian lives.

ULT **foreigners and exiles**
UST foreigners {whose real home is in heaven}
(παροίκους καὶ παρεπιδήμους)

Here, **foreigners** and **exiles** mean basically the same thing. The repetition is used to emphasize that Christians on this earth are far away from their home in heaven. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [true exiles]

Support Reference: Doublet

ULT **foreigners**
UST foreigners {whose real home is in heaven}
(παροίκους)

Peter uses **foreigners** here to refer to his Christian readers. Just like a foreigner is not in his homeland, so are Christians not at home while living on the earth. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: [those living away from their home in heaven]

Support Reference: Metaphor

ULT **exiles**
UST foreigners {whose real home is in heaven}
(παρεπιδήμους)

See how you translated **exiles** in 1:1.

Support Reference: Metaphor

ULT **to abstain from fleshly desires**
UST not to do the things that your sinful human natures want to do
(ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν)

Here, **fleshly** refers to a person's sinful nature. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [to abstain from satisfying your sinful desires]

Support Reference: Metonymy

ULT **make war against the soul**
UST will destroy you
(στρατεύονται κατὰ τῆς ψυχῆς)

Peter speaks of **fleshly desires** as if they were soldiers trying to destroy the spiritual life of believers. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: [will destroy your spiritual life]

Support Reference: Personification

ULT **the soul**
UST you
(τῆς ψυχῆς)

Peter is referring to each individual Christian to whom he is writing this letter, not one particular **soul**. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: [your souls] or [you]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Beloved ones	Fellow believers whom I love
I exhort you	So I urge you
exiles	foreigners {whose real home is in heaven}
from … desires	the things … want to do
make war	will destroy
soul	you

1 Peter 2:12

ULT	UST
keeping your behavior among the Gentiles good so that, in whatever they slander you as evildoers, by observing your good works, they might glorify God in the day of visitation.	*Behave well among those who do not know God in order that, concerning the things you are doing, which they falsely say are evil, they will see that you are {actually} doing good things and they will honor God when he comes to judge everyone.*

ULT **keeping your behavior among the Gentiles good**
UST Behave well among those who do not know God
(τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν)

Peter is using a statement to give a command. If this is confusing in your language, you can use a more natural form for command, starting a new sentence. Alternate translation: [Keep your behavior among the Gentiles good]

Support Reference: Statements — Other Uses

ULT **keeping your behavior among the Gentiles good**
UST Behave well among those who do not know God
(τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν)

If your language does not use an abstract noun for the idea of **behavior**, you can express the same idea in another way. Alternate translation: [behaving well among the Gentiles]

Support Reference: Abstract Nouns

ULT **among the Gentiles**
UST among those who do not know God
(ἐν τοῖς ἔθνεσιν)

Peter uses **Gentiles** here to refer to people who are not Christians. Just like a **Gentile** was not a member of the Jewish people, so people who are not Christians are not members of God's people. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: [among those who do not believe in Jesus] or [among those who are not Christians]

Support Reference: Metaphor

ULT **in whatever they slander you as**
UST concerning the things you are doing, which they falsely say are evil
(ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς)

Alternate translation: [with regard to what they slander you for as] or [with respect to the very things that they slander you for as]

ULT **by observing your good works**
UST they will see that you are {actually} doing good things
(ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες)

If your language does not use an abstract noun for the idea of **works**, you can express the same idea in another way. Alternate translation: [they may observe the good things that you do]

Support Reference: Abstract Nouns

ULT **in the day of visitation**
UST when he comes to judge everyone
(ἐν ἡμέρᾳ ἐπισκοπῆς)

If your language does not use an abstract noun for the idea of **visitation**, you can express the same idea in another way. Alternate translation: [on the day when he visits]

Support Reference: Abstract Nouns

ULT **in the day of visitation**
UST when he comes to judge everyone
(ἐν ἡμέρᾳ ἐπισκοπῆς)

This phrase is an idiom that refers to the time when God will judge all people. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [on the day when he comes to judge everyone]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gentiles	who do not know God
good	well
good	that you are {actually} doing good things
they might glorify	and they will honor
God	God
the day	when

1 Peter 2:13

ULT	UST
Be subjected to every human authority for the sake of the Lord, whether to a king as one having supreme authority	*In order to honor the Lord Jesus, obey everyone who has power {to govern people}. This includes the king, because he has the greatest {human} power.*

ULT **for the sake of the Lord**
UST In order to honor the Lord Jesus
(διὰ τὸν Κύριον)

Here, **the Lord** refers to Jesus. This phrase could mean: (1) we should do this to follow the example of Jesus, who also obeyed human authorities. Alternate translation: [in order to follow the Lord's example]; (2) we should do this to honor Jesus. Alternate translation: [in order to honor the Lord]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to a king as one having supreme authority**
UST the king, because he has the greatest {human} power
(βασιλεῖ ὡς ὑπερέχοντι)

Alternate translation: [to the king as the highest human authority] or [to the king, who has supreme human authority]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Be subjected to	obey
Lord	Lord Jesus
to a king	the king

1 Peter 2:14

ULT	UST
or to governors as those being sent through him for punishment of evildoers and praise of doers of good;	*It also includes governors, because the king has sent them to punish those who do evil things and to praise those who do good things.*

ULT **to governors as those being sent through him**
UST governors, because the king has sent them
(ἡγεμόσιν ὡς δι᾽ αὐτοῦ πεμπομένοις)

Alternate translation: [to governors, who have been sent through him]

ULT **those being sent through him**
UST because the king has sent them
(δι᾽ αὐτοῦ πεμπομένοις)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [whom the king has sent]

Support Reference: Active or Passive

ULT **those being sent through him**
UST because the king has sent them
(δι᾽ αὐτοῦ πεμπομένοις)

Here, **him** could refer to: (1) the king mentioned in the previous verse, as in the UST. (2) God, who is the one who installs and removes all governing authorities. Alternate translation: [those being sent by God]

Support Reference: Pronouns — When to Use Them

ULT **for punishment of evildoers and praise of doers of good**
UST to punish those who do evil things and to praise those who do good things
(εἰς ἐκδίκησιν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν)

If your language does not use abstract nouns for the ideas of **punishment** and **praise**, you can express the same ideas in another way. Alternate translation: [to punish evildoers and praise those who do good]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to governors	governors

ULT	UST
praise	to praise
of doers of good	those who do good things

1 Peter 2:15

ULT	UST
For this is the will of God: doing good to silence the ignorance of the foolish people;	*{Obey those who govern people,} because this is what God wants: {He wants you} to do good things in order to stop fools {who do not know God} from being able to ignorantly say that you have done evil things.*

ULT **doing good to silence the ignorance of the foolish people**
UST {He wants you} to do good things in order to stop fools {who do not know God} from being able to ignorantly say that you have done evil things
(ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν)

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: [to silence the ignorance of foolish people by doing good]

Support Reference: Information Structure

ULT **doing good to silence the ignorance of the foolish people**
UST {He wants you} to do good things in order to stop fools {who do not know God} from being able to ignorantly say that you have done evil things
(ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν)

If your language does not use an abstract noun for the idea of **ignorance**, you can express the same idea in another way. Alternate translation: [doing good to silence the ignorant things that foolish people are saying]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God
will of God	what God wants
doing good	{He wants you} to do good things
foolish	fools {who do not know God}

1 Peter 2:16

ULT	UST
as free {people} and not having freedom as a covering of evil, but as servants of God.	*{Obey those who govern people} as people who are free to do so voluntarily, but do not try to use your status as free people to hide evil deeds. Instead, {obey} as those who serve God should.*

ULT as free {people}
UST {Obey those who govern people} as people who are free to do so voluntarily
(ὡς ἐλεύθεροι)

Peter is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. These words could be: (1) the command to submit to authorities stated in 2:13. Alternate translation: [submit as free people]; (2) an implied imperative verb. Alternate translation: [act as free people] or [live as free people]

Support Reference: Ellipsis

ULT as a covering of evil
UST to hide evil deeds
(ὡς ἐπικάλυμμα & τῆς κακίας)

Here, **covering** could refer to: (1) something to prevent people from knowing about one's evil deeds. Alternate translation: [as a way to prevent others from seeing your evil]; (2) an excuse or pretext to do evil deeds. Alternate translation: [as an excuse to do evil]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
free {people}	people who are free to do so voluntarily
of evil	evil deeds
freedom	your status as free people
of God	God
servants	those who serve

1 Peter 2:17

ULT	UST
Honor everyone. Love the brotherhood. Fear God. Honor the king.	*Be respectful to everyone. Love all {your} fellow believers. Revere God. Be respectful to the king.*

ULT the brotherhood
UST all {your} fellow believers
(τὴν ἀδελφότητα)

Here, **brotherhood** refers to all Christian believers. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [the community of believers]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Honor	Be respectful to
Love	Love
God	God
Fear	Revere
king	king
Honor	Be respectful to

1 Peter 2:18

ULT	UST
House slaves, be subjected to your masters with all fear, not only to the good and gentle ones, but also to the crooked ones.	*You household slaves {who are believers}, submit to your masters with a completely reverent attitude. {Do this} not only to those {masters} who act very kindly toward you but also to those who act unjustly toward you.*

Note:

General Information:

Peter begins to speak specifically to people who were slaves who worked in people's houses.

ULT **to the good and gentle ones**
UST to those {masters} who act very kindly toward you
(τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν)

The words **good** and **gentle** mean similar things. Peter uses this repetition to emphasize that such masters treat their servants very kindly. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [to the very kind ones]

Support Reference: Doublet

ULT **to the crooked ones**
UST to those who act unjustly toward you
(τοῖς σκολιοῖς)

Here, **crooked ones** is used to refer to people who act dishonestly or unjustly as if their morals were an object that could be bent or twisted. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [to the dishonest ones]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
House slaves	You household slaves {who are believers}
be subjected	submit
fear	a … reverent attitude
to your masters	to your masters
to the good	to those {masters} who act very kindly toward you

ULT	UST
to the crooked ones	to those who act unjustly toward you

1 Peter 2:19

ULT	UST
For this {finds} favor—if anyone endures sorrows, suffering unjustly because of consciousness of God.	*{Submit to your masters,} because this is something that God prefers—if someone endures hardships and suffers undeservedly because that person is aware of who God is {and what he wants}.*

ULT **this {finds} favor**
UST this is something that God prefers
(τοῦτο & χάρις)

Peter assumes that his readers will know that he is referring to finding **favor** with God, which is what he states in the next verse. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [this is deserving of God's favor] or [this is pleasing to God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because of consciousness of God**
UST because that person is aware of who God is {and what he wants}
(διὰ συνείδησιν Θεοῦ)

If your language does not use an abstract noun for the idea of **consciousness**, you can express the same idea in another way. Alternate translation: [because one is aware of God]

Support Reference: Abstract Nouns

ULT **because of consciousness of God**
UST because that person is aware of who God is {and what he wants}
(διὰ συνείδησιν Θεοῦ)

Peter is using the possessive form to describe **consciousness** that is about or concerning **God**. If this is not clear in your language, you could use a different expression. Alternate translation: [because of having consciousness about God]

Support Reference: Possession

ULT **of God**
UST who God is {and what he wants}
(Θεοῦ)

Here, **God** refers to who **God** is and what he requires from his people. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [because of consciousness of who God is and what he requires]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
consciousness	that person is aware of
of God	who God is {and what he wants}
endures	someone endures
suffering	and suffers

1 Peter 2:20

ULT	UST
For what credit {is there} if, sinning and being beaten, you will endure? But if doing good and suffering, you will endure, this {finds} favor with God.	*{Submit to your masters,} because there is certainly no honor for you if you endure when someone beats you because you have sinned. However, this is something that God favors: if you endure when you suffer even though you did what is good.*

ULT **For what credit {is there} if, sinning and being beaten, you will endure**
UST {Submit to your masters,} because there is certainly no honor for you if you endure when someone beats you because you have sinned
(ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε)

Peter is not asking for information, but is using the question form here to emphasize that there is nothing praiseworthy about suffering for doing something wrong. If you would not use a rhetorical question for this purpose in your language, you could translate this sentence as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [For there is no credit if, sinning and being beaten, you will endure.]

Support Reference: Rhetorical Question

ULT **being beaten**
UST {Submit to your masters,} because there is certainly no honor for you if you endure when someone beats you because you have sinned
(κολαφιζόμενοι)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [someone beats you] or [your master beats you]

Support Reference: Active or Passive

ULT **doing good and suffering**
UST when you suffer even though you did what is good
(ἀγαθοποιοῦντες καὶ πάσχοντες)

This could mean: (1) someone suffers even though that person did what is good. Alternate translation: [suffering despite doing good]; (2) someone suffers because that person did what is good. Alternate translation: [suffering because of doing good]

Support Reference: Connect — Reason-and-Result Relationship

ULT **this {finds} favor with God**
UST this is something that God favors
(τοῦτο χάρις παρὰ Θεῷ)

See how you translated a similar phrase in the previous verse.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sinning	{Submit to your masters,} because there is certainly no honor for you if you endure when someone beats you because you have sinned
being beaten	{Submit to your masters,} because there is certainly no honor for you if you endure when someone beats you because you have sinned
you will endure	{Submit to your masters,} because there is certainly no honor for you if you endure when someone beats you because you have sinned
doing good	even though you did what is good
suffering	when you suffer
you will endure	you endure
God	is something that God favors

1 Peter 2:21

ULT	UST
For to this you were called, because Christ also suffered on your behalf, leaving an example for you so that you might follow in his footsteps	*{God favors this} because he has called you to suffer while doing what is good. {He has called you to this} because the Messiah also suffered for your sake in order to be an example for you with the purpose that you would imitate what he did.*

ULT **to this**
UST to suffer while doing what is good
(εἰς τοῦτο)

Here, **this** refers back to what Peter stated at the end of the previous verse. Believers are called by God to endure suffering while doing what is good. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [to endure suffering when you have done what is good]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to this you were called**
UST he has called you to suffer while doing what is good
(εἰς τοῦτο & ἐκλήθητε)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God has called you to this]

Support Reference: Active or Passive

ULT **you might follow in his footsteps**
UST you would imitate what he did
(ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ)

Peter uses **follow in his footsteps** to refer to following Jesus' example about enduring suffering. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [you might imitate his behavior]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you were called	he has called you
Christ	the Messiah
suffered	suffered

1 Peter 2:22

ULT	UST
“who did no sin, neither was deceit found in his mouth;”	*“He never sinned. And he never said anything to deceive people.”*

ULT who did no sin, neither was deceit found in his mouth
UST He never sinned. And he never said anything to deceive people
(ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ)

This verse is a quotation from Isaiah 53:9. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT neither was deceit found in his mouth
UST And he never said anything to deceive people
(οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [neither did anyone find deceit in his mouth]

Support Reference: Active or Passive

ULT neither was deceit found in his mouth
UST And he never said anything to deceive people
(οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ)

Peter quotes Isaiah referring to **deceit** as if it were an object that could be found inside someone’s mouth. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [neither was deceit spoken out of his mouth]

Support Reference: Metaphor

ULT neither was deceit found in his mouth
UST And he never said anything to deceive people
(οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ)

Peter quotes Isaiah describing something the Messiah would say by association with **his mouth**, which he would use to say something. In this case it is something the Messiah did not say. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: [neither did he say something deceitful]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	never sinned
deceit	anything to deceive people

1 Peter 2:23

ULT	UST
who being reviled, did not revile back; suffering, he did not threaten, but he entrusted {himself} to the one judging justly;	*When people insulted him, he never insulted them in return. When he suffered, he never threatened {those who caused him to suffer}. Instead, he trusted God, who always judges rightly, {to prove that he was innocent}.*

ULT **who being reviled, did not revile back**
UST When people insulted him, he never insulted them in return
(ὃς λοιδορούμενος, οὐκ ἀντελοιδόρει)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [whom people reviled, did not revile them back]

Support Reference: Active or Passive

ULT **he entrusted {himself} to the one judging justly**
UST he trusted God, who always judges rightly, {to prove that he was innocent}
(παρεδίδου & τῷ κρίνοντι δικαίως)

Here, **the one judging justly** refers to God. This means that Jesus trusted God to punish those who reviled him or to prove that he was innocent. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [he entrusted himself to God, who judges justly]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
suffering	When he suffered
he entrusted {himself}	he trusted God … to prove that he was innocent
judging	who always judges rightly
justly	who always judges rightly

1 Peter 2:24

ULT	UST
who himself bore our sins in his body on the tree so that, having died to the sins, we might live for righteousness, by whose wounds you were healed.	*The Messiah himself was punished for our sins in his body {when he died} on the cross with the purpose that we would live rightly because we are no longer controlled by sin. God has healed you because people wounded the Messiah.*

ULT **who himself bore our sins**
UST The Messiah himself was punished for our sins
(ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν)

Peter uses the word **himself** here to emphasize that Jesus alone is the one who bore our sins. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [none other than Jesus bore our sins] or [Jesus, that very person, bore our sins]

Support Reference: Reflexive Pronouns

ULT **bore our sins in his body on the tree**
UST was punished for our sins in his body {when he died} on the cross
(τὰς ἁμαρτίας ἡμῶν & ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον)

Peter uses **bore our sins** to refer to Jesus being punished for **our sins** as if **sins** were an object that he carried on **his body**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [suffered the punishment for our sins in his body on the tree]

Support Reference: Metaphor

ULT **the tree**
UST {when he died} on the cross
(τὸ ξύλον)

Peter uses **tree** to refer to the cross on which Jesus died, which was made of wood. If your readers would not understand this, you could use an equivalent expression or plain language, as in the UST.

Support Reference: Metonymy

> ULT **having died to the sins**
> UST because we are no longer controlled by sin
> (ταῖς ἁμαρτίαις ἀπογενόμενοι)

Here, **having died to sins** is a metaphor that means to no longer be controlled by sin. Like a dead person is free from sinning because they are no longer alive, so believers are free to stop sinning because Jesus bore the punishment for their sins. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [being no longer controlled by sin]

Support Reference: Metaphor

> ULT **having died to the sins**
> UST because we are no longer controlled by sin
> (ταῖς ἁμαρτίαις ἀπογενόμενοι)

This clause refers to an event that occurs before the event in the next clause. If it would be helpful to your readers, you could show this relationship by using a fuller phrase. Alternate translation: [after having died to sins]

Support Reference: Connect — Sequential Time Relationship

> ULT **we might live for righteousness**
> UST we would live rightly
> (τῇ δικαιοσύνῃ ζήσωμεν)

When Peter says **we**, he is speaking of himself and other believers in Christ, so **we** would be inclusive. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive ‘We’

> ULT **by whose wounds you were healed**
> UST God has healed you because people wounded the Messiah
> (οὗ τῷ μώλωπι ἰάθητε)

This clause is a quotation from Isaiah 53:5. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

> ULT **by whose wounds you were healed**
> UST God has healed you because people wounded the Messiah
> (οὗ τῷ μώλωπι ἰάθητε)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God has healed you by means of his wounds]

Support Reference: Active or Passive

> ULT **by whose wounds**
> UST because people wounded the Messiah
> (οὗ τῷ μώλωπι)

Here, **wounds** refers to all the suffering Jesus endured when he was beaten and killed on the cross. If our readers would misunderstand this, you could express the meaning plainly. Alternate translation: [by whose suffering and death]

Support Reference: Synecdoche

> ULT **you were healed**
> UST God has healed you
> (ἰάθητε)

Here, **healed** could mean: (1) being freed from the penalty and power of sin, which could include physical healing. Alternate translation: [you were freed from the effects of sin]; (2) being forgiven for their sins and having a restored relationship with God. Alternate translation: [you were forgiven]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	for … sins
bore	was punished
to the sins	by sin
for righteousness	rightly

1 Peter 2:25

ULT	UST
For you were like straying sheep, but now you have been turned back to the shepherd and overseer of your souls.	*{God healed you} because you were {alienated from God} like sheep that had become lost, but now God has brought you back to Jesus, who cares for you and watches over you {as a shepherd cares for his sheep}.*

ULT you were like straying sheep
UST you were {alienated from God} like sheep that had become lost
(ἦτε & ὡς πρόβατα πλανώμενοι)

Peter speaks about his readers before they believed in Christ as if they had been similar to lost sheep that were wandering around aimlessly. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [you were living aimlessly without knowing God]

Support Reference: Simile

ULT you have been turned back
UST God has brought … back
(ἐπεστράφητε)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God has turned you back]

Support Reference: Active or Passive

ULT the shepherd and overseer of your souls
UST you … Jesus, who cares for you and watches over you {as a shepherd cares for his sheep}
(τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν)

Peter uses **shepherd** and **overseer** to refer to Jesus. Just as a **shepherd** protects his sheep and an **overseer** takes care of his workers, Jesus protects and takes care of those who trust in him. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [the one who protects and takes care of your souls]

Support Reference: Metaphor

ULT of your souls
UST you … Jesus, who cares for you and watches over you {as a shepherd cares for his sheep}
(τῶν ψυχῶν ὑμῶν)

See how you translated **souls** in 1:9.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sheep	sheep
shepherd	you … Jesus, who cares for you and watches over you {as a shepherd cares for his sheep}
overseer	you … Jesus, who cares for you and watches over you {as a shepherd cares for his sheep}
of … souls	you … Jesus, who cares for you and watches over you {as a shepherd cares for his sheep}

1 Peter 3

1 Peter 3 Chapter Introduction

Structure and Formatting

1. How believers should act toward other people (2:11–3:12)
2. How believers should endure suffering (3:13–4:6)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 3:10–12.

Translation Issues in This Chapter

“the spirits in prison”

3:19 states that Jesus went and proclaimed to “the spirits in prison,” but does not mention what Jesus proclaimed or who those spirits are. 3:20 states that these spirits disobeyed God during the time of Noah. Many scholars think that this means one of the following three meanings, each of which will be discussed in the notes for verses 19 and 20: (1) The spirits are demons who were imprisoned by God because they did something evil during Noah’s time (See: 2 Peter 2:4–5; Jude 6–7; Genesis 6:1–4). 3:19 then means that Jesus went to the place where they are imprisoned and proclaimed his victory to them at some time between his death on the cross and his return to heaven. (2) The spirits are sinful human beings who died during the flood in Noah’s time, and the prison is the realm of the dead. 3:19 then means that Jesus went to hell and proclaimed his victory to those dead people there at some time between his death and resurrection. (3) The spirits are sinful human beings who died during the flood in Noah’s time, but 3:19 refers to the pre-incarnate form of Jesus indirectly preaching the gospel to them through the preaching of Noah.

“Baptism now saves you”

In 3:20 Peter refers to the story of God rescuing Noah and his family from the flood “through water.” Then in 3:21 he states that the water is an “antitype” for baptism, which is a Christian ritual by which a person publicly identifies as a Christian. Then

Peter makes the statement that baptism “now saves you.” Since the New Testament authors repeatedly state that God alone saves people and that no one can do any work to be saved, Peter’s statement cannot mean that a person can be saved by being baptized. Rather, Peter uses the word “baptism” to refer to the faith in Jesus that a person publicly confesses when that person is baptized. Peter indicates later in 3:21 that he is not referring to water baptism, which he describes as “the removal of dirt from the flesh.” Peter further states that the baptism he is referring to saves “through the resurrection of Jesus Christ,” which means that a person is saved by faith in Jesus, because Jesus rose from the dead.

1 Peter 3:1

ULT	UST
Similarly, wives, be subjected to your own husbands so that even if some are being disobedient to the word, they will be won without a word through the behavior of their wives,	*In a similar way, you women {who are believers}, submit to your husbands. {Do this} in order that you may persuade any husbands who do not believe the message {about the Messiah} to become believers without you saying anything to them.*

Note:

General Information:

In 3:1–6 Peter gives instructions specifically to women who are wives.

ULT **some are being disobedient to the word**
UST any husbands who do not believe the message {about the Messiah}
(τινες ἀπειθοῦσιν τῷ λόγῳ)

Here, **being disobedient to the word** could refer to: (1) refusing to believe the gospel message, as in 2:8. Alternate translation: [some do not believe the message about Jesus]; (2) disobeying the commands God gave in his word. Alternate translation: [some do not obey what God commands in his word]

Support Reference: Metonymy

ULT **they will be won**
UST you may persuade … to become believers
(κερδηθήσονται)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [you will win them]

Support Reference: Active or Passive

ULT **they will be won**
UST you may persuade … to become believers
(κερδηθήσονται)

Here, **won** is an idiom that means that the unbelieving husbands will become believers in Jesus. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: [they will be persuaded to believe in Christ]

Support Reference: Idiom

> ULT **without a word**
> UST without you saying anything to them
> (ἄνευ λόγου)

Peter is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [without you saying a word.]

Support Reference: Ellipsis

> ULT **without a word**
> UST without you saying anything to them
> (ἄνευ λόγου)

Here, **word** refers to anything the wives might say to their husbands about the gospel message. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [without a word about the gospel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
be subjected	submit
to the word	the message {about the Messiah}

1 Peter 3:2

ULT	UST
having observed your pure behavior with fear,	*{They will believe in the Messiah} because they see that you behave sincerely and {act} reverently {toward them}.*

ULT having observed
UST {They will believe in the Messiah} because they see that
(ἐποπτεύσαντες)

This phrase indicates the reason why the unbelieving husbands would become believers in Jesus. These husbands became believers because they **observed** how their wives behaved. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: [because they observed]

Support Reference: Connect — Reason-and-Result Relationship

ULT your pure behavior with fear
UST you behave sincerely and {act} reverently {toward them}
(τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν)

If your language does not use an abstract noun for the idea of **behavior**, you can express the same idea in another way. Alternate translation: [you behave purely and with fear]

Support Reference: Abstract Nouns

ULT your pure behavior
UST you behave sincerely and {act} reverently {toward them}
(τὴν & ἁγνὴν ἀναστροφὴν ὑμῶν)

This could refer to: (1) the wives' sincere and honest behavior. Alternate translation: [your sincere behavior]; (2) the wives' sexually chaste behavior. Alternate translation: [your sexually chaste behavior]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fear	and {act} reverently {toward them}
pure	sincerely

1 Peter 3:3

ULT	UST
whose adornment let be not the outward braiding of hair and wearing of gold jewelry or wearing of fine clothing,	*Do not make the outside of your bodies beautiful by having fancy hairstyles or by wearing gold jewelry or fine clothes.*

ULT **whose**
UST your
(ὧν)

Here, **whose** refers to the Christian wives to whom Peter is speaking. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [your]

Support Reference: Pronouns — When to Use Them

ULT **whose adornment**
UST make … your … beautiful
(ὧν & κόσμος)

If your language does not use an abstract noun for the idea of **adornment**, you can express the same idea in another way. Alternate translation: [they way you adorn yourselves]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of gold jewelry	gold jewelry

1 Peter 3:4

ULT	UST
but the hidden man of the heart, in the imperishable thing of the gentle and quiet spirit, which is very precious before God.	*Instead, make your unseen mind beautiful in a way that will never fade. I mean, have a humble and peaceful attitude. This is something that God values very much.*

> ULT **but the hidden man of the heart**
> UST Instead, make your unseen mind beautiful
> (ἀλλ᾽ ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος)

If it would be helpful in your language, you could begin this verse as a new sentence. If you do so, then you will need to repeat the subject and verb from the previous verse. Alternate translation: [Rather, let your adornment be the inner man of the heart]

Support Reference: Connect — Contrast Relationship

> ULT **the hidden man of the heart**
> UST make your unseen mind beautiful
> (ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος)

Here, **hidden man** and **heart** both refer to a person's thoughts or emotions. If this would confuse your readers, you could express the meaning plainly. Alternate translation: [the inner thoughts]

Support Reference: Metonymy

> ULT **the hidden man of the heart**
> UST make your unseen mind beautiful
> (ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος)

Peter is using the possessive form to indicate that the **hidden man** is the same thing as **the heart**. If this is not clear in your language, you could use express the meaning explicitly. Alternate translation: [the hidden man, which is the heart] or [the hidden man, namely, the heart]

Support Reference: Possession

ULT **in the imperishable thing of the gentle and quiet spirit**
UST in a way that will never fade. I mean, have a humble and peaceful attitude
(ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος)

Peter is using the possessive form to indicate that the **imperishable thing** is the same thing as **a gentle and quiet spirit**. If this is not clear in your language, you could use express the meaning explicitly. Alternate translation: [in the imperishable thing, which is a gentle and quiet spirit] or [in the imperishable thing, namely, a gentle and quiet spirit]

Support Reference: Possession

ULT **of the gentle and quiet spirit**
UST I mean, have a humble and peaceful attitude
(τοῦ πραέως καὶ ἡσυχίου πνεύματος)

Here, **quiet** means "peaceful" or "calm." It does not mean the opposite of loud. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [of a gentle and peaceful spirit]

Support Reference: Metonymy

ULT **of the gentle and quiet spirit**
UST I mean, have a humble and peaceful attitude
(τοῦ πραέως καὶ ἡσυχίου πνεύματος)

Here, **spirit** refers to a person's attitude or temperament. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [of a gentle and quiet attitude.]

Support Reference: Metonymy

ULT **which is very precious before God**
UST This is something that God values very much
(ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές)

Peter refers to God's opinion as if it were a person standing directly in front of him. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [which God considers to be very precious]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the … spirit	I mean, have a humble … attitude
God	something that God values very much

1 Peter 3:5

ULT	UST
For in this manner also the holy women, the ones hoping in God, formerly adorned themselves, being subjected to their own husbands,	*{Do this} because this is the way that the women who lived holy lives long ago made themselves beautiful. They trusted in God and submitted to their husbands.*

ULT **adorned themselves**
UST made themselves beautiful
(ἐκόσμουν ἑαυτάς)

Peter speaks of the attitude of the holy women as if it were something with which they **adorned themselves**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [made themselves beautiful]

Support Reference: Metaphor

ULT **being subjected to their own husbands**
UST submitted to their husbands
(ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν)

See how you translated the similar clause in 3:1.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy	who lived holy lives
hoping	trusted
God	God
being subjected	submitted

1 Peter 3:6

ULT	UST
like Sarah obeyed Abraham, calling him "lord," whose children you have become, doing what is good and not being afraid of any terror.	*Sarah, for example, obeyed her husband Abraham and called him {her} master. God will consider you to be her daughters if you do good deeds and are not afraid of anything terrible happening to you.*

ULT **whose children you have become**
UST God will consider you to be her daughters
(ἧς ἐγενήθητε τέκνα)

Peter uses a Hebrew idiom here in which people are said to be the **children** of someone who has qualities similar to theirs. Women who believe and who act like Sarah acted are thought of as if they were her actual **children**. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: [who resemble her as if you were her children]

Support Reference: Idiom

ULT **not being afraid of any terror**
UST are not afraid of anything terrible happening to you
(μὴ φοβούμεναι μηδεμίαν πτόησιν)

The phrase **not being afraid of any** translates two negative words in Greek. Peter uses them together to emphasize that believing women should not fear anything at all. If your language can use two negatives together for emphasis without them cancelling each other to create a positive meaning, it would be appropriate to use that construction here.

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sarah	Sarah
Abraham	her husband Abraham
lord	{her} master
calling	and called
doing what is good	if you do good deeds
being afraid of	are … afraid of
terror	terrible happening to you

1 Peter 3:7

ULT	UST
Husbands, similarly, live with the female according to knowledge, as with a weaker container, assigning honor as also fellow heirs of the grace of life, so that your prayers will not be hindered.	*You men {who are believers}, in a similar way, dwell together with your wives in an understanding manner. {Treat them} as {you would treat} someone who is weaker {than you are}. Honor them as those who will also receive God's gracious gift with you, which is eternal life. {Do this} so that nothing will hinder you from praying.*

Note:

General Information:

In this verse Peter gives instructions specifically to men who are husbands.

ULT **live with the female**
UST dwell together with your wives
(συνοικοῦντες & τῷ γυναικείῳ)

Here, **the female** refers to the wives of the men to whom Peter is writing, not to one particular woman. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: [live with the women whom you have married]

Support Reference: Generic Noun Phrases

ULT **according to knowledge**
UST in an understanding manner
(κατὰ γνῶσιν)

If your language does not use an abstract noun for the idea of **knowledge**, you can express the same idea in another way. Alternate translation: [in a knowledgeable way]

Support Reference: Abstract Nouns

ULT **as with a weaker container**
UST Treat them} as {you would treat} someone who is weaker {than you are}
(ὡς ἀσθενεστέρῳ σκεύει)

Here Peter refers to women as if they were **weaker** containers. The word **container** is a term used to refer to both men and women in the Bible (Acts 9:15). Just as clay pots can break easily, so are human beings weak. Here Peter specifically refers to women as **weaker** containers because woman are usually physically weaker than men. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [as with someone who is weaker than you are]

Support Reference: Metaphor

ULT **assigning honor as also fellow heirs of the grace of life**
UST Honor them as those who will also receive God's gracious gift with you, which is eternal life
(ἀπονέμοντες τιμήν ὡς καὶ συνκληρονόμοις χάριτος ζωῆς)

If your language does not use abstract nouns for the ideas of **honor** and **heirs**, you can express the same ideas in another way. Alternate translation: [honor them as also those who will inherit with you the grace of life]

Support Reference: Abstract Nouns

ULT **fellow heirs of the grace of life**
UST those who will … receive God's gracious gift with you, which is eternal life
(συνκληρονόμοις χάριτος ζωῆς)

Peter speaks of **the grace of life** as if it were something that people inherit. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: [those who will experience the grace of life together]

Support Reference: Metaphor

ULT **of the grace of life**
UST God's gracious gift … which is eternal life
(χάριτος ζωῆς)

Peter is using the possessive form to describe **grace** that is **life**. The word **grace** refers to a gracious gift and **life** refers to eternal **life**. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [of the gracious gift, namely, eternal life]

Support Reference: Possession

ULT **so that your prayers will not be hindered**
UST {Do this} so that nothing will hinder you from praying
(εἰς τὸ μὴ ἐνκόπτεσθαι τὰς προσευχὰς ὑμῶν)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [so that nothing will hinder your prayers]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowledge	an understanding manner
honor	Honor them
fellow heirs	those who will … receive … with you
of the grace	God’s gracious gift
prayers	from praying

1 Peter 3:8

ULT	UST
Now finally, everyone {be} likeminded, sympathetic, loving as brothers, tenderhearted, humble;	*To end {this part of my letter}, {I say to} all of you, have the same mindset {among yourselves}. Be sympathetic {toward each other}. Love each other as fellow believers. Act compassionately {toward each other}. Be humble.*

Note:

General Information:

In 3:8–12 Peter writes instructions to all believers.

ULT **{be} likeminded**
UST have the same mindset {among yourselves}
(ὁμόφρονες)

Alternate translation: [have the same opinion and be] or [have the same attitude and be]

ULT **loving as brothers**
UST Love each other as fellow believers
(φιλάδελφοι)

Although **brothers** is masculine, Peter is using the phrase **loving as brothers** in a generic sense to refer to the kind of love that all believers should have for other believers. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [loving as fellow believers]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sympathetic	Be sympathetic {toward each other}
loving as brothers	Love each other as fellow believers
humble	Be humble

1 Peter 3:9

ULT	UST
not paying back evil in exchange for evil or insult in exchange for insult, but on the contrary, blessing, because to this you were called so that you might inherit a blessing.	*When people do evil things to you or insult you, do not do the same to them. Instead, bless them, because that is what God has chosen you to do in order that he may bless you.*

ULT **not paying back evil in exchange for evil or insult in exchange for insult**
UST When people do evil things to you or insult you, do not do the same to them
(μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας)

Peter uses **paying back** to refer to responding to the actions of another person as if one was returning money to that person for those actions. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [not doing evil to someone who does evil to you or insulting someone who insults you]

Support Reference: Metaphor

ULT **blessing**
UST bless them
(εὐλογοῦντες)

Peter is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from earlier in the verse. Alternate translation: [blessing those who do evil to you or insult you]

Support Reference: Ellipsis

ULT **to this you were called**
UST because that is what God has chosen you to do
(εἰς τοῦτο ἐκλήθητε)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God called you to this]

Support Reference: Active or Passive

> ULT **to this you were called so that**
> UST because that is what God has chosen you to do in order that
> (εἰς τοῦτο ἐκλήθητε, ἵνα)

Here, **this** could refer to: (1) **blessing** earlier in the verse. Alternate translation: [you were called to bless so that]; (2) **inherit a blessing** later in the verse "to this you were called so that"

Support Reference: Assumed Knowledge and Implicit Information

> ULT **so that you might inherit a blessing**
> UST in order that he may bless you
> (ἵνα εὐλογίαν κληρονομήσητε)

Peter speaks of experiencing God's **blessing** as if one is receiving an inheritance. If this might confuse your readers, you could express it plainly. Alternate translation: [so that you might experience God's blessing as your permanent possession]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	do not do the same to them
evil	When people do evil things to you
blessing	bless them
you were called	God has chosen you to do
a blessing	he may bless you
you might inherit	he may bless you

1 Peter 3:10

ULT	UST
For, "Let the one wanting to love life and to see good days stop his tongue from evil, and his lips not to speak deceit.	*{We know that this is true} because, {as David wrote,} "As for those who truly want to enjoy good lives, they must not say evil things or speak deceitful things.*

ULT **For**
UST We know that this is true} because, {as David wrote … }
(γὰρ)

For here introduces a quotation from the Old Testament (Psalm 34:12–16). If it would be helpful in your language, you could use a comparable phrase that indicates that Peter is quoting from an important text. Alternate translation: [It is as David wrote in the scriptures]

Support Reference: Quotations and Quote Margins

ULT **Let the one wanting to love life and to see good days stop**
UST As for those who truly want to enjoy good lives, they must not
(ὁ & θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω)

From this clause through to the end of 3:12, Peter quotes from Psalm 34:12–16. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **the one wanting to love life and to see good days**
UST As for those who truly want to enjoy good lives
(ὁ & θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς)

These two phrases mean basically the same thing and emphasize the desire to have a good life. If stating the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: [the one truly wanting to have a good life]

Support Reference: Parallelism

> ULT **to see good days**
> UST who truly want to enjoy good lives
> (ἰδεῖν ἡμέρας ἀγαθὰς)

Peter quotes David speaking of experiencing a good lifetime as **to see good days**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [to experience a good lifetime]

Support Reference: Metaphor

> ULT **his tongue from evil, and his lips not to speak deceit**
> UST say evil things or speak deceitful things
> (τὴν γλῶσσαν ἀπὸ κακοῦ, καὶ χείλη τοῦ μὴ λαλῆσαι δόλον)

Peter quotes David using the words **tongue** and **lips** to refer to the person who is speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [himself from speaking evil and from speaking deceit]

Support Reference: Synecdoche

> ULT **his tongue from evil, and his lips not to speak deceit**
> UST say evil things or speak deceitful things
> (τὴν γλῶσσαν ἀπὸ κακοῦ, καὶ χείλη τοῦ μὴ λαλῆσαι δόλον)

If your language does not use abstract nouns for the ideas of **evil** and **deceit**, you can express the same ideas in another way. Alternate translation: [his tongue from saying evil things and his lips from speaking deceitful things]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to love	who truly want to enjoy good lives
days	who truly want to enjoy good lives
good	who truly want to enjoy good lives
his tongue	say
evil	evil things
deceit	deceitful things

1 Peter 3:11

ULT	UST
But let him turn away from evil and let him do good. Let him seek peace and let him pursue it,	*They must also refuse to do evil, and do what is good {instead}. They must diligently strive to have peaceful relationships with other people.*

ULT let him turn away from evil
UST They must … refuse to do evil
(ἐκκλινάτω & ἀπὸ κακοῦ)

Here, **turn away from** is a metaphor that means to avoid doing something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [let him avoid doing evil]

Support Reference: Metaphor

ULT Let him seek peace and let him pursue it
UST They must diligently strive to have peaceful relationships with other people
(ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν)

The phrases **seek peace** and **pursue it** mean basically the same thing. The repetition is used to emphasize the importance of living peacefully with other people. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [Let him earnestly pursue peace]

Support Reference: Doublet

ULT Let him seek peace
UST They must diligently strive to have peaceful relationships with other people
(ζητησάτω εἰρήνην)

Here, **peace** refers to peaceful relationships between people. If it might be helpful to your readers, you could express this explicitly. Alternate translation: [Let him seek to live peacefully with others]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	to do evil
good	what is good {instead}
Let him seek	They must diligently strive to have peaceful relationships with other people

ULT	UST
peace	They must diligently strive to have peaceful relationships with other people

1 Peter 3:12

ULT	UST
for the eyes of the Lord {are} on righteous ones, and his ears {are} toward their request, but the face of the Lord {is} against those doing evil."	*{They must do these things,} because the Lord watches over righteous people. He listens {and responds} to the prayers of righteous people, but he opposes people who do evil."*

ULT **the eyes of the Lord {are} on righteous ones**
UST the Lord watches over righteous people
(ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους)

Here, **eyes** being **on** someone is an idiom that refers to God acting favorably toward someone by taking care of that person. If this might confuse your readers, you could express the meaning plainly or use a similar idiom in your language. Alternate translation: [The Lord lovingly takes care of the righteous ones]

Support Reference: Idiom

ULT **his ears {are} toward their request**
UST He listens {and responds} to the prayers of righteous people
(ὦτα αὐτοῦ εἰς δέησιν αὐτῶν)

Here, **ears** being **toward** someone's **request** is an idiom that refers to God listening to that person's request. If this might confuse your readers, you could express the meaning plainly or use a similar idiom in your language. Alternate translation: [the Lord listens to their request]

Support Reference: Idiom

ULT **his ears {are} toward their request**
UST He listens {and responds} to the prayers of righteous people
(ὦτα αὐτοῦ εἰς δέησιν αὐτῶν)

The idea that the Lord listens to the requests of righteous people also implies that he responds to those requests. If this might be helpful to your readers, you could state this explicitly. Alternate translation: [he listens to and grants their request]

Support Reference: Assumed Knowledge and Implicit Information

ULT **their request**
UST the prayers of righteous people
(δέησιν αὐτῶν)

Here, **request** refers to requests in general, not to one particular **request**. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: [their requests]

Support Reference: Generic Noun Phrases

ULT **but the face of the Lord {is} against**
UST but he opposes
(πρόσωπον δὲ Κυρίου ἐπὶ)

Here, **face** refers to the Lord himself. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [But the Lord is against]

Support Reference: Synecdoche

ULT **but the face of the Lord {is} against**
UST but he opposes
(πρόσωπον δὲ Κυρίου ἐπὶ)

Here, **the face** being **against** someone is an idiom that refers to one person opposing another person. If this might confuse your readers, you could express the meaning plainly or use a similar idiom in your language. Alternate translation: [but the Lord opposes]

Support Reference: Idiom

ULT **those doing evil**
UST people who do evil
(ποιοῦντας κακά)

After this phrase, Peter also ends his quotation from the book of Psalms. If you decided in 3:10 to mark this as a quotation, indicate that ending here with whatever punctuation or convention your language uses to indicate the end of a quotation.

Support Reference: Quote Markings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Lord	the Lord watches over
righteous ones	righteous people
request	the prayers
of the Lord	but he opposes
evil	evil

1 Peter 3:13

ULT	UST
And who {is} the one who will harm you if you become zealous ones of the good?	*It is unlikely that anyone will harm you if you are eager to do what is good.*

Note:

Connecting Statement:

In 3:13–22 Peter teaches the believers how to behave when unbelievers persecute them.

ULT who {is} the one who will harm you if you become zealous ones of the good
UST It is unlikely that anyone will harm you if you are eager to do what is good
(τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε)

Peter is not asking for information, but is using the question form here to emphasize that it is unlikely that someone would harm them if they did good things. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [no one will harm you if you become zealous ones of the good]

Support Reference: Rhetorical Question

ULT zealous ones of the good
UST It is unlikely that anyone will harm you if you are eager to do what is good
(τοῦ ἀγαθοῦ ζηλωταὶ)

Peter is using the possessive form to describe people who are **zealous** about doing **good** deeds. If this is not clear in your language, you could use a different expression. Alternate translation: [ones zealous to do good deeds]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the good	It is unlikely that anyone will harm you if you are eager to do what is good
zealous ones	It is unlikely that anyone will harm you if you are eager to do what is good

1 Peter 3:14

ULT	UST
But even if you might suffer because of righteousness, {you are} blessed ones. But you should not fear the fear of them nor be troubled,	*However, even if you suffer because you did what was right, God will bless you. "Do not be afraid of or troubled by the things that other people fear."*

ULT **you might suffer because of righteousness**
UST you suffer because you did what was right
(πάσχοιτε διὰ δικαιοσύνην)

If your language does not use an abstract noun for the idea of **righteousness**, you can express the same idea in another way. Alternate translation: [you might suffer because you do what is right]

Support Reference: Abstract Nouns

ULT **{you are} blessed ones**
UST God will bless you
(μακάριοι)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God will cause you to be blessed ones]

Support Reference: Active or Passive

ULT **But you should not fear the fear of them nor be troubled**
UST Do not be afraid of or troubled by the things that other people fear
(τὸν δὲ φόβον αὐτῶν, μὴ φοβηθῆτε μηδὲ ταραχθῆτε)

This sentence is a quotation from Isaiah 8:12. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **But you should not fear the fear of them nor be troubled**
UST Do not be afraid of or troubled by the things that other people fear
(τὸν δὲ φόβον αὐτῶν, μὴ φοβηθῆτε μηδὲ ταραχθῆτε)

These two phrases mean the same thing. Peter states the same idea twice in order to emphasize that believers should not be afraid of people who persecute them. If stating the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: [But you should not fear at all what people might do to you]

Support Reference: Parallelism

ULT **you should not fear the fear of them**
UST Do not be afraid of … the things that other people fear
(τὸν & φόβον αὐτῶν, μὴ φοβηθῆτε)

This could refer to: (1) the fear that unbelievers have. Alternate translation: [you should not fear what they fear] or [you should not fear the same things that they fear]; (2) the fear that righteous people have for unbelievers. Alternate translation: [you should not fear them]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you might suffer	you suffer
righteousness	you did what was right
{you are} blessed ones	God will bless you
fear	things that other people fear
you should … fear	Do … be afraid of
be troubled	troubled by

1 Peter 3:15

ULT	UST
but sanctify the Lord Christ in your hearts, always ready for a defense to everyone who asks you for a word concerning the hope in you,	*Instead, acknowledge in your minds that the Lord Messiah is holy. Always be ready to answer anyone who asks you to tell them about what you are confidently expecting {God to do for you}.*

ULT **sanctify the Lord Christ in your hearts**
UST acknowledge in your minds that the Lord Messiah is holy
(Κύριον & τὸν Χριστὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν)

Peter uses **sanctify the Lord Christ** to refer to acknowledging Christ's holiness. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [acknowledge in your hearts that the Lord Christ is holy]

Support Reference: Metaphor

ULT **in your hearts**
UST in your minds that
(ἐν ταῖς καρδίαις ὑμῶν)

Here, **hearts** refers to the thoughts or emotions of Peter's readers. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [in your minds] or [within yourselves]

Support Reference: Metonymy

ULT **for a defense**
UST to answer
(πρὸς ἀπολογίαν)

If your language does not use an abstract noun for the idea of **defense**, you can express the same idea in another way. Alternate translation: [to defend your faith]

Support Reference: Abstract Nouns

ULT **who asks you for a word**
UST who asks you to tell them … what
(τῷ αἰτοῦντι ὑμᾶς λόγον)

Peter uses **word** to refer to an answer or explanation spoken by using words. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [who asks you for a statement]

Support Reference: Metonymy

ULT **concerning the hope in you**
UST about … you are confidently expecting {God to do for you}
(περὶ τῆς ἐν ὑμῖν ἐλπίδος)

Peter speaks of **hope** as if it were something that could be inside a person. If this would confuse your readers, you could express the meaning plainly. Alternate translation: [concerning your hope] or [concerning the hope that you have]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	Lord
Christ	the … Messiah
sanctify	acknowledge … is holy
hope	are confidently expecting {God to do for you}

1 Peter 3:16

ULT	UST
but with meekness and fear, having a good conscience so that, in what you are being slandered, the ones reviling your good behavior in Christ may be ashamed.	*But {answer them} humbly and reverently, while not doing any wicked thing, in order that God may shame those who despise the good things you do as people united with the Messiah. {God will shame them} regarding the very things they are speaking falsely against you.*

ULT **with meekness and fear**
UST humbly and reverently
(μετὰ πραΰτητος καὶ φόβου)

If your language does not use abstract nouns for the ideas of **meekness** and **fear**, you can express the same ideas in another way. Alternate translation: [by being meek and fearful]

Support Reference: Abstract Nouns

ULT **having a good conscience**
UST while not doing any wicked thing
(συνείδησιν ἔχοντες ἀγαθήν)

This phrase implies not doing anything sinful that would cause a person to not have a **good conscience**. If this might confuse your readers, you could state this explicitly. Alternate translation: [doing nothing wrong]

Support Reference: Abstract Nouns

ULT **so that, in what you are being slandered, the ones reviling your good behavior in Christ may be ashamed**
UST in order that God may shame those who despise the good things you do as people united with the Messiah. {God will shame them} regarding the very things they are speaking falsely against you
(ἵνα ἐν ᾧ καταλαλεῖσθε, καταισχυνθῶσιν, οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν)

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: [so that the ones who are reviling your good behavior in Christ may be ashamed about why you are being slandered]

Support Reference: Information Structure

ULT **you are being slandered**
UST very things they are speaking falsely against you
(καταλαλεῖσθε)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [people are slandering you]

Support Reference: Active or Passive

ULT **your good behavior in Christ**
UST the good things you do as people united with the Messiah
(ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν)

Here, **in Christ** refers to being a Christian. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [your good behavior as a Christian]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones reviling your good behavior in Christ may be ashamed**
UST God may shame those who despise the good things you do as people united with the Messiah
(καταισχυνθῶσιν, οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God may shame the ones who are reviling your good behavior in Christ]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fear	humbly and reverently
a … conscience	while not doing any wicked thing
good	while not doing any wicked thing
may be ashamed	God may shame
good	the good things you do as people united with the Messiah
Christ	the good things you do as people united with the Messiah
in Christ	the good things you do as people united with the Messiah

1 Peter 3:17

ULT	UST
For{it is} better to suffer doing good, if the will of God wills, than doing evil.	*{Do these things} because, if God wants {you to suffer}, it is better for you to suffer because you did what is good than {to suffer} because you did what is evil.*

ULT doing good … doing evil
UST is … because you did what … good … {to suffer} because you did what is evil
(ἀγαθοποιοῦντας & κακοποιοῦντας)

These two phrases indicate two different reasons for suffering. If it would be helpful to your readers, you could express this explicitly. Alternate translation: [because of doing good … because of doing evil]

Support Reference: Connect — Reason-and-Result Relationship

ULT if the will of God wills
UST if God wants {you to suffer}
(εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ)

Peter uses **the will of God** to refer to God himself. If your readers would not understand this, you could express the meaning plainly. Alternate translation: [if God wills]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
doing good	is … because you did what … good
of God	God wants {you to suffer}
will of God	God wants {you to suffer}
to suffer	for you to suffer
doing evil	{to suffer} because you did what is evil

1 Peter 3:18

ULT	UST
For Christ also suffered once for sins—righteous on behalf of unrighteous—so that he might bring you to God, having indeed been killed in flesh, but having been made alive in spirit,	*{This is true} because the Messiah also suffered. {He suffered} one time for the sake of {other people's} sins. He was a righteous person {who died} for the benefit of unrighteous people. {He died} in order to enable you to be with God. Although people killed him, God's Spirit caused him to become alive again.*

ULT **for sins**
UST for the sake of {other people's} sins
(περὶ ἁμαρτιῶν)

Here, **sins** implies the **sins** of people other than Jesus, because Jesus never sinned. If it would be helpful to your readers, you could express this explicitly. Alternate translation: [for the sake of the sins of others]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having indeed been killed in flesh**
UST Although people killed him
(θανατωθεὶς μὲν σαρκὶ)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [people having indeed killed him in the flesh]

Support Reference: Active or Passive

ULT **having indeed been killed in flesh**
UST Although people killed him
(θανατωθεὶς μὲν σαρκὶ)

Here, **flesh** refers to Christ's body, which was made of **flesh**. Peter is saying that the body of Christ was killed. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [having indeed been killed physically]

Support Reference: Metonymy

> ULT **having been made alive in spirit**
> UST God's Spirit caused him to become alive again
> (ζῳοποιηθεὶς & πνεύματι)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God's spirit having made him alive] or [God having made him alive in the spirit]

Support Reference: Active or Passive

> ULT **having been made alive in spirit**
> UST God's Spirit caused him to become alive again
> (ζῳοποιηθεὶς & πνεύματι)

Here, **spirit** could refer to: (1) the Holy Spirit, in which case this phrase would indicate the means by which Jesus was made alive. Alternate translation: [having been made him alive by the Spirit]; (2) Jesus' spiritual existence, in which case this phrase would be referring to the spiritual realm that is in contrast to the physical realm referred to with the phrase "in the flesh." Alternate translation: [having been made alive spiritually] or [having been made alive in the spiritual realm]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
sins	{other people's} sins
righteous	He was a righteous person
unrighteous	unrighteous people
to God	God
in spirit	God's Spirit caused him to become alive again

1 Peter 3:19

ULT	UST
in which also he proclaimed, having gone to the spirits in prison,	*The Spirit also enabled him to go and announce {God's victory} to the {evil} spirits whom God had imprisoned.*

ULT **in which**
UST The Spirit … enabled him
(ἐν ᾧ)

Here, **which** refers to "spirit" in the previous verse. As in the previous verse, this could refer to: (1) the Holy Spirit. Alternate translation: [by means of the Spirit]; (2) Jesus' spiritual existence. Alternate translation: [in the spiritual realm]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he proclaimed**
UST and announce {God's victory}
(ἐκήρυξεν)

Peter is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. This phrase could mean: (1) Jesus proclaimed God's victory over sin and death, which he accomplished through his death and resurrection. Alternate translation: [he proclaimed God's victory]; (2) Jesus preached the gospel to wicked people indirectly through the preaching of Noah during the time before the great flood. This interpretation is less likely to be correct, because it would mean that Noah was actually the one preaching and Peter does not mention Noah preaching or Jesus' pre-incarnate existence anywhere in this letter. Alternate translation: [he preached the gospel]

Support Reference: Ellipsis

ULT **to the spirits in prison**
UST to the {evil} spirits whom God had imprisoned
(τοῖς ἐν φυλακῇ πνεύμασιν)

Here, **spirits** could refer to: (1) evil spirits whom God imprisoned because of what they did before the flood that occurred in Noah's time (See: 2 Peter 2:4–5; Jude 6–7; Genesis 6:1–4), as in the UST. (2) the spirits of people who died during the flood that occurred in Noah's time. This interpretation is a less likely to be correct because Peter never refers to people as **spirits**, but rather "souls," as in the next verse. Alternate translation: [to those people who had died and were in prison]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in prison**
UST to the {evil} spirits whom God had imprisoned
(ἐν φυλακῇ)

Here Peter uses **prison** as a metaphor. It could refer to: (1) a place where God imprisoned certain evil spirits whom he will judge when he judges the whole world (See: 2 Peter 2:4–5; Jude 6–7). Alternate translation: [whom God had imprisoned to await judgment]; (2) the place where sinful people go when they die. Alternate translation: [in hell]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the spirits	to the {evil} spirits whom God had imprisoned
he proclaimed	and announce {God's victory}

1 Peter 3:20

ULT	UST
having disobeyed formerly, when the patience of God was waiting in the days of Noah, an ark being constructed, in which a few—that is, eight souls—were rescued through water,	*{Those evil spirits} disobeyed God long ago, during the lifetime of Noah. When Noah was building a big boat, God waited patiently {to see if people would stop doing what is evil}. {Only} a few people {were saved} in that boat. Specifically, God brought only eight people safely through the waters {of the flood}.*

ULT having disobeyed
UST {Those evil spirits} disobeyed God
(ἀπειθήσασίν)

Peter is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Alternate translation: [having disobeyed God]

Support Reference: Ellipsis

ULT the patience of God
UST God … patiently {to see if people would stop doing what is evil}
(ἡ τοῦ Θεοῦ μακροθυμία)

Peter uses **patience of God** to refer to God himself. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: [God himself]

Support Reference: Metonymy

ULT in the days of Noah
UST during the lifetime of Noah
(ἐν ἡμέραις Νῶε)

Here Peter uses **days of Noah** to refer to the time period when Noah was alive. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [in the time of Noah]

Support Reference: Metonymy

ULT **an ark being constructed**
UST When Noah was building a big boat
(κατασκευαζομένης κιβωτοῦ)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [when Noah was constructing an ark]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God
patience	patiently {to see if people would stop doing what is evil}
the days	during the lifetime of
of Noah	Noah
an ark	a big boat
souls	people
were rescued	God brought … safely

1 Peter 3:21

ULT	UST
which, {being} an antitype, now saves you also, baptism—not a removal of dirt from the flesh, but an appeal of a good conscience to God—through the resurrection of Jesus Christ,	*That water is a symbol that represents the baptism which now saves you. {This baptism} does not wash dirt off of your bodies. Instead, it shows that we are asking God to assure us that he has forgiven our sins. {This baptism saves you} by means of God having caused Jesus the Messiah to become alive again.*

ULT **which**
UST That water
(ὃ)

Here, **which** refers back to the "water" mentioned at the end of the last verse. If this might confuse your readers, you could express this explicitly, as in the UST.

Support Reference: Pronouns — When to Use Them

ULT **which, {being} an antitype, now saves you also, baptism**
UST That water is a symbol that represents the baptism which now saves you
(ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σῴζει βάπτισμα)

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: [which, being an antitype for baptism, now saves you also]

Support Reference: Information Structure

ULT **which, {being} an antitype, now saves you also, baptism**
UST That water is a symbol that represents the baptism which now saves you
(ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σῴζει βάπτισμα)

Here, **antitype** refers to one thing that is an analogy for another thing. In this context the "water" from the previous verse is an analogy for baptism. If it would be helpful to your readers, you could express this explicitly. Alternate translation: [which is a symbol for baptism, now saves you also] or [which is analogous to baptism, now saves you also]

Support Reference: Assumed Knowledge and Implicit Information

ULT **baptism**
UST the baptism
(βάπτισμα)

Here Peter uses **baptism** to refer to the faith in Jesus that believers profess when they are baptized. The Bible clearly states that God saves people by grace through faith, not by any work like baptism (Ephesians 2:8–9). See the discussion in the introduction for this chapter. If this might confuse your readers, you could use an equivalent expression or plain language. Alternate translation: [the faith in Jesus demonstrated by baptism]

Support Reference: Metonymy

ULT **not a removal of dirt from the flesh, but an appeal of a good conscience to God**
UST {This baptism} does not wash dirt off of your bodies. Instead, it shows that we are asking … assure us that he has forgiven our sins … God … to
(οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς, ἐπερώτημα εἰς Θεόν)

If your language does not use abstract nouns for the ideas of **removal** and **appeal**, you can express the same ideas in another way. Alternate translation: [it does not remove dirt from the flesh, but appeals to God for a good conscience]

Support Reference: Abstract Nouns

ULT **from the flesh**
UST your bodies
(σαρκὸς)

Here, Peter uses **flesh** to refer to a person's physical body that is made of **flesh**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [from the body]

Support Reference: Metonymy

ULT **an appeal of a good conscience to God**
UST it shows that we are asking … assure us that he has forgiven our sins … God … to
(συνειδήσεως ἀγαθῆς, ἐπερώτημα εἰς Θεόν)

Here the phrase **a good conscience** means Peter's readers do not feel guilty because they know that God has forgiven their sins. If this might confuse your readers, you could express this explicitly. Alternate translation: [an appeal to God to know that your sins have been forgiven]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **now saves you also, baptism—not a removal of dirt from the flesh, but an appeal of a good conscience to God—through the resurrection of Jesus Christ**
> UST the baptism which now saves you. {This baptism} does not wash dirt off of your bodies. Instead, it shows that we are asking God to assure us that he has forgiven our sins. {This baptism saves you} by means of God having caused Jesus the Messiah to become alive again
> (καὶ ὑμᾶς & νῦν σῴζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς, ἐπερώτημα εἰς Θεόν δι’ ἀναστάσεως Ἰησοῦ Χριστοῦ)

Here, **through the resurrection of Jesus Christ** indicates the means by which the faith demonstrated by baptism saves. If it would be more natural in your language, you could change the order of these phrases to make that meaning clear. Alternate translation: [baptism now saves you also through the resurrection of Jesus Christ. It is not a removal of dirt from the flesh, but an appeal to God for a good conscience]

Support Reference: Information Structure

> ULT **through the resurrection of Jesus Christ**
> UST God to … {This baptism saves you} by means of … having caused Jesus the Messiah … become alive again
> (δι’ ἀναστάσεως Ἰησοῦ Χριστοῦ)

If your language does not use an abstract noun for the idea of **resurrection**, you can express the same idea in another way. Alternate translation: [through God raising Jesus Christ from the dead]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
saves	which … saves
baptism	the baptism
of a … conscience	assure us that he has forgiven our sins … to
good	assure us that he has forgiven our sins … to
God	God
the resurrection	God to … having caused … become alive again
of Jesus	Jesus
Christ	the Messiah

1 Peter 3:22

ULT	UST
who is at the right hand of God, having gone into heaven, with angels and authorities and powers having been subjected to him.	*After God caused every evil and powerful spirit to submit to him, the Messiah went to heaven, where he is at the place of highest honor next to God.*

ULT **who is at the right hand of God, having gone into heaven, with angels and authorities and powers having been subjected to him**
UST After God caused every evil and powerful spirit to submit to him, the Messiah went to heaven, where he is at the place of highest honor next to God
(ὅς ἐστιν ἐν δεξιᾷ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων, καὶ ἐξουσιῶν, καὶ δυνάμεων)

The phrases **having gone** and **having been subjected** indicate that those two clauses describe events that occurred before the event in the first clause in this verse. If it would be more natural in your language, you could change the order of these phrases so that they appear in chronological order. Alternate translation: [after having gone into heaven, with angels and authorities and powers having been subjected to him, he is at the right hand of God]

Support Reference: Information Structure

ULT **who is at the right hand of God**
UST the Messiah … he is at the place of highest honor next to God
(ὅς ἐστιν ἐν δεξιᾷ Θεοῦ)

Here, Peter uses **right hand** to refer to the place located at the right side of God in heaven. If this would confuse your readers, you could express the meaning plainly. Alternate translation: [who is at God's right side]

Support Reference: Metonymy

ULT **who is at the right hand of God**
UST the Messiah … he is at the place of highest honor next to God
(ὅς ἐστιν ἐν δεξιᾷ Θεοῦ)

In this culture, the place at the **right** side of a ruler was a position of honor. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [who is at the place of honor next to God]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **with angels and authorities and powers having been subjected to him**
> UST After God caused every evil and powerful spirit to submit to him
> (ὑποταγέντων αὐτῷ ἀγγέλων, καὶ ἐξουσιῶν, καὶ δυνάμεων)

The words **angels**, **authorities**, and **powers** are all terms for the ranks of supernatural beings, both angelic and demonic. If your language does not have three different terms for rulers or authorities, you can combine them. Alternate translation: [all types of supernatural beings having been subjected to him]

Support Reference: Doublet

> ULT **with angels and authorities and powers having been subjected to him**
> UST After God caused every evil and powerful spirit to submit to him
> (ὑποταγέντων αὐτῷ ἀγγέλων, καὶ ἐξουσιῶν, καὶ δυνάμεων)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God having subjected angels and authorities and powers to him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God
heaven	heaven, where
having been subjected	After God caused … to submit
with angels	every evil and powerful spirit
authorities	every evil and powerful spirit

1 Peter 4

1 Peter 4 Chapter Introduction

Structure and Formatting

1. How believers should endure suffering (3:13–4:6)
2. How believers should act because the end is near (4:7–11)
3. How believers should respond to trials (4:12–19)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 4:18.

Religious and Cultural Concepts in This Chapter

Ungodly Gentiles

Although the term “Gentiles” usually refers to people who are not Jewish, in 4:3 Peter uses “Gentiles” to refer to all ungodly people who are not Jews. It does not include Gentiles who have become Christians. Actions like “licentiousness, lusts, drunkenness, carousing, drinking parties, and lawless idolatry” were typical of ungodly Gentiles. (See: godly, godliness, ungodly, godless, ungodliness, godlessness)

Translation Issues in This Chapter

“Let him” and “Let those”

In 4:16–19 Peter uses these phrases to tell his readers what he wants them to do. Although they are commands that he wants his readers to obey, it is as if he were telling one person what he wants other people to do. If it would be clearer in your language, you could translate these as commands, like the UST does.

1 Peter 4:1

ULT	UST
Therefore, Christ having suffered in the flesh, also arm yourselves {with} the same way of thinking, for the one having suffered in the flesh has ceased from sin	*Therefore, because the Messiah physically suffered, prepare yourselves {to suffer as Christians} by thinking {about suffering} the way that Jesus thought {about suffering}. {Do this} because those who physically suffer are no longer involved in sin*

ULT **Therefore**
UST Therefore
(οὖν)

Therefore here refers back to what Peter has said about Jesus' suffering in 3:18. If it might help your readers, you could express this explicitly. Alternate translation: [Considering what I have written about Christ's suffering]

Support Reference: Connecting Words and Phrases

ULT **in the flesh … in the flesh**
UST physically … physically
(σαρκὶ & σαρκὶ)

Here, **flesh** refers to the human body, which is made of flesh. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [in the body … in the body]

Support Reference: Metonymy

ULT **arm yourselves {with} the same way of thinking**
UST prepare yourselves {to suffer as Christians} by thinking {about suffering} the way that Jesus thought {about suffering}
(ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε)

Here Peter uses **arm yourselves** to refer to preparing one's mind for something. As soldiers get their weapons ready for battle, so should Christians be mentally prepared to suffer for their faith. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: [prepare your minds with the same way of thinking]

Support Reference: Metaphor

ULT **{with} the same way of thinking**
UST the way that Jesus thought {about suffering}
(τὴν αὐτὴν ἔννοιαν)

Here Peter uses **the same way of thinking** to refer to Jesus' **way of thinking** when he suffered. If this might confuse your readers, you could express this explicitly. Alternate translation: [with the same way of thinking about suffering that Christ had when he suffered]

Support Reference: Assumed Knowledge and Implicit Information

ULT **has ceased from sin**
UST are no longer involved in sin
(πέπαυται ἁμαρτίας)

Here, **ceased from sin** means "no longer living with a sinful mindset." The idea is that suffering because of one's faith indicates that a person is not living sinfully. Christians are often persecuted by unbelievers because they refuse to act sinfully. This phrase does not mean that Christians who suffer never sin. If this might confuse your readers, you could express this explicitly. Alternate translation: [has stopped living sinfully]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
having suffered	because … suffered
with … way of thinking	the way that Jesus thought {about suffering}
having suffered	those who … suffer
from sin	sin

1 Peter 4:2

ULT	UST
in order to no longer live the remaining time in the flesh for the desires of men, but for the will of God.	*in order that they would not do the things that sinful people want to do during the rest of their lives. Instead, they live to do the things that God wants them to do.*

ULT **in order to**
UST in order that they would not do
(εἰς τὸ)

Here, **in order to** introduces a purpose clause. This could mean: (1) this verse states the purpose for ceasing from sin mentioned at the end of the previous verse. Alternate translation (without a comma preceding): [so that he will]; (2) this verse states the purpose for the command to "arm yourselves" in the previous verse. Alternate translation (starting a new sentence): [Arm yourselves in order to]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the remaining time in the flesh**
UST during the rest of their lives
(τὸν ἐπίλοιπον ἐν σαρκὶ & χρόνον)

Peter uses **time in the flesh** to refer to a person's lifetime. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [the remaining time of your life] or [the rest of your life]

Support Reference: Metonymy

ULT **for the desires of men**
UST the things that sinful people want to do
(ἀνθρώπων ἐπιθυμίαις)

Here, **desires** refers specifically to sinful **desires**. If it would be helpful to your readers, you could express this explicitly. Alternate translation: [for the sinful desires of men]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for the desires of men**
UST the things that sinful people want to do
(ἀνθρώπων ἐπιθυμίαις)

Although the term **men** is masculine, Peter is using the word here in a generic sense to refer to humans in general. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [for human desires]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the desires	the things that sinful people want to do
of God	God
for the will of God	they live to do the things that God wants them to do
time	of their lives

1 Peter 4:3

ULT	UST
For the time having passed {is} enough to accomplish the will of the Gentiles, having lived in licentiousness, lusts, drunkenness, carousing, drinking parties, and lawless idolatry,	*{I say that to you} because you have already used too much of your lifetime doing what the people who do not know God like to do. {Like them,} you committed sexually immoral and lustful acts, got drunk, participated in immoral parties and drinking parties, and worshiped idols, which God has forbidden.*

ULT the time having passed {is} enough
UST {I say that to you} because you have already used too much of your lifetime
(ἀρκετὸς & ὁ παρεληλυθὼς χρόνος)

Alternate translation: [enough time has passed]

ULT the will of the Gentiles
UST what the people who do not know God like to do
(τὸ βούλημα τῶν ἐθνῶν)

Here Peter uses **Gentiles** to refer to sinful people who do not know God. If this might confuse your readers, you could express the meaning plainly. See the discussion of this term in the introduction for this chapter. Alternate translation: [the will of those people who do not know God]

Support Reference: Metaphor

ULT having lived in licentiousness, lusts, drunkenness, carousing, drinking parties, and lawless idolatry
UST {Like them,} you committed sexually immoral and lustful acts, got drunk, participated in immoral parties and drinking parties, and worshiped idols, which God has forbidden
(πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρίαις)

Peter speaks of these different sins as if they were places that his readers had formerly **lived in**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [having practiced licentiousness, lusts, drunkenness, carousing, drinking parties, and lawless idolatry]

Support Reference: Metaphor

ULT **having lived in licentiousness, lusts, drunkenness, carousing, drinking parties, and lawless idolatry**

UST {Like them,} you committed sexually immoral and lustful acts, got drunk, participated in immoral parties and drinking parties, and worshiped idols, which God has forbidden

(πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρίαις)

If your language does not use abstract nouns for the ideas of **licentiousness, lusts, drunkenness, carousing**, and **idolatry**, you can express the same ideas in another way. Alternate translation: [having lived licentious and lustful lives, getting drunk, attending immoral parties and drinking parties, and worshiping prohibited idols]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	{I say that to you} because you have already used too much of your lifetime
of the Gentiles	the people who do not know God
lusts	sexually immoral and lustful acts
drunkenness	got drunk
idolatry	worshiped idols

1 Peter 4:4

ULT	UST
in which they are surprised you are not running with {them} into the same outpouring of recklessness, reviling;	*Regarding those things, people who do not know God are surprised that you do not join with them {anymore} when they do these recklessly immoral things. As a result, they say bad things {about you}.*

ULT **you are not running with {them} into the same outpouring of recklessness**
UST you do not join with them {anymore} when they do these recklessly immoral things
(μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν)

Peter uses **running into** to refer to being eager to participate in sinful acts with unbelievers. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [you are not eagerly joining them to participate in the same outpouring of recklessness]

Support Reference: Metaphor

ULT **outpouring of recklessness**
UST when they do these recklessly immoral things
(τῆς ἀσωτίας ἀνάχυσιν)

Peter uses **outpouring** to refer to acting sinfully to such a high degree that it is as if sin were pouring out of the person like a flood. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [abundant acts of recklessness]

Support Reference: Metaphor

ULT **of recklessness**
UST when they do these recklessly immoral things
(τῆς ἀσωτίας)

The word **recklessness** refers to dangerous behavior that shows that a person does not care about the consequences of his actions. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [of careless sinning]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reviling	As a result, they say bad things {about you}

1 Peter 4:5

ULT	UST
they will give a word to the one being ready to judge those living and dead ones.	*{One day} these people will have to admit to God {everything that they have done}. He is the one who will judge all people.*

ULT **they will give a word**
UST {One day} these people will have to admit … everything that they have done
(οἳ ἀποδώσουσιν λόγον)

Here Peter uses **give** to refer to speaking something. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [they will speak a word]

Support Reference: Metaphor

ULT **they will give a word**
UST {One day} these people will have to admit … everything that they have done
(οἳ ἀποδώσουσιν λόγον)

Here Peter uses **word** to refer to an explanation that they would speak using words. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [they will give an account]

Support Reference: Metonymy

ULT **to the one being ready to judge**
UST to God … He is the one who will judge
(τῷ ἑτοίμως ἔχοντι κρῖναι)

Here, **the one being ready to judge** could refer to: (1) God. Alternate translation: [to God, who is ready to judge]; (2) Christ. Alternate translation: [to Christ, who is ready to judge]

Support Reference: Assumed Knowledge and Implicit Information

ULT **those living and dead ones**
UST all people
(ζῶντας καὶ νεκρούς)

The phrase **living and dead ones** refers to all people, whether they are still alive or have died. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [everyone]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to judge	He is the one who will judge

1 Peter 4:6

ULT	UST
For to this the gospel was preached also to dead ones, so that they might be judged indeed in the flesh according to men, but they might live in the spirit according to God.	*This is the reason why {people} preached the good news {about Jesus} to {believers who are now} dead: in order that {those believers} who, although people judged them according to human {standards} during their lifetimes, by means of the Holy Spirit {now} live {forever} according to God's {standards}.*

ULT **the gospel was preached also to dead ones**
UST {people} preached the good news {about Jesus} to {believers who are now} dead
(καὶ νεκροῖς εὐηγγελίσθη)

Here, **dead ones** refers to people who heard the gospel while they were alive but had died by the time Peter wrote this letter. Some people believe that this clause means that Jesus went to hell and preached the gospel to people who had died before Jesus himself died on the cross. However, that idea would contradict the statement in Hebrews 9:27 that "men are appointed to die once, and after that, the judgment." The Bible does not state that God gave anyone a second chance to believe in Jesus after they had already died. If this use of **dead ones** might confuse your readers, you could express the meaning explicitly. Alternate translation: [the gospel was preached also to those who have since died]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the gospel was preached**
UST people} preached the good news {about Jesus}
(εὐηγγελίσθη)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. This could mean: (1) people preached the gospel. Alternate translation: [people preached the gospel]; (2) Christ preached the gospel. Alternate translation: [Christ preached the gospel]

Support Reference: Active or Passive

ULT **they might be judged indeed in the flesh according to men**
UST people judged them according to human {standards} during their lifetimes
(κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. This could mean: (1) men judged and persecuted them during their lives according to human standards. Alternate translation: [men judged them in the flesh by human standards]; (2) God judged them as humans during their lives. Alternate translation: [God indeed judged them in the flesh as humans]

Support Reference: Active or Passive

ULT **according to men**
UST according to human {standards}
(κατὰ ἀνθρώπους)

Although the term **men** is masculine, Peter is using the word here in a generic sense that includes both men and women. Alternate translation: [according to people] or [as people]

Support Reference: When Masculine Words Include Women

ULT **in the flesh**
UST during their lifetimes
(σαρκὶ)

Here Peter uses **in the flesh** to refer to a person's lifetime. See how you translated this expression in 4:2.

Support Reference: Metonymy

ULT **they might live**
UST now} live {forever}
(ζῶσι)

Here, **live** refers to experiencing eternal life. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [they might experience eternal life]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they might live in the spirit**
UST by means of the Holy Spirit {now} live {forever}
(ζῶσι & πνεύματι)

Here, **the spirit** could refer to: (1) the Holy Spirit, in which case this phrase would indicate the means by which the people received eternal life. Alternate translation: [they might live by the Spirit]; (2) their spiritual existence, in which case this phrase would be referring to the spiritual realm that is contrasted with the physical realm mentioned earlier in the verse with the phrase "in the flesh." Alternate translation: [they might live spiritually] or [they might live in the spiritual realm] See how you translated the same expression in 3:18.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the gospel was preached	people} preached the good news {about Jesus}
they might be judged	people judged them
God	God's {standards}
in the spirit	by means of the Holy Spirit

1 Peter 4:7

ULT	UST
Now the end of all things has come near. Therefore, be of sound mind, and be sober for prayers;	*All things {on this earth} will soon end. So think sensibly and clearly in order to pray well.*

ULT **the end of all things**
UST All things {on this earth} … end
(πάντων & τὸ τέλος)

Here, **the end of all things** refers to the end of the world, when Jesus returns and judges everyone. If this might confuse your readers, you could express this explicitly. Alternate translation: [the end of the world, when Jesus returns,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **has come near**
UST will soon
(ἤγγικεν)

Peter uses **has come near** to refer to something that will happen soon. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [will soon happen]

Support Reference: Metaphor

ULT **be of sound mind, and be sober**
UST think sensibly and clearly
(σωφρονήσατε & καὶ νήψατε)

The words translated as **sound mind** and **sober** mean basically the same thing. Peter uses them to emphasize the need to think clearly since the end of the world is near. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [be completely clearheaded]

Support Reference: Doublet

ULT **be sober**
UST clearly
(νήψατε)

See how you translated **sober** in 1:13.

Support Reference: Metaphor

> ULT **for prayers**
> UST in order to pray well
> (εἰς προσευχάς)

Here, **for** introduces a purpose clause. Peter is stating a purpose for his readers to think clearly. Use a natural way in your language for introducing a purpose clause. Alternate translation: [for the purpose of praying prayers]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
be of sound mind	think sensibly
prayers	pray well

1 Peter 4:8

ULT	UST
above all, having the fervent love for one another, for love covers up a multitude of sins;	*Most important of all, love each other sincerely, because if you love others, you will forgive them for many sins {that they may commit against you}.*

ULT **for love covers up a multitude of sins**
UST because if you love others, you will forgive them for many sins {that they may commit against you}
(ὅτι ἀγάπη καλύψει πλῆθος ἁμαρτιῶν)

Peter describes **love** as if it were a person who could cover something up, and he describes **sins** as if they were objects that could be covered up. This clause, **covers up**, means that people who love others will forgive them for the sins that they commit against them. If this might confuse your readers, you could express the meaning plainly or use similes. Alternate translation: [for those who love forgive the many sins committed against them by others]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	love
love	if you love others
of sins	you will forgive them for many sins {that they may commit against you}

1 Peter 4:9

ULT	UST
{be} hospitable ones to one another without complaining;	*Provide food and a place to sleep for fellow Christians {who come to you}, and do it cheerfully.*

ULT **{be} hospitable ones**
UST Provide food and a place to sleep
(φιλόξενοι)

The word **hospitable** refers to showing kindness to and providing for the needs of guests and travelers. This was especially important in Peter's time because inns were dangerous places where people did many immoral activities, so Christians could not stay in them. If it might be helpful to your readers, you could express the meaning explicitly. Alternate translation: [be those who provide food and a sleeping place] or [be those who provide room and board]

Support Reference: Assumed Knowledge and Implicit Information

ULT **without complaining**
UST and do it cheerfully
(ἄνευ γογγυσμοῦ)

Here Peter uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: [with cheerfulness]

Support Reference: Litotes

1 Peter 4:10

ULT	UST
just as each one has received a gift, ministering it to one another, as good stewards of the diverse grace of God.	*Serve your fellow believers with the gifts that God has given you. Manage well the various gifts that God has kindly given you.*

ULT **just as each one has received a gift**
UST with the gifts that God has given you
(ἕκαστος καθὼς ἔλαβεν χάρισμα)

Here, **gift** refers to special spiritual abilities that God gives to believers. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [just as each one has received a special spiritual ability from God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as good stewards of the diverse grace of God**
UST Manage well the various gifts that God has kindly given you
(ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ)

Peter uses **stewards** to refer to Christians using spiritual abilities from God to serve other believers as if they were managing resources for a boss. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: [as those managing well the diverse grace of God]

Support Reference: Metaphor

ULT **of the diverse grace of God**
UST the various gifts that God has kindly given you
(ποικίλης χάριτος Θεοῦ)

Peter is using the possessive form to describe **grace** that is given by God. The word **grace** refers to the various spiritual gifts that God graciously gives believers. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [of the diverse, gracious gifts from God]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has received	with the gifts that God has given you
ministering	Serve your fellow believers
good	Manage well
stewards	Manage well
of the … grace	gifts … has kindly given you

ULT	UST
of God	that God

1 Peter 4:11

ULT	UST
If anyone speaks—as {with} words of God; if anyone serves—as from strength that God supplies, so that in all things God might be glorified through Jesus Christ, to whom is the glory and the power to eternity of eternities. Amen.	*Those who speak {should speak} as if {they were speaking} words that God has spoken. Those who serve {others should serve them} with the strength that God gives them. {Do so} in order to glorify God by {doing} everything that Jesus the Messiah enables you to do. I pray that everyone will see how glorious and powerful he is forever. May it be so!*

ULT **If anyone speaks—as {with} words of God**
UST Those who speak {should speak} as if {they were speaking} words that God has spoken
(εἴ τις λαλεῖ, ὡς λόγια Θεοῦ)

Peter is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [if anyone speaks, let him speak as if he is speaking the words of God]

Support Reference: Ellipsis

ULT **if anyone serves—as from strength that God supplies**
UST Those who serve {others should serve them} with the strength that God gives them
(εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός)

Peter is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [if anyone serves others, let him serve others as if he were serving them with the strength that God supplies]

Support Reference: Ellipsis

ULT **God might be glorified**
UST glorify God
(δοξάζηται ὁ Θεὸς)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [you might glorify God]

Support Reference: Active or Passive

ULT **to whom is the glory and the power**
UST I pray that everyone will see how glorious and powerful he is
(ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος)

If your language does not use abstract nouns for the ideas of **glory** and **power**, you can express the same ideas in another way. Alternate translation: [may he be recognized as glorious and powerful]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	words that God has spoken
serves	Those who serve {others … }
God	that God
might be glorified	glorify
God	God
Jesus	that Jesus the Messiah enables you to do
Christ	that Jesus the Messiah enables you to do
glory	glorious
power	powerful
eternity	forever
of eternities	forever
Amen	May it be so

1 Peter 4:12

ULT	UST
Beloved ones, do not regard as strange the fiery trial among you, happening to you for a test, as a strange thing happening to you,	*Fellow believers whom I love, do not be surprised by the painful things you are experiencing. {Those things} are testing you {as people test metal by putting it into a} fire. {Do not think that} something unusual is happening to you.*

ULT **the fiery trial among you**

UST by the painful things you are experiencing. {Those things} are testing you {as people test metal by putting it into a} fire

(τῇ ἐν ὑμῖν πυρώσει)

Peter refers to suffering Christians as if they were gold being refined by being passed through a fire. In the same way that fire refines gold, trials test and strengthen a Christian's faith. If this might confuse your readers, you could express the meaning plainly or with a simile. Alternate translation: [the trial you are experiencing that is refining you like gold is refined in fire]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Beloved ones	Fellow believers whom I love
a test	by the painful things you are experiencing. {Those things} are testing you {as people test metal by putting it into a} fire

1 Peter 4:13

ULT	UST
but, however much you are sharing in the sufferings of Christ, rejoice, so that also, at the revelation of his glory, you may rejoice, being glad.	*Instead, rejoice to the degree that you are suffering the same kinds of things that the Messiah suffered. {Rejoice when you suffer,} in order that you may also be very glad when the Messiah returns and shows everyone how glorious he is.*

ULT **at the revelation of his glory**
UST when the Messiah returns and shows everyone how glorious he is
(ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ)

If your language does not use abstract nouns for the ideas of **revelation** and **glory**, you can express the same ideas in another way. This phrase could mean: (1) Christ will reveal his own glory. Alternate translation: [when he reveals how glorious he is]; (2) God will reveal Christ's glory. Alternate translation: [when God reveals how glorious Christ is]

Support Reference: Abstract Nouns

ULT **at the revelation of his glory**
UST when the Messiah returns and shows everyone how glorious he is
(ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ)

Here, **the revelation of his glory** refers to the time in the future when Jesus returns to earth and judges everyone. If this might be helpful to your readers, you could express this explicitly. Alternate translation: [at the revelation of his glory when he returns to earth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you may rejoice, being glad**
UST you may … be very glad
(χαρῆτε ἀγαλλιώμενοι)

The words **rejoice** and **glad** mean basically the same thing. The repetition is used to emphasize the intensity of joy. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [you may rejoice even more] or [you may be exceedingly glad]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	the Messiah
in the sufferings	that … suffered
rejoice	rejoice

ULT	UST
of … glory	and shows everyone how glorious he is
you may rejoice	you may … be very glad
being glad	you may … be very glad

1 Peter 4:14

ULT	UST
If you are reviled for the name of Christ, {you are} blessed ones because the Spirit of glory and of God rests on you.	*If other people insult you because you believe in the Messiah, God has blessed you, because {your suffering} shows that the Spirit of God, the Spirit who reveals how great God is, dwells within you.*

ULT **If you are reviled**
UST If other people insult you
(εἰ ὀνειδίζεσθε)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [If people revile you]

Support Reference: Active or Passive

ULT **for the name of Christ**
UST because you believe in the Messiah
(ἐν ὀνόματι Χριστοῦ)

Here, **name** refers to Christ himself. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [for Christ]

Support Reference: Metonymy

ULT **{you are} blessed ones**
UST God has blessed you
(μακάριοι)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [you are people whom God has blessed]

Support Reference: Active or Passive

ULT **the Spirit of glory and of God**
UST {your suffering} shows that the Spirit of God, the Spirit who reveals how great God is
(τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ Πνεῦμα)

Here, **of glory** and **of God** both refer to the Holy Spirit. If this might confuse your readers, you could express this explicitly. Alternate translation: [the Spirit of glory, who is the Spirit of God] or [the glorious Holy Spirit of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **rests on you**
UST dwells within you
(ἐφ’ ὑμᾶς ἀναπαύεται)

Here, **rests on you** is an idiom that refers to the Holy Spirit continually dwelling within Christians. Peter borrowed this language from Isaiah 11:2 where it originally referred to the Holy Spirit dwelling in the Messiah. The Holy Spirit dwells in the Messiah as well as in those who believe in the Messiah (John 1:33; 14:16–17). The Holy Spirit who dwells within believers provides strength and comfort when believers are persecuted for their faith. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [is staying with you] or [remains within you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you are reviled	other people insult you
of Christ	the Messiah
{you are} blessed ones	God has blessed you
of glory	who reveals how great God is
of God	of God
Spirit	{your suffering} shows that the Spirit

1 Peter 4:15

ULT	UST
By all means do not let any of you suffer as a murderer or a thief or an evildoer or as a meddler,	*Make sure that you do not suffer because you murdered anyone or stole anything or did some other kind of evil thing or because you interfered in someone else's affairs.*

ULT **as a murderer or a thief or an evildoer or as a meddler**
UST because you murdered anyone or stole anything or did some other kind of evil thing or because you interfered in someone else's affairs
(ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριεπίσκοπος)

If your language does not use abstract nouns for the ideas of **murderer**, **thief**, **evildoer**, and **meddler**, you can express the same ideas in another way. Alternate translation: [as someone who murders, steals, does evil, or as someone who meddles]

Support Reference: Abstract Nouns

ULT **a meddler**
UST you interfered in someone else's affairs
(ἀλλοτριεπίσκοπος)

Here, **meddler** refers to a person who gets involved with the affairs of others without having a right to do so. Alternate translation: [someone who needlessly meddles in the affairs of other people]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … let … suffer	Make sure that you do … suffer
a thief	stole anything

1 Peter 4:16

ULT	UST
but if as a Christian, let him not be ashamed, but let him glorify God in this name.	*But do not be ashamed if you suffer because you are a Christian. Instead, praise God that you have the name "Christian."*

ULT let him not be ashamed, but let him glorify God
UST do not be ashamed … Instead, praise God
(μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν)

Peter is addressing his readers indirectly by using the third person. If this might be confusing in your language, you could use the second person, as the previous verse does. See the discussion of this in the introduction for this chapter. Alternate translation: [do not be ashamed, but glorify God]

Support Reference: First, Second or Third Person

ULT in this name
UST that you have the name "Christian
(ἐν τῷ ὀνόματι τούτῳ)

Here, **this name** refers to the title "Christian" mentioned earlier in the verse. If this might confuse your readers, you could express this explicitly. Alternate translation: [because he bears the name "Christian"] or [because people have recognized him as a Christian]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a Christian	you are a Christian
let him … be ashamed	do … be ashamed
let him glorify	praise
God	God

1 Peter 4:17

ULT	UST
For {it is} the time to begin the judgment with the household of God; but if first with us, what {will be} the end of the ones disobeying the gospel of God?	*{I say this} because it is now time for God to begin judging people, and first he will judge those who belong to him. Since {he will judge} us believers first, think about what {terrible things} will finally happen to those who do not obey the good news that comes from him!*

ULT **{it is} the time to begin the judgment with the household of God**
UST it is now time for God to begin judging people, and first he will judge those who belong to him
(ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **judgment**, you can express the same idea in another way. Alternate translation: [it is time for God to begin judging the household of God]

Support Reference: Abstract Nouns

ULT **the household of God**
UST those who belong to him
(τοῦ οἴκου τοῦ Θεοῦ)

Here Peter uses **household** to refer to all believers as if they were a family that belongs to God. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [those who belong to God]

Support Reference: Metaphor

ULT **but if first with us**
UST Since {he will judge} us believers first
(εἰ δὲ πρῶτον ἀφ’ ἡμῶν)

Peter is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: [but if it is time for judgment to begin first with us]

Support Reference: Ellipsis

ULT **with us**
UST us believers
(ἀφ’ ἡμῶν)

When Peter says **us**, he is speaking of himself and his readers, so **us** would be inclusive. Your language may require you to mark these forms.

Support Reference: Exclusive and Inclusive ‘We’

ULT **what {will be} the end of the ones disobeying the gospel of God**
UST think about what {terrible things} will finally happen to those who do not obey the good news that comes from him
(τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ)

Peter is not asking for information, but is using the question form here to emphasize that God’s judgment will be more severe for people who reject the gospel than for those who believe it. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [how terrible will be the end of the ones disobeying the gospel of God!]

Support Reference: Rhetorical Question

ULT **the end**
UST what {terrible things} will finally happen
(τὸ τέλος)

Here, **end** refers to the final result of the lives of people who do not believe in Jesus. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: [the final result] or [the outcome]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the ones disobeying**
UST to those who do not obey
(τῶν ἀπειθούντων)

Here, **disobeying** refers to disobeying the command to repent and believe the gospel, which is part of the gospel message. See how you translated a similar phrase in 2:8. Alternate translation: [of the ones refusing to believe]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the gospel of God**
UST the good news that comes from him
(τῷ τοῦ Θεοῦ εὐαγγελίῳ)

Here, **the gospel of God** could refer to: (1) the gospel that came from God. Alternate translation: [the gospel from God]; (2) the gospel that is about God. Alternate translation: [the gospel about God]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	now time for
judgment	judging people
household	those who belong to him
of God	those who belong to him
of God	that comes from him
gospel	good news

1 Peter 4:18

ULT	UST
And, "If with difficulty the righteous is being saved, where will the ungodly and sinner appear?"	*{Solomon} also {wrote in the Scriptures}, "If righteous people must suffer many difficult trials before going to heaven, how much more will the ungodly and sinful people surely suffer!"*

ULT **And**
UST Solomon} also {wrote in the Scriptures}
(καὶ)

And here introduces a quotation from an Old Testament book (Proverbs 11:31). If it would be helpful in your language, you could use a comparable phrase that indicates that Peter is quoting from an important text. Alternate translation: [And Solomon wrote in the Scriptures]

Support Reference: Quotations and Quote Margins

ULT **If with difficulty the righteous is being saved, where will the ungodly and sinner appear**
UST If righteous people must suffer many difficult trials before going to heaven, how much more will the ungodly and sinful people surely suffer
(εἰ ὁ δίκαιος μόλις σῴζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται)

This sentence is a quotation from Proverbs 11:31. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **If with difficulty the righteous is being saved**
UST If righteous people must suffer many difficult trials before going to heaven
(εἰ ὁ δίκαιος μόλις σῴζεται)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [If with difficulty God is saving the righteous one]

Support Reference: Active or Passive

ULT **the righteous … the ungodly and sinner**
UST righteous people … the ungodly and sinful people
(ὁ δίκαιος & ὁ ἀσεβὴς καὶ ἁμαρτωλὸς)

Peter is speaking of these types of people in general, and not of specific, individual people. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: [righteous ones … ungodly and sinful ones]

Support Reference: Generic Noun Phrases

ULT **where will the ungodly and sinner appear**
UST how much more will the ungodly and sinful people surely suffer
(ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται)

Peter is not asking for information, but is using the question form here to emphasize that ungodly people will suffer much more than believers do. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [the ungodly and sinner will surely not appear!]

Support Reference: Rhetorical Question

ULT **where will the ungodly and sinner appear**
UST how much more will the ungodly and sinful people surely suffer
(ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται)

Here, the combination of **where will** and **appear** is an idiom meaning "what will happen." If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: [what will happen to the ungodly and the sinner]

Support Reference: Idiom

ULT **the ungodly and sinner**
UST the ungodly and sinful people
(ὁ ἀσεβὴς καὶ ἁμαρτωλὸς)

The words **ungodly** and **sinner** mean basically the same thing. The repetition is used to emphasize the wickedness of these people. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [the ungodly sinners]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteous	righteous people
is being saved	before going to heaven

ULT	UST
ungodly	ungodly
sinner	sinful people

1 Peter 4:19

ULT	UST
So then, also let those suffering according to the will of God entrust their souls to the faithful Creator in doing good.	*Therefore, those who are suffering because God wants {them to suffer} should trust God with their lives while continuing to do what is good. God is the one who created them, and he always does what he promises to do.*

ULT **souls**
UST with their lives
(τὰς ψυχὰς)

See how you translated **souls** in 1:9.

Support Reference: Synecdoche

ULT **in doing good**
UST while continuing to do what is good
(ἐν ἀγαθοποιΐᾳ)

Alternate translation: [while doing good] or [while continuing to do good deeds]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
suffering	who are suffering
of God	God
will of God	God wants {them to suffer}
faithful	and he always does what he promises to do
to the … Creator	God is the one who created them
souls	with their lives

1 Peter 5

1 Peter 5 Chapter Introduction

Structure and Formatting

1. How believers should interact with one another (5:1–11)
2. Conclusion (5:12–14)

Religious and Cultural Concepts in This Chapter

Lion

Other animals are usually afraid of lions because they are fast and strong, and they eat almost every other kind of animal. They also eat people. Satan wants to make God's people afraid, so Peter uses the simile of a lion to teach his readers that Satan can harm their bodies, but if they trust in God and obey him, they will always be God's people, and God will care for them. (See: Simile)

Babylon

Babylon was the evil nation that had destroyed Jerusalem, taken the Jews away from their homes, and ruled over them. In other places in Scripture, the authors use Babylon as a metaphor for the enemies of God's people. In 5:13 Peter uses Babylon as a metaphor for the nation that was persecuting the Christians to whom he was writing. Most scholars believe that here Peter is referring to Rome because the Romans were severely persecuting Christians there at that time. (See: evil, wicked, wickedness, unpleasant; and Metaphor)

1 Peter 5:1

ULT	UST
Therefore, I—the fellow elder and witness of the sufferings of Christ and the sharer of the glory being about to be revealed—exhort the elders among you:	*Now I{, Peter,} urge those among you who are elders {who lead the assemblies of believers}; {I am also} an elder. I personally witnessed the Messiah suffer, and I will share in his glorious nature that God will soon reveal.*

Note:

General Information:

In 5:1–4 Peter speaks directly to men who are leaders in the churches.

ULT **the fellow elder … the elders**
UST those … who are elders {who lead the assemblies of believers}; {I am also} an elder
(πρεσβυτέρους & ὁ συνπρεσβύτερος)

In 5:1–5 the words **elder** and **elders** refer specifically to church leaders, who were often older men. Here these words do not refer to old men in general. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [the fellow church leader … the church leaders]

Support Reference: Assumed Knowledge and Implicit Information

ULT **witness of the sufferings of Christ**
UST I personally witnessed the Messiah suffer
(μάρτυς τῶν τοῦ Χριστοῦ παθημάτων)

If your language does not use abstract nouns for the ideas of **witness** and **sufferings**, you can express the same ideas in another way. Alternate translation: [one who has witnessed Christ suffer in many ways]

Support Reference: Abstract Nouns

ULT **of the glory being about to be revealed**
UST in his glorious nature that God will soon reveal
(τῆς μελλούσης ἀποκαλύπτεσθαι δόξης)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [in the glory that God is about to reveal]

Support Reference: Active or Passive

ULT **of the glory**
UST in his glorious nature … soon
(τῆς & δόξης)

If your language does not use an abstract noun for the idea of **glory**, you can express the same idea in another way. Alternate translation: [in the glorious nature of Christ]

Support Reference: Abstract Nouns

ULT **of the glory being about to be revealed**
UST in his glorious nature that God will soon reveal
(τῆς μελλούσης ἀποκαλύπτεσθαι δόξης)

The phrase **the glory being about to be revealed** refers to Christ's glorious return to earth in the future. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [in the glory that is about to be revealed when Christ returns]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders	those … who are elders {who lead the assemblies of believers}
I … exhort	I{, Peter,} urge
fellow elder	{I am also} an elder
witness	I personally witnessed
of Christ	the Messiah suffer
of the sufferings	the Messiah suffer
of the glory	in his glorious nature … soon

1 Peter 5:2

ULT	UST
Shepherd the flock of God among you, exercising oversight—not under compulsion, but willingly, according to God—and not greedily, but eagerly;	*{You elders,} take care of the believers with you as if you were shepherds who take care of their flocks of sheep. {Take care of them} not because you must do it, but because you really want to, as God desires. Do not {do this} in a greedy manner {to get money for doing it}, but do it enthusiastically.*

ULT **Shepherd the flock of God**
UST {You elders,} take care of the believers … as if you were shepherds who take care of their flocks of sheep
(ποιμάνατε τὸ & ποίμνιον τοῦ Θεοῦ)

Here Peter uses **Shepherd** to refer to leading and taking care of believers, and he uses **flock** to refer to those believers. Elders who lead assemblies of believers should take care of those believers like shepherds take care of their sheep. Since the shepherd and sheep metaphors are important metaphors in the Bible, you should keep the metaphors in your translation or use similes. Alternate translation: [Take care of God's people as if they were a flock of sheep]

Support Reference: Metaphor

ULT **exercising oversight—not under compulsion**
UST {Take care of them} not because you must do it
(ἐπισκοποῦντες μὴ ἀναγκαστῶς)

If your language does not use abstract nouns for the ideas of **oversight** and **compulsion**, you can express the same ideas in another way. Alternate translation: [supervising—not because you must do so]

Support Reference: Abstract Nouns

ULT **exercising oversight—not under compulsion**
UST {Take care of them} not because you must do it
(ἐπισκοποῦντες μὴ ἀναγκαστῶς)

Peter is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [exercising oversight over them—not doing this under compulsion]

Support Reference: Ellipsis

ULT **not under compulsion, but willingly**
UST not because you must do it, but because you really want to
(μὴ ἀναγκαστῶς, ἀλλὰ ἑκουσίως)

The phrases **not under compulsion** and **willingly** mean the same thing. The repetition is used to emphasize that Peter wants church leaders to voluntarily take care of believers. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [with complete willingness]

Support Reference: Doublet

ULT **according to God**
UST as God desires
(κατὰ Θεόν)

This phrase refers to acting according to God's will or requirements. If this might confuse your readers, you could express this explicitly. Alternate translation: [according to God's will] or [as God wants you to]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and not greedily, but eagerly**
UST Do not {do this} in a greedy manner {to get money for doing it}, but do it enthusiastically
(μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως)

The phrases **not greedily** and **eagerly** mean basically the same thing. The repetition is used to emphasize that Peter wants church leaders to eagerly take care of believers. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [with complete eagerness]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Shepherd	{You elders,} take care of
flock	believers … as if you were shepherds who take care of their flocks of sheep
of God	believers … as if you were shepherds who take care of their flocks of sheep
exercising oversight	Take care of them
God	God

1 Peter 5:3

ULT	UST
and not as lording it over your portion, but being examples to the flock.	*Do not act like domineering bosses over the people whom God has assigned to you. Instead, be {good} examples to those believers {by how you conduct your lives}.*

ULT **as lording it over**
UST like domineering bosses
(ὡς κατακυριεύοντες)

Here Peter uses **lording it over** to refer to acting toward people in a harsh and controlling manner, as if someone were a harsh master who abuses his servants. If this might confuse your readers, you could express the meaning plainly or use a simile. Alternate translation: [harshly controlling] or [acting like harsh masters over]

Support Reference: Metaphor

ULT **your portion**
UST over the people whom God has assigned to you
(τῶν κλήρων)

If your language does not use an abstract noun for the idea of **portion**, you can express the same idea in another way. Alternate translation: [those who are assigned to you] or [those whom God has apportioned to you]

Support Reference: Abstract Nouns

ULT **being examples to the flock**
UST be {good} examples to those believers {by how you conduct your lives}
(τύποι γινόμενοι τοῦ ποιμνίου)

Peter is using the possessive form to describe **examples** that are for **the flock**. If this is not clear in your language, you could express the meaning plainly. Alternate translation: [being examples for the flock]

Support Reference: Possession

ULT **to the flock**
UST to those believers {by how you conduct your lives}
(τοῦ ποιμνίου)

See how you translated **flock** in the previous verse.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the flock	to those believers {by how you conduct your lives}

1 Peter 5:4

ULT	UST
And when the Chief Shepherd has been revealed, you will receive the unfading crown of glory.	*{If you do those things,} then when Jesus, who is like our ruling shepherd, appears, he will give each of you {leaders} a reward. {That reward will be} glorious {and will} last forever.*

ULT **And**
UST {If you do those things,} then
(καὶ)

And here indicates that what follows is the result of obeying the commands that Peter gave in 5:2–3. Use a natural way in your language for introducing a result clause. Alternate translation: [As a result of doing these things]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the Chief Shepherd**
UST Jesus, who is like our ruling shepherd
(τοῦ ἀρχιποίμενος)

Chief Shepherd is a title for Jesus. If this might confuse your readers, you could express this explicitly. Alternate translation: [Jesus, the Chief Shepherd]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Chief Shepherd**
UST Jesus, who is like our ruling shepherd
(τοῦ ἀρχιποίμενος)

Here Peter speaks of Jesus as if he were a **Shepherd** who has authority over all the leaders of the assemblies of believers. Peter told those leaders to shepherd their flocks in 5:2. Since **Chief Shepherd** is an important title for Jesus that connects to some prophecies about the Messiah in the Old Testament, you should keep the metaphor in your translation or use a simile. Alternate translation: [the one who is like a lead shepherd]

Support Reference: Metaphor

ULT **when the Chief Shepherd has been revealed**
UST when Jesus, who is like our ruling shepherd, appears
(φανερωθέντος τοῦ ἀρχιποίμενος)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [when the Chief Shepherd appears] or [when God reveals the Chief Shepherd]

Support Reference: Active or Passive

ULT **the unfading crown of glory**
UST a reward. {That reward will be} glorious {and will} last forever
(τὸν ἀμαράντινον τῆς δόξης στέφανον)

Here, **crown** refers to a symbol of victory. It does not refer to the type of **crown** that kings wear. In ancient times an athlete would receive this **crown** as a reward for winning a competition. Those crowns were often made of leaves or flowers that would fade. Unlike those victory crowns, the reward that God gives will be **unfading**, which means that it will last forever. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [a glorious reward that will last forever]

Support Reference: Metaphor

ULT **crown of glory**
UST a reward. {That reward will be} glorious
(τῆς δόξης στέφανον)

This could refer to: (1) a **crown** that is characterized by **glory**. Alternate translation: [glorious crown]; (2) a **crown** that is the **glory** referred to in 5:1. Alternate translation: [crown, that is, glory]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Chief Shepherd	Jesus, who is like our ruling shepherd
you will receive	he will give each of you {leaders}
of glory	{ … will be} glorious
crown	a reward. {That reward … }

1 Peter 5:5

ULT	UST
Similarly, young men, be subjected to elders. And everyone, clothe yourselves {with} humility toward one another, for "God resists proud ones, but gives grace to humble ones."	*In a similar way, you young men, obey the elders {who lead the assemblies of believers}. Now all of you {believers} should act humbly toward each other because {what Solomon wrote in the Scriptures is true:} "God opposes proud people, but he acts kindly toward humble people."*

Note:

General Information:

In this verse Peter first instructs younger men specifically and then continues to instruct all of the believers.

ULT **be subjected**
UST obey
(ὑποτάγητε)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [subject yourselves]

Support Reference: Active or Passive

ULT **to elders**
UST the elders {who lead the assemblies of believers}
(πρεσβυτέροις)

See how you translated **elders** in 5:1.

Support Reference: Assumed Knowledge and Implicit Information

ULT **everyone**
UST all of you {believers}
(πάντες)

Here, **everyone** refers to all the believers to whom Peter is writing this letter, and not to all people. If this might confuse your readers, you could express this explicitly. Alternate translation: [every one of you believers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **clothe yourselves {with} humility**
UST should act humbly
(τὴν ταπεινοφροσύνην ἐγκομβώσασθε)

Peter speaks of **humility** as if it were a piece of clothing that a person could put on. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [act with humility]

Support Reference: Metaphor

ULT **{with} humility**
UST humbly
(τὴν ταπεινοφροσύνην)

If your language does not use an abstract noun for the idea of **humility**, you can express the same idea in another way. Alternate translation: [with humble actions]

Support Reference: Abstract Nouns

ULT **for**
UST because {what Solomon wrote in the Scriptures is true … }
(ὅτι)

Here, **for** introduces a quotation from the Old Testament (Proverbs 3:34). If it would be helpful in your language, you could use a comparable phrase that indicates that Peter is quoting from an important text. Alternate translation: [for it is as Solomon wrote in the Scriptures]

Support Reference: Quotations and Quote Margins

ULT **God resists proud ones, but gives grace to humble ones**
UST God opposes proud people, but he acts kindly toward humble people
(ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν)

This sentence is a quotation from Proverbs 3:34. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation.

Support Reference: Quote Markings

ULT **gives grace**
UST he acts kindly toward
(δίδωσιν χάριν)

If your language does not use an abstract noun for the idea of **grace**, you can express the same idea in another way. Alternate translation: [acts graciously]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
be subjected	obey
to elders	the elders {who lead the assemblies of believers}
{with} humility	humbly
God	God
proud ones	proud people
to humble ones	humble people
grace	he acts kindly toward

1 Peter 5:6

ULT	UST
Therefore, humble yourselves under the powerful hand of God so that he may lift you up at a time,	*Since that is true, humble yourselves before God, who has the power {to save and to punish people,} in order that he may honor you at the proper time.*

ULT under the powerful hand of God
UST before God, who has the power {to save and to punish people … }
(ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ)

Peter uses **hand** to refer to God's power to save humble people and punish proud people. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [under God's great power]

Support Reference: Metonymy

ULT he may lift you up
UST he may honor you
(ὑμᾶς ὑψώσῃ)

Peter is using a spatial metaphor to describe God honoring someone as if God would **lift** that person **up**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [God may show honor to you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
humble yourselves	humble yourselves
powerful	before God, who has the power {to save and to punish people … }
of God	before God, who has the power {to save and to punish people … }
he may lift … up	he may honor
a time	the proper time

1 Peter 5:7

ULT	UST
having cast all your anxiety on him, because he cares for you.	*Trust God to take care of everything that worries you because he cares about you.*

ULT **having cast all your anxiety on him**

UST Trust God to take care of everything that worries … you

(πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ᾽ αὐτόν)

Here Peter speaks of **anxiety** as if it were a heavy burden that a person can take off of his back and **cast** onto God. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [trusting him with everything that worries you] or [letting him take care of all the things that trouble you]

Support Reference: Metaphor

1 Peter 5:8

ULT	UST
Be sober, be watchful. Your adversary, the devil, is walking around like a roaring lion, seeking someone to devour.	*Think clearly and alertly, {because} the devil is your enemy, and he is going around, looking for people to destroy. He is like a lion that roars as it searches for people to kill and eat.*

ULT **Be sober, be watchful**
UST Think clearly and alertly
(νήψατε, γρηγορήσατε)

The words translated as **sober** and **watchful** mean basically the same thing. Peter uses them to emphasize that believers need to be alert since the devil wants to destroy them. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [Be completely alert]

Support Reference: Doublet

ULT **Be sober**
UST Think clearly
(νήψατε)

See how you translated **sober** in 1:13.

Support Reference: Metaphor

ULT **is walking around like a roaring lion, seeking someone to devour**
UST He is like a lion that roars as it searches for people to kill and eat
(ὡς λέων ὠρυόμενος περιπατεῖ, ζητῶν τινα καταπιεῖν)

Peter speaks of **the devil** as if he were a **roaring lion** who wants to **devour** people. Just as a hungry lion devours its prey, the devil is **seeking** to destroy the faith of believers. See the discussion of this in the introduction for this chapter. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [is trying to find ways to destroy the faith of believers]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
be watchful	and alertly
adversary	{because} the … is … enemy, and he is going around, looking for people to destroy
the devil	devil
a … lion	a lion
seeking	searches for

ULT	UST
to devour	to kill and eat

1 Peter 5:9

ULT	UST
Resist him, firm in the faith, knowing the same kind of sufferings are being brought to completion in your brotherhood in the world.	*Resist the devil by continuing to firmly trust {in the Messiah and his message}. {Do this} because you know that your fellow believers all over the world are suffering in similar ways.*

ULT **firm in the faith**
UST by continuing to firmly trust {in the Messiah and his message}
(στερεοὶ τῇ πίστει)

Peter is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [being firm in the faith]

Support Reference: Ellipsis

ULT **in the faith**
UST by continuing to firmly trust {in the Messiah and his message}
(τῇ πίστει)

Here, **the faith** could refer to: (1) a person's trust in Jesus. Alternate translation: [in the faith that you have]; (2) the Christian faith in general. Alternate translation: [in the Christian faith]

Support Reference: Abstract Nouns

ULT **the same kind of sufferings are being brought to completion**
UST are suffering in similar ways
(τὰ αὐτὰ τῶν παθημάτων & ἐπιτελεῖσθαι)

If your language does not use an abstract noun for the idea of **sufferings**, you can express the same idea in another way. Alternate translation: [that people are suffering in the same ways]

Support Reference: Abstract Nouns

ULT **the same kind of sufferings are being brought to completion**
UST are suffering in similar ways
(τὰ αὐτὰ τῶν παθημάτων & ἐπιτελεῖσθαι)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [the same kind of sufferings are occurring]

Support Reference: Active or Passive

ULT **in your brotherhood**
UST your fellow believers
(τῇ & ὑμῶν ἀδελφότητι)

See how you translated **brotherhood** in 2:17.

Support Reference: Metaphor

ULT **in the world**
UST all over the world
(ἐν τῷ κόσμῳ)

Alternate translation: [in various places throughout the world]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the faith	by continuing to firmly trust {in the Messiah and his message}
knowing	{Do this} because you know that
of sufferings	suffering
world	world

1 Peter 5:10

ULT	UST
But the God of all grace, the one having called you to his eternal glory in Christ, having suffered for a little {while}, will himself restore, confirm, strengthen, {and} establish.	*But after you have suffered for a brief time, the God who acts kindly {toward you} in every way will himself restore {what you have lost} and will completely strengthen you in every way. God is the one who chose you to experience his glorious presence in heaven forever as you are joined to the Messiah.*

ULT **But the God of all grace, the one having called you to his eternal glory in Christ, having suffered for a little {while}**
UST But after you have suffered for a brief time, the God who acts kindly {toward you} in every way … in … God is the one who chose you to experience his glorious presence in heaven forever as you are joined to the Messiah
(ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον παθόντας)

If it would be more natural in your language, you could change the order of these clauses so that they appear in chronological order. Alternate translation: [But after having suffered for a little while, the God of all grace, the one who has called you to his eternal glory in Christ]

Support Reference: Information Structure

ULT **the God of all grace**
UST the God who acts kindly {toward you} in every way
(ὁ & Θεὸς πάσης χάριτος)

God of all grace could mean: (1) God is always gracious. Alternate translation: [the God who is always gracious]; (2) God always give gracious gifts, as mentioned in 4:10. Alternate translation: [the God who gives all gracious gifts]

Support Reference: Possession

ULT **to his eternal glory**
UST in … to experience his glorious presence in heaven forever
(εἰς τὴν αἰώνιον αὐτοῦ δόξαν)

If your language does not use an abstract noun for the idea of **glory**, you can express the same idea in another way. Alternate translation: [to his glorious presence forever]

Support Reference: Abstract Nouns

> ULT **in Christ**
> UST as you are joined to the Messiah
> (ἐν Χριστῷ)

Here, **in Christ** refers to being united with Christ through faith in him. If this might confuse your readers, you could express this explicitly. Alternate translation: [in union with Christ]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for a little {while}**
> UST for a brief time
> (ὀλίγον)

Alternate translation: [for a short time]

> ULT **will himself restore, confirm, strengthen, {and} establish**
> UST will himself restore {what you have lost} and will completely strengthen you … every way
> (αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει)

Here, **confirm**, **strengthen**, and **establish** all mean basically the same thing. The repetition is used to emphasize that God will fully strengthen people who suffer because they trust in Jesus. If your language does not use repetition to do this, you can use one phrase and provide emphasis in another way. Alternate translation: [will himself restore and thoroughly strengthen in every way]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
grace	who acts kindly {toward you}
having called	one who chose
eternal	in … to experience his glorious presence in heaven forever
glory	in … to experience his glorious presence in heaven forever
Christ	the Messiah
in Christ	as you are joined to the Messiah
having suffered	after you have suffered
will … restore	will … restore {what you have lost}
confirm	and will completely strengthen you … every way

ULT	UST
{and} establish	and will completely strengthen you … every way

1 Peter 5:11

ULT	UST
To him {be} the power forever. Amen.	*I pray that he will rule powerfully forever. May it be so!*

> ULT **To him {be} the power**
> UST I pray that he will rule powerfully
> (αὐτῷ τὸ κράτος)

If your language does not use an abstract noun for the idea of **power**, you can express the same idea in another way. Alternate translation: [May he rule powerfully]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
power	will rule powerfully
forever	forever
Amen	May it be so

1 Peter 5:12

ULT	UST
Through Silvanus, the faithful brother, as I regard {him}, I wrote to you briefly, exhorting and testifying this to be the true grace of God. Stand in it.	*Silas has written this letter for me {as I have dictated it to him}. I consider him to be a faithful fellow believer. I have written this short letter to you in order to encourage you and to declare to you that what I have written is about the true and gracious message from God. Continue to firmly believe this message!*

ULT **Through Silvanus, the faithful brother, as I regard {him}, I wrote to you briefly**
UST Silas has written this letter for me {as I have dictated it to him}. I consider him to be a faithful fellow believer. I have written this short letter to you
(διὰ Σιλουανοῦ, ὑμῖν τοῦ πιστοῦ ἀδελφοῦ (ὡς λογίζομαι), δι’ ὀλίγων ἔγραψα)

Through Silvanus means that Silvanus wrote down the words that Peter told him to write in this letter. In ancient times it was common for people to use scribes to write down letters for them. If this might confuse your readers, you could express it explicitly. Alternate translation: [I wrote to you briefly by means of Silvanus, the faithful brother, as I regard him, who wrote down what I told him to write]

Support Reference: Assumed Knowledge and Implicit Information

ULT **brother**
UST I consider him to be a faithful fellow believer
(ἀδελφοῦ)

Although **brother** is masculine and Silvanus is a man, here Peter is using **brother** in a generic sense to refer to another believer. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [fellow Christian]

Support Reference: When Masculine Words Include Women

ULT **this**
UST what I have written
(ταύτην)

Here, **this** refers back to what Peter has written in this letter, especially the gospel message that the letter contains. If this might confuse your readers, you could express this explicitly. Alternate translation: [what I have written to you]

Support Reference: Pronouns — When to Use Them

> ULT **this to be the true grace of God**
> UST what I have written is about the true and gracious message from God
> (ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ)

Here the word **grace** refers to the gospel message, which tells of the kind things that God has done for believers. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [this letter I have written contains God's true and gracious message]

Support Reference: Metonymy

> ULT **Stand in it**
> UST Continue to firmly believe this message
> (εἰς ἣν στῆτε)

Peter uses **Stand** to refer to being strongly committed to something as if someone is standing firmly in one place and refusing to move. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [Remain strongly committed to it]

Support Reference: Metaphor

> ULT **Stand in it**
> UST Continue to firmly believe this message
> (εἰς ἣν στῆτε)

Here, **it** refers to **the true grace of God** mentioned earlier in the verse. If this might confuse your readers, you could express this explicitly. Alternate translation: [Stand in this true grace]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faithful	I consider him to be a faithful fellow believer
exhorting	in order to encourage you
testifying	to declare to you that
the … grace	about … and gracious message
of God	from God

1 Peter 5:13

ULT	UST
She {who is} in Babylon, fellow-elect one, greets you, and my son Mark.	*In {this city that we call} "Babylon," the believers, whom God has chosen {to belong to him} just like he chose you, send their regards to you. Mark, who is like a son to me, also {sends his regards to you}.*

ULT **She {who is} in Babylon, fellow-elect one**
UST In {this city that we call} "Babylon," the believers, whom God has chosen {to belong to him} just like he chose you
(ἡ ἐν Βαβυλῶνι συνεκλεκτὴ)

She and **fellow-elect one** here both refer to the group of believers who were with Peter when he wrote this letter. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [This group of believers in Babylon, who are fellow-elect ones]

Support Reference: Symbolic Language

ULT **in Babylon**
UST In {this city that we call} "Babylon
(ἐν Βαβυλῶνι)

Here, **Babylon** could mean: (1) the city of Rome. Alternate translation: [in Rome, which is like Babylon]; (2) the city of Babylon, as it appears in the ULT. See the discussion of this in the introduction to this chapter.

Support Reference: Symbolic Language

ULT **fellow-elect one**
UST whom God has chosen {to belong to him} just like he chose you
(συνεκλεκτὴ)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [one whom God has elected]

Support Reference: Active or Passive

ULT **greets**
UST send their regards
(ἀσπάζεται)

As was customary in this culture, Peter concludes the letter by extending greetings from people who are with him and who know the people to whom he is writing. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: [asks to be remembered by] or [says hello to]

ULT **my son**
UST who is like a son to me
(ὁ υἱός μου)

Peter refers to Mark as if he were his **son**, because he taught him about Christianity and loved him like a **son**. If this might confuse your readers, you could express the meaning plainly. Alternate translation: [the one who is like my son] or [my spiritual son]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Babylon	Babylon
fellow-elect one	whom God has chosen {to belong to him} just like he chose you
Mark	Mark

1 Peter 5:14

ULT	UST
Greet one another with a kiss of love. Peace to you, all those in Christ.	*Affectionately greet each other with a kiss to show that you love each other. I pray that God will continue to make all you who are joined to the Messiah feel peaceful.*

ULT **Greet**
UST Affectionately greet
(ἀσπάσασθε)

Greet here is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. Alternate translation: [Make it your habit to greet] or [Make it your practice to greet]

Support Reference: Imperatives — Other Uses

ULT **with a kiss of love**
UST with a kiss to show that you love each other
(ἐν φιλήματι ἀγάπης)

A **kiss** was an action that expressed Christian affection in this culture. It showed the unity of those who belong to Christ. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. Alternate translation: [with a loving kiss] or [a kiss to show your love for each other]

Support Reference: Symbolic Action

ULT **Peace to you, all those in Christ**
UST I pray that God will continue to make all you who are joined to the Messiah feel peaceful
(εἰρήνη ὑμῖν πᾶσιν, τοῖς ἐν Χριστῷ)

As was customary in his culture, Peter closes his letter with a blessing for his readers. Use a form that people would recognize as a blessing in your language. Alternate translation: [May all you who are in Christ experience peace within yourselves] or [I pray that you all who are in Christ will have peace]

Support Reference: Blessings

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

See how you translated **in Christ** in 5:10.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a kiss	a kiss
of love	to show that you love each other
Peace	I pray that God will continue to make … feel peaceful
Christ	the Messiah
in Christ	are joined to the Messiah



unfoldingWord® Translation Academy - 1 Peter

v91

Abstract Nouns

Description

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

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

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

Reason This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

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

The abstract noun “salvation” here refers to being saved.

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

> > The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.
>
> He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)
>
> > He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

1 Peter References:

1:1; 1:2; 1:2; 1:2; 1:2; 1:3; 1:3; 1:4; 1:5; 1:5; 1:7; 1:7; 1:9; 1:9; 1:10; 1:10; 1:11; 1:14; 1:15; 1:18; 1:20; 1:21; 1:21; 1:22; 2:1; 2:2; 2:9; 2:12; 2:12; 2:12; 2:14; 2:15; 2:19; 3:2; 3:3; 3:7; 3:7; 3:10; 3:14; 3:15; 3:16; 3:16; 3:21; 3:21; 4:3; 4:11; 4:13; 4:15; 4:17; 5:1; 5:1; 5:2; 5:3; 5:5; 5:5; 5:9; 5:9; 5:10; 5:11

Active or Passive

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

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

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

Description

Some languages have both active and passive forms of sentences.

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

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

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

Reasons This Is a Translation Issue

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

Purposes for the Passive

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

Translation Principles Regarding the Passive

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

Examples From the Bible

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

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

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

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

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

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

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

1 Peter References:

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

Assumed Knowledge and Implicit Information

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

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

Description

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

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

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

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

Reasons This Is a Translation Issue

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

Examples From the Bible

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

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

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

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

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

> > Jesus said to him, “Foxes **have holes to live in**,
> > and the birds of the sky **have nests to live in**, but

> > the Son of Man has nowhere to lay his head and sleep.”
>
> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

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

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon,** than for you.
>
> Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

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

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

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

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

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

> > Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live**.”
>
> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

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

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

> **more severely** than Tyre and Sidon, cities whose people were very wicked.

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

1 Peter References:

1:2; 1:2; 1:5; 1:7; 1:7; 1:11; 1:12; 1:12; 1:15; 1:17; 1:20; 1:20; 1:20; 1:22; 2:2; 2:4; 2:5; 2:5; 2:7; 2:7; 2:8; 2:8; 2:9; 2:9; 2:13; 2:19; 2:19; 2:21; 2:23; 3:2; 3:9; 3:11; 3:12; 3:16; 3:18; 3:18; 3:19; 3:19; 3:21; 3:21; 3:22; 4:1; 4:1; 4:2; 4:4; 4:5; 4:6; 4:6; 4:6; 4:7; 4:9; 4:10; 4:13; 4:14; 4:16; 4:17; 4:17; 5:1; 5:1; 5:2; 5:4; 5:5; 5:5; 5:10; 5:12; 5:14

Blessings

Description

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

Reason This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

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

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

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

Translation Strategies

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

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

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

Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 Peter References:

1:2; 5:14

Collective Nouns

Description

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

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

Reason This is a Translation Issue

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

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

Examples from the Bible

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

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

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

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

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

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

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

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

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

And Joab and all the **army men who were** with him arrived

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

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

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

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go.”

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

1 Peter References:

2:5; 2:9

Connect — Contrast Relationship

Logical Relationships

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

Contrast Relationship

Description

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

Reason This Is a Translation Issue

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

Examples From OBS and the Bible

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

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

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

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

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

> > at table? **Unlike that person**, I am among you as one who serves.

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

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

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

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

> **Solomon built him a house**, the Most High does not live in houses made with hands.

1 Peter References:

3:4

Connect — Factual Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if … then.” Often, however, the word “then” is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

> “**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

> Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is "if Yahweh is God." If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with "if," it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as "since" or "you know that …" or "it is true that …" can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)

> > “**It is true that** Yahweh is God, so worship him!”

> “A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

> > “A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?”

1 Peter References:

1:6; 1:17; 2:3

Connect — Goal (Purpose) Relationship

Logical Relationships

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

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> “… if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may bewise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

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

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)

> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.'

> So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

1 Peter References:

1:2; 1:3; 1:4; 1:5; 4:2; 4:7

Connect — Reason-and-Result Relationship

Logical Relationships

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

Reason-and-Result Relationships

Description

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

Reason This Is a Translation Issue

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

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

Examples From OBS and the Bible

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

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

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

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

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

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

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

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

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

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

Translation Strategies

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

(1) If the order of the clauses is confusing for the reader, then change the order.

(2) If the relationship between the clauses is not clear, then use a more clear connecting word.

(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 Peter References:

1:6; 2:1; 2:8; 2:20; 3:2; 3:17; 5:4

Connect — Sequential Time Relationship

Time Relationships

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

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word "**after**." The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word "**before**." However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector "**and**" connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector "and" is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see **Sequence of Events** 🔗.

1 Peter References:

2:24

Connecting Words and Phrases

Description

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

> It was raining, but I did not have an umbrella, so I got very wet.
>
> **Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- Sequential Clause — a time relationship between two events in which one happens and then the other happens.
- **Simultaneous Clause** — a time relationship between two or more events that occur at the same time.
- **Background Clause** — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- **Exceptional Relationship** — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- **Hypothetical Condition** — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- Factual Condition — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- **Contrary-to-Fact Condition** — a connection that sounds hypothetical but is already certain that it is not true. See also: **Hypothetical Statements**.
- Goal Relationship — a logical relationship in which the second event is the purpose or goal of the first.
- Reason and Result Relationship — a logical relationship in which one event is the reason for the other event, the result.

- Contrast Relationship — one item is being described as different or in opposition to another.

Examples from the Bible

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word "instead" introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word "then" introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

> **Therefore,** whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word "therefore" links this section with the section before it, signaling that the section that came before gave the reason for this section. "Therefore" usually links sections larger than one sentence. The word "and" links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word "but" contrasts what one group of people will be called in God's kingdom with what another group of people will be called.

> We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God's servants. (2 Corinthians 6:3-4 ULT)

Here the words "so that" connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry

brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

(1) Use a connecting word (even if the ULT does not use one).
(2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
(3) Use a different connecting word.

Examples of Translation Strategies Applied

(1) Use a connecting word (even if the ULT does not use one).

> Jesus said to them, “Come follow me, and I will make you to become fishers of men.” Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word “so.”

> Jesus said to them, “Come follow me, and I will make you to become fishers of men.” **So**, immediately they left the nets and followed him.

(2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

> > Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words “instead” or “then” here. They might translate like this:

> > I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I

> > went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

(3) Use a different connecting word.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

> > **Because of that**, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. **And** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

1 Peter References:

1:13; 4:1

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or“which”), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
    - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
    - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> … for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

> > **Becauseidols are worthless**, I hate those who serve them.
>
> … for your **righteous** judgments are good. (Psalm 119:39b ULT)
>
> > … for your judgments are good **because they are righteous**.
>
> Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)
>
> > Can Sarah bear a son **even whenshe is 90 years old**?
>
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

> You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)
>
> > You are my Son. **I love you** and I am pleased with you.

> > **Receiving my love**, you are my Son. I am pleased with you.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to your brother
> > **who is needy and poor** in your land.

1 Peter References:

1:1; 2:6

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority … (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, "He is not unintelligent" means, "He is somewhat intelligent."
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, "He is not

unintelligent" can mean "He is very intelligent." In this case, the double negative is actually the figure of speech called litotes.

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

Examples From the Bible

The Greek of John 15:5 says:

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

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

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

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

This means "in order to be fruitful."

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

This means "a prophet is honored."

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

This means "I want you to be knowledgeable."

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

> For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
> > "For we have a high priest who can feel sympathy for our weaknesses."

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)
>
> > "… so that they may be fruitful."

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

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

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

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

> …ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
>
> …iota one or one serif **not not** may pass away from the law

> > …**not even** one iota or one serif may pass away from the law
> >
> > or:
> > …**certainly no** iota or serif may pass away from the law

1 Peter References:

2:6; 3:6

Doublet

Description

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

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

Reason This Is a Translation Issue

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

Examples From the Bible

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

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

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

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

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

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

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

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

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

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

Translation Strategies

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

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

Translation Strategies Applied

(1) Translate only one of the words.

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

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

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

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)
>
> > "He has one people **very spread out**."

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

> … like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)
>
> • English can emphasize this with "any" and "at all."
>
> > "… like a lamb **without any blemish at all**."

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

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

1 Peter References:

1:8; 1:10; 1:19; 1:23; 2:11; 2:18; 3:11; 3:22; 4:7; 4:13; 4:18; 5:2; 5:2; 5:8; 5:10

Ellipsis

Description

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

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

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

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

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (…) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

1. A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

2. An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

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

Examples From the Bible

Relative Ellipsis

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

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

> He makes Lebanon skip like a calf and **he makes**
> Sirion **skip** like a young ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

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

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

Absolute Ellipsis

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

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

> > “Lord, **I want you to heal me so** that I might receive my sight.”
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners will not stand in the assembly** of the righteous.
>
> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)
>
> > Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, **I want you to heal me** that I might receive my sight.”

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

1 Peter References:

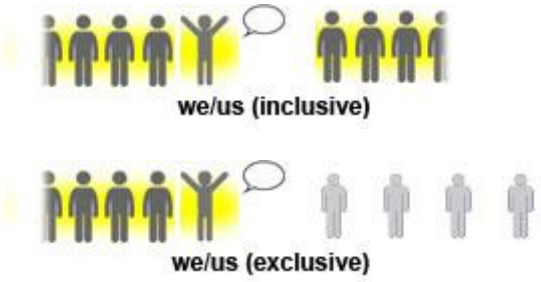
1:23; 2:7; 2:16; 3:1; 3:9; 3:19; 3:20; 4:11; 4:11; 4:17; 5:2; 5:9

Exclusive and Inclusive ‘We’

Description

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

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



Reason This Is a Translation Issue

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

Examples From the Bible

Exclusive

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

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

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

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

Inclusive

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

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

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

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

1 Peter References:

1:3; 2:24; 4:17

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> “… Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

> Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun “I” or “you.”
(2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun “I” or “you.”

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)
>
> > But David said to Saul, “**I, your servant**, used to keep **my** father’s sheep.”

(2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
> > Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"
>
> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
> > So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

1 Peter References:

1:1; 1:1; 1:16; 2:6; 4:16

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.

1 Peter References:

front:intro

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can **a man** walk on hot coals without scorching his feet?
> So is **the man who goes in to his neighbor's wife**;
> **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word “the” in the noun phrase.
(2) Use the word “a” in the noun phrase.
(3) Use the word “any,” as in “any person” or “anyone.”
(4) Use the plural form, as in “people.”
(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word “the” in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)
>
> > “Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**.” (Proverbs 12:2)

(2) Use the word “a” in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

> > “People curse **a man** who refuses to sell grain.”

(3) Use the word “any,” as in “any person” or “anyone.”

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **any man** who refuses to sell grain.”

(4) Use the plural form, as in “people” (or in this sentence, “men”).

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **men** who refuse to sell grain”

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **whoever** refuses to sell grain.”

1 Peter References:

1:24; 2:11; 3:7; 3:12; 4:18

How to Translate Names

Description

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

Meaning of names

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

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

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

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

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

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.

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

Examples From the Bible

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

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

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

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

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

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

> **Saul** was in agreement with his execution. (Acts 8:1a ULT)
>
> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

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

Translation Strategies

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

Examples of Translation Strategies Applied

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

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)
>
> > You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**
>
> At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)

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

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

> And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)
>
> > She called his name **Moses (which sounds like ‘drawn out’),** and she said, “For out of the water I drew him.”

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

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

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or

when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called “Saul” before Acts 13 and “Paul” after Acts 13. You could translate his name as “Paul” all of the time, except in Acts 13:9 where it talks about him having both names.

> … a young man named **Saul**. (Acts 7:58b ULT)
>
> > … a young man named **Paul** 1

The footnote would look like:

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

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

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

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

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

The footnote would look like:

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

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

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

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

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

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

The footnote would look like:

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

1 Peter References:

front:intro; 1:1

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, “You are teasing me by telling me something that is not true.”)
- Do not push the envelope. (This means, “Do not take a matter to its extreme.”)
- This house is under water. (This means, “The debt owed for this house is greater than its actual value.”)
- We are painting the town red. (This means, “We are going around town tonight celebrating very intensely.”)

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

> he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

> I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase “come under my roof” is an idiom that means “enter my house.”

> Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples From the Bible

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)

This means, “We and you belong to the same race, the same family.”

> The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, “The Israelites went out defiantly.”

> the one who **lifts up my head** (Psalm 3:3b ULT)

This means, “the one who helps me.”

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

(1) Translate the meaning plainly without using an idiom.
(2) Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

(1) Translate the meaning plainly without using an idiom.

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)
>
> > Look, we all **belong to the same nation**.

> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
> > He started to travel to Jerusalem, **determined to reach it**.

> I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)
>
> > I am not worthy that you should enter **my house**.

(2) Use an idiom that people use in your own language that has the same meaning.

> Put these words **into your ears.** (Luke 9:44a ULT)

> > **Be all ears** when I say these words to you.

> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
> > I am crying my **eyes out**

1 Peter References:

1:13; 1:14; 1:21; 2:12; 3:1; 3:6; 3:12; 3:12; 3:12; 4:14; 4:18

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "**Do not go down** to Egypt; **live** in the land that I tell you to live in." (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the

third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> **Do not abandon** wisdom and she will watch over you;
> **love** her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

> **Teach** a child the way he should go,
> and when he is old he will not turn away from that instruction.
> (Proverbs 22:6 ULT)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> and **find favor** and good insight in the eyes of God and man!
> (Proverbs 3:3-4 ULT)

Translation Strategies

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

Examples of Translation Strategies Applied

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

> **Be clean**. (Matthew 8:3b ULT)
>
> > **You are now clean.**
> > **I now cleanse you.**
>
> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, "**There is now** light" and there was
> > light.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)
>
> > God blessed them and said to them, "**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> **and find favor** and good insight in the eyes of God and man!
> (Proverbs 3:3-4 ULT)
>
> > Do not let covenant faithfulness and trustworthiness leave you;
> > tie them on your neck, write them on the tablet of your heart,
> > **then you will find favor** and good insight in the eyes of God and man!

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

> > God said, ‘Let there be light,’ **so** there was light.
> > God said, “Light must be;” **as a result**, there was light.

(3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

> Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

> “**If** you teach a child the way he should go,
> **then** when he is old he will not turn away from that instruction.”

1 Peter References:

5:14

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that “woe” is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place.” (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, “Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food.”
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people's ancestors treated the false prophets, then woe to you!

1 Peter References:

1:3; 1:7; 1:18; 2:15; 3:16; 3:21; 3:21; 3:22; 5:10

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as “not bad.” The difference between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of “not bad,” taken as a plain double negative, would be “acceptable” or even “good.” But if the speaker intended it as a litotes, then the meaning is “very good” or “extremely good.”

Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples From the Bible

> For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

> But you, Bethlehem, in the land of Judah,
> are **not the least** among the leaders of Judah,
> for from you will come a ruler
> who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

> For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)
>
> > "For you yourselves know, brothers, our visit to you **did much good**."

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)
>
> > "Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter."
> >
> > or:

> "Now when it became day, the soldiers were **very concerned** because of what had happened to Peter."

1 Peter References:

4:9

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> … I praise you, Father, Lord of **heaven and earth** …, (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means “everyone.”

Translation Strategies

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

(1) Identify what the merism refers to without mentioning the parts.
(2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything**.

> **From the rising of the sun to its setting**, Yahweh’s name should be praised. (Psalm 113:3 ULT)
>
> > **In all places**, people should praise Yahweh’s name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

1 Peter References:

4:5

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison** (**Idea**) between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about

the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a "passive" metaphor, in contrast to uncommon metaphors, which we describe as being "active." Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these "dead metaphors." Passive metaphors are extremely common. Examples in English include the terms "table **leg**," "family **tree**," "book **leaf**" (meaning a page in a book), or the word "crane" (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word "hand" to represent "power," using the word "face" to represent "presence," and speaking of emotions or moral qualities as if they were "clothing."

Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction "up" (the Image) often represents the concepts of "more" or "better" (the Idea). Because of this pair of underlying concepts, we can make sentences such as "The price of gasoline is going **up**," "A **highly** intelligent man," and also the opposite kind of idea: "The temperature is going **down**," and "I am feeling very **low**."

Patterned pairs of concepts are constantly used for metaphorical purposes in the world's languages because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- "Turn the heat **up**." More is spoken of as up.
- "Let us **go ahead** with our debate." Doing what was planned is spoken of as walking or advancing.
- "You **defend** your theory well." Argument is spoken of as war.
- "A **flow** of words." Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see **Biblical Imagery — Common Patterns** and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

> But for you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun's rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people. Here is another example:

> And he said to them, "Go and tell that fox …" (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator’s special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

> Jesus said to them, “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is “I” (meaning Jesus himself) and the **Image** is “bread.” Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is “life.” In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.

- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples From the Bible

> Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria ("you," the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

> Yet, Yahweh, you are our father; **we are the clay**. **You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are "we" and "you," and the Image(s) are "clay" and "potter." The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter's clay and "us" is that **neither the clay nor God's people have a right to complain about what they are becoming**.

> Jesus said to them, “Take heed and beware of **the yeast of the Pharisees and Sadducees**.” The disciples reasoned among themselves and said, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See Simile.
(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.
(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
(7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.

(8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

> Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)
>
> > Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

> But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart.**" (Mark 10:5 ULT)
>
> > It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."

> Yet, Yahweh, you are our father; we **are the clay.** You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)
>
> > Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

> Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > “And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand.”
> > “And yet, Yahweh, you are our father; we are the

> > **string**. You are the **weaver**; and we all are the work of your hand.”

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)
>
> > Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)
>
> > Yahweh lives; may he be praised because he is the rock **under which I can hide from my enemies**. May the God of my salvation be exalted.
>
> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)

> > Saul, Saul, why do you persecute me? You **fight against me and hurt yourself like an ox that kicks against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

> I will make you to become **fishers of men**. (Mark 1:17b ULT)
>
> > I will make you to become **people who gather men**.
> > Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see **Biblical Imagery — Common Patterns**.

1 Peter References:

1:1; 1:1; 1:2; 1:2; 1:3; 1:3; 1:4; 1:7; 1:9; 1:12; 1:13; 1:13; 1:14; 1:17; 1:18; 1:22; 1:23; 1:23; 1:24; 2:intro; 2:1; 2:2; 2:2; 2:3; 2:4; 2:5; 2:5; 2:6; 2:6; 2:7; 2:7; 2:8; 2:8; 2:9; 2:11; 2:11; 2:12; 2:16; 2:17; 2:18; 2:21; 2:22; 2:24; 2:24; 2:24; 2:25; 3:4; 3:5; 3:7; 3:7; 3:9; 3:9; 3:10; 3:11; 3:15; 3:15; 3:19; 4:1; 4:3; 4:3; 4:4; 4:4; 4:5; 4:7; 4:7; 4:8; 4:10; 4:12; 4:17; 5:intro; 5:2; 5:3; 5:3; 5:4; 5:4; 5:5; 5:6; 5:7; 5:8; 5:9; 5:12; 5:13

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

> The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. “Throne” is a metonym for “kingly authority,” “kingship,” or “reign.” This means that God would make him become a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word “wrath” or “anger” is a metonym for “punishment.” God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

(1) Use the metonym along with the name of the thing it represents.

(2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

> And he took the cup in the same way after the supper, saying, “**This cup** is the new covenant in my blood, which is poured out for you.” (Luke 22:20 ULT)

> > He took the cup in the same way after supper, saying, "**The wine in this cup** is the new covenant in my blood, which is poured out for you."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of his father, David."
> > or:
> > "The Lord God will **make him king** like his ancestor, King David."
>
> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming **punishment**?"

To learn about some common metonymies, see **Biblical Imagery — Common Metonymies**.

1 Peter References:

1:2; 1:13; 1:19; 1:22; 1:23; 1:24; 1:25; 1:25; 2:8; 2:11; 2:22; 2:24; 3:1; 3:1; 3:4; 3:4; 3:4; 3:15; 3:15; 3:17; 3:18; 3:20; 3:20; 3:21; 3:21; 3:22; 4:1; 4:2; 4:5; 4:6; 4:14; 5:6; 5:12

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything…does" corresponds to "all the paths…takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)

> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

1 Peter References:

2:8; 3:10; 3:14

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
> > He even **controls the winds and the sea**.

NOTE: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

1 Peter References:

2:4; 2:6; 2:11

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my **grandfather's** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.

> The clothes of me - my clothes — The clothes that I own

- Social Relationship — Someone has some kind of social relationship with another.

> The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John

> A teacher of Israel - Israel's teacher — a person who teaches Israel

- Association — A particular thing is associated with a particular person, place, or thing.

> The sickness of David - David's sickness — the sickness that David is experiencing

> the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord

- Contents — Something has something in it.

> a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes

- Part and whole: One thing is part of another.

> my head — the head that is part of my body

> the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son … wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > “On their heads were **gold crowns**”

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink … will not lose his reward.
>
> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.
>
> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)

> > You will only observe and see **how Yahweh punishes the wicked**.
>
> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

1 Peter References:

1:2; 1:3; 1:11; 1:13; 1:14; 1:24; 2:8; 2:19; 3:4; 3:4; 3:7; 3:13; 3:14; 4:10; 4:17; 5:3; 5:4; 5:10

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** … (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

> Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom "he" in the second sentence refers to.

> Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

> Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)
>
> > Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and

> the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

> > At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, "See, your disciples do what is unlawful to do on the Sabbath." But **he** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **he** left from there and went into their synagogue.

1 Peter References:

1:6; 2:4; 2:14; 3:3; 3:21; 5:12; 5:12

Quotations and Quote Margins

Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” **she said**.
- “The food is ready,” **she said.** “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said.”

> But his mother **answered** and **said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“ ”). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said.”
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

> **Then Zechariah said to the angel**, “How will I know this? For I am an old man and my wife is advanced in her days.” (Luke 1:18 ULT)

> Then tax collectors also came to be baptized, and **they said to him**, “Teacher, what should we do?” (Luke 3:12 ULT)

> So **he said to them**, “Collect nothing more than what you have been ordered.” (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. “It will not happen,” **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

> “I will hide my face from them,” **he said,** “and I will see what their end will be; for they are a perverse generation, children who are unfaithful.” (Deuteronomy 32:20 ULT)

> For look, days are coming—**this is Yahweh’s declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

(1) Decide where to put the quote margin.
(2) Decide whether to use one or two words meaning “said.”

Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, “Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him.” (Acts 25:5 ULT)
>
> > “Therefore, those who can should go there with us,” **he said**. “If there is something wrong with the man, you should accuse him.”

> > “Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him,” **he said**.

> > “Therefore, those who can,” **he said**, “should go there with us. If there is something wrong with the man, you should accuse him.”

(2) Decide whether to use one or two words meaning “said.”

> But his mother **answered and said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)
>
> > But his mother **replied**, “No. Rather, he will be called John.”
>
> > But his mother **said**, “No. Rather, he will be called John.”
>
> > But his mother **answered** like this. “No. Rather, he will be called John,” she **said**.

1 Peter References:

1:16; 1:24; 2:6; 2:8; 3:10; 4:18; 5:5

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark “ immediately before a quote and ” immediately after it.

- John said, “I do not know when I will arrive.”

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, “John said, ‘I do not know when I will arrive.’ ”
- Bob said, “Mary told me, ‘John said, “I do not know when I will arrive.” ’ ”

Some languages use other kinds of quotation marks: Here are some examples: , ‘ ’ „ “ ” ‹ › « » ׳ — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, “That is Elijah the Tishbite.” (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, “Who is the man who said to you, **‘Pick it up and walk’**?” (John 5:12 ULT)
>
> He sent two of the disciples, saying, “Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **‘Why are you untying it?’** you will say thus, **‘The Lord has need of it.’**” (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, “Because I thought, ‘Surely there is no fear of God in this place, and they will kill me because of my wife.’ Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father’s house and travel from place to place, I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, “**He is my brother**.”’” (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: **‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’** ” ’ ” (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
(2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See **Direct and Indirect Quotations**.)
(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word “that” can introduce an indirect quote. In the example below, everything after the word “that” is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

> > They told him **that** a man came to meet them who said to them, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”’”

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’”’” (2 Kings 1:6 ULT)

> > They said to him,
> >
> > > A man came to meet us who said to us, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you

> > > will not come down from the bed to which you have gone up; instead, you will certainly die.”””

1 Peter References:

1:24; 1:25; 2:3; 2:6; 2:7; 2:8; 2:9; 2:10; 2:22; 2:24; 3:10; 3:12; 3:14; 4:18; 5:5

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone or something did something alone or was alone

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

> If **I** testify about **myself**, my testimony is not true. (John 5:31 ULT)

> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

To emphasize a person or thing in the sentence

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was alone

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
(2) In some languages people emphasize a certain person or thing by referring to it in a

special place in the sentence.
(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
(4) In some languages people show that someone did something alone by using a word like "alone."
(5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I testify about **myself**, my testimony is not true. (John 5:31)
>
> > "If I **self-testify**, my testimony is not true."

> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)

> > "**The one who** took our sickness and bore our diseases **was Jesus**."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)
>
> > But Jesus said this to test Philip, for, **as for him, he** knew what he was going to do.

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)
>
> > Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)
>
> > "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

1 Peter References:

2:24

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

> But those who stood by said, "**Are you insulting the high priest of God?**"(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples From the Bible

> Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above **to remind** King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order **to rebuke** him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above **to remind** his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then **rebuked** his people for forgetting him who is so much greater than those things.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above **to show deep emotion**. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

> And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above **to show how surprised and happy she was** that the mother of her Lord came to her.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above **to remind** the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on **to teach them** about God with his next rhetorical question:

> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question **to teach** the people in an emphatic way that God gives good things to those who ask him.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden … (Luke 13:18b-19a ULT)

Jesus used the question above **to introduce what he was going to talk about**. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to express surprise or other emotion? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

(1) Add the answer after the question.
(2) Change the rhetorical question to a statement or exclamation.
(3) Change the rhetorical question to a statement, and then follow it with a short question.
(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

(1) Add the answer after the question.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)
>
> > Will a virgin forget her jewelry, a bride her veils?
> > **Of course not!** Yet my people have forgotten me
> > for days without number!

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> > Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)
>
> > **This is what the kingdom of God is like.** It is like a mustard seed …

> **Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)
>
> > **You should not insult God's high priest!**

> **Why did I not die when I came out from the womb?** (Job 3:11a ULT)
>
> > **I wish I had died when I came out from the womb!**

> **And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)
>
> > **How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

> **Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)
>
> > You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)
>
> > If your son asks you for a loaf of bread, **would you give him a stone**?

> **Will a virgin forget her jewelry, a bride her veils**? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)
>
> > **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my

> people have forgotten me for days without number!

> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

1 Peter References:

2:20; 3:13; 4:17; 4:18

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words "like," "as," or "than."

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.

- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
(3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.

> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** … (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to **protect you**, but you refused!

1 Peter References:

1:19; 1:24; 1:24; 2:2; 2:5; 2:25; 5:intro; 5:8

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

> There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb “will” to tell people what to do.

> He commanded them, saying, “This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king’s house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse.” (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, **you are able to make me clean**." (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

> … **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man's sins.

> When Jesus saw their faith, he said to the paralyzed man, "**Son, your sins are forgiven**." (Mark 2:5 ULT)

Translation Strategies

(1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.
(2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.
(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase “you will call his name Jesus” is an instruction. It can be translated using the sentence type of a normal instruction.

> > She will give birth to a son. **Name him Jesus**, because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

> Lord, if you are willing, **you are able to make me clean**. (Matthew 8:2 ULT)

The function of “you are able” is to make a request. In addition to the statement, a request can be added.

> > Lord, you are able to make me clean. If you are willing, **please do so**.
> > OR:
> > Lord, if you are willing, **please heal me**. I know that you are able to do so.

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)
>
> > She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.
>
> Son, your sins are forgiven. (Mark 2:5 ULT)
>
> > Son, I forgive your sins.
> > OR:
> > Son, God hereby forgives your sins.

1 Peter References:

1:3; 1:13; 1:14; 1:16; 2:1; 2:12

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

> > Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.

> > Look, I stand at the door and clear my throat.

1 Peter References:

5:14

Symbolic Language

Description

Symbolic language in speech and writing is the use of symbols to represent other things, other events, etc. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

> Eat this scroll; then go speak to the house of Israel. (Ezekiel 3:1 ULT)

This was in a dream. Eating the scroll is a symbol of Ezekiel reading and understanding well what was written on the scroll, and accepting these words from God into himself.

Purposes of Symbolism

- One purpose of symbolism is to help people understand the importance or severity of an event by putting it in other, very dramatic terms.
- Another purpose of symbolism is to tell some people about something while hiding the true meaning from others who do not understand the symbolism.

Reason This Is a Translation Issue

People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

Translation Principles

- When symbolic language is used, it is important to keep the symbol in the translation.
- It is also important not to explain the symbol more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

Examples From the Bible

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured,

> broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

The meaning of the bolded symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

> This is what that person said, ‘As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.’ (Daniel 7:23-24 ULT)

> I turned around to see the voice that was speaking to me, and as I turned I saw **seven golden lampstands**. In the middle of the lampstands there was one like a son of man … He had **seven stars** in his right hand and **a sword with two sharp edges** was coming out of his mouth. As for the hidden meaning about the seven stars that you saw in my right hand, and the seven golden lampstands: **The seven stars are the angels of the seven churches**, and **the seven lampstands are the seven churches**. (Revelation 1:12-13a, 16a, 20 ULT)

This passage explains the meaning of the seven lampstands and the seven stars. The two-edged sword represents God’s word and judgment.

Translation Strategies

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.
(2) Translate the text with the symbols. Then explain the symbols in footnotes.

Examples of Translation Strategies Applied

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

> This is what that person said, ‘As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.’ (Daniel 7:23-24 ULT)

(2) Translate the text with the symbols. Then explain the symbols in footnotes.

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

> > After this I saw in my dream at night a fourth animal, [1] terrifying, frightening, and very strong. It had large iron teeth; [2] it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns. [3]

> The footnotes would look like:

> [1] The animal is a symbol for a kingdom.
> [2] The iron teeth is a symbol for the kingdom's powerful army.
> [3] The horns are a symbol of powerful kings.

1 Peter References:

5:13; 5:13

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

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

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him … (Mark 2:24a ULT)
>
> > **Arepresentative of the Pharisees** said to him …
>
> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>
> > I looked on all the deeds that **I** had accomplished

1 Peter References:

1:9; 1:22; 2:24; 2:25; 3:10; 3:12; 4:19

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.

1 Peter References:

front:intro

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> … to him who made **great lights** … (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> Your sins … will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
(4) Use a word that is more general in meaning.
(5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
> > Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

> > We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins … will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
> > Your sins … will be white like **milk**.
> >
> > Your sins … will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."
>
> > Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is

> if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
>
> > We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)
>
> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> … to him who made **great lights** … (Psalm 136:7a ULT)

> to him who made **the sun and the moon**

1 Peter References:

4:15

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

“Father” and “Son” are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son:

> After he was baptized, Jesus came up immediately from the water, and … a voice came out of the heavens saying, “**This is my beloved Son**. I am very pleased with him.” (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

> Jesus … said, “I praise you **Father**, Lord of heaven and earth … no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**.” (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that “Father” and “Son” are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

> Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit**. (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

> I **love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)
>
> **No one knows who the Son is except the Father, and who the Father is except the Son**. (Luke 10:22b ULT)

The terms “Father” and “Son” also communicate that the Father and the Son are of the same essence; they are both eternal God.

> Jesus said, “Father, … glorify your Son so that the Son will glorify you … I glorified you on the earth … Now Father, glorify me … with the glory that **I had with you before the world was made**.” (John 17:1, 4a, 5 ULT)
>
> But in these last days, {God the Father} has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God’s glory and **the very exact representation of his being**. He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)
>
> Jesus said to him, “I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father**. How can you say, ‘Show us the Father’?” (John 14:9 ULT)

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The Scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human “father” and “son.” In this way you will communicate that God the Father and God the Son are of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

Translation Strategies

(1) Think through all the possibilities within your language to translate the words “son” and “father.” Determine which words in your language best represent the divine “Son” and “Father.”
(2) If your language has more than one word for “son,” use the word that has the closest meaning to “only son” (or “first son” if necessary).
(3) If your language has more than one word for “father,” use the word that has the closest meaning to “birth father,” rather than “adoptive father.”

(See *God the Father* and *Son of God* pages in unfoldingWord® Translation Words for help translating “Father” and “Son.”)

1 Peter References:

1:2; 1:3

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice
> but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.
(2) Use a word that refers to men and a word that refers to women.
(3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)

> > "The wise **person** dies just like the fool dies."
> > "Wise **people** die just like fools die."

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
> > "For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia."

(3) Use pronouns that can be used for both men and women.

> "If anyone wants to follow me, he must deny himself, take up his cross, and follow me." (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, "he," "himself," and "his" to plural pronouns that do not mark gender, "they," "themselves," and "their" in order to show that it applies to all people, not just men.

> > "If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me."

1 Peter References:

1:22; 2:4; 3:8; 4:2; 4:6; 5:12



unfoldingWord® Translation Words - 1 Peter

v91

Abraham, Abram

Definition:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: Canaan, Chaldea, Sarah, Isaac)

Bible References:

- Galatians 3:8
- Genesis 11:29-30
- Genesis 21:4
- Genesis 22:2
- James 2:23
- Matthew 1:2

Examples from the Bible stories:

- 4:6 When **Abram** arrived in Canaan, God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- 5:4 Then God changed **Abram**'s name to **Abraham**, which means "father of many."
- 5:5 About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- 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."

- 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.
- 6:4 After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- 21:2 God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

1 Peter References:

3:6

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong’s: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

1 Peter References:

5:8

age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

1 Peter References:

1:5; 1:11; 1:17; 1:20; 4:2; 4:3; 4:17; 5:6

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

1 Peter References:

4:11; 5:11

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: (1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: How to Translate Unknowns)

(See also: chief, head, messenger, Michael, ruler, servant)

Bible References:

- 2 Samuel 24:16

- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- 2:12 God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- 22:3 The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- 23:6 Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- 23:7 Suddenly, the skies were filled with **angels** praising God.
- 25:8 Then **angels** came and took care of Jesus.
- 38:12 Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- 38:15 “I could ask the Father for an army of **angels** to defend me.”

Word Data:

- Strong’s: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

1 Peter References:

1:12; 3:22

apostle, apostleship

Definition:

The “apostles” were men sent by Jesus to preach about God and his kingdom. The term “apostleship” refers to the position and authority of those who were chosen as apostles.

- The word “apostle” means “someone who is sent out for a special purpose.” The apostle has the same authority as the one who sent him.
- Jesus’ twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God’s power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word “apostle” can also be translated with a word or phrase that means “someone who is sent out” or “sent-out one” or “person who is called to go out and preach God’s message to people.”
- It is important to translate the terms “apostle” and “disciple” in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language. (See How to Translate Unknowns)

(See also: authority, **disciple**, **James (son of Zebedee)**, **Paul**, **the twelve**)

Bible References:

- **Jude 1:17-19**
- **Luke 9:12-14**

Examples from the Bible stories:

- **26:10** Then Jesus chose twelve men who were called his **apostles**. The **apostles** traveled with Jesus and learned from him.
- **30:1** Jesus sent his **apostles** to preach and to teach people in many different villages.
- **38:2** Judas was one of Jesus’ **apostles**. He was in charge of the **apostles’** money bag, but he loved money and often stole from the bag.
- **43:13** The disciples devoted themselves to the **apostles’** teaching, fellowship, eating together, and prayer.
- **46:8** Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

Word Data:

- Strong's: G06510, G06520, G24910, G53760, G55700

1 Peter References:

1:1

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

1 Peter References:

2:8

ark

Definition:

The term “ark” literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

- In the English Bible, the word “ark” is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
- Ways to translate this term could include “very large boat” or “barge” or “cargo ship” or “large, box-shaped boat.”
- The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as “basket.”
- In the phrase “ark of the covenant,” a different Hebrew word is used for “ark.” This could be translated as “box” or “chest” or “container.”
- When choosing a term to translate “ark,” it is important in each context to consider what size it is and what it is being used for.

(See also: **ark of the covenant**, **basket**)

Bible References:

- 1 Peter 3:20
- **Exodus 16:33-36**
- **Exodus 30:6**
- **Genesis 8:4-5**
- **Luke 17:27**
- **Matthew 24:37-39**

Word Data:

- Strong’s: H0727, H8392, G27870

1 Peter References:

3:20

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

1 Peter References:

1:1

authority

Definition:

The term “authority” usually refers to a position of influence, responsibility, or rule over another person.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as “responsible to obey” or “having to obey others’ commands.”

(See also: dominion, king, ruler, power)

Bible References:

- Colossians 2:10
- Esther 9:29
- Genesis 41:35
- Jonah 3:6-7
- Luke 12:5
- Luke 20:1-2
- Mark 1:22
- Matthew 8:9
- Matthew 28:19

- Titus 3:1

Word Data:

- Strong's: H8633, G08310, G14130, G18490, G18500, G20030, G27150, G52470

1 Peter References:

3:22

Babylon, Babylonia, Babylonian

Definition:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: synecdoche)

(See also: **Babel**, **Chaldea**, **Judah**, **Nebuchadnezzar**)

Bible References:

- **1 Chronicles 9:1**
- **2 Kings 17:24-26**
- **Acts 7:43**
- **Daniel 1:2**
- **Ezekiel 12:13**
- **Matthew 1:11**
- **Matthew 1:17**

Examples from the Bible stories:

- **20:6** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the **Babylonians**, to attack the kingdom of Judah. **Babylon** was a powerful empire.
- **20:7** But after a few years, the king of Judah rebelled against **Babylon**. So, the **Babylonians** came back and attacked the kingdom of Judah. They captured the city of Jerusalem, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:9** Nebuchadnezzar and his army took almost all of the people of the kingdom of Judah to **Babylon**, leaving only the poorest people behind to plant the fields.
- **20:11** About seventy years later, Cyrus, the king of the Persians, defeated **Babylon**.

Word Data:

- Strong's: H3778, H3779, H8152, H0894, H0895, H0896, G08970

1 Peter References:

5:13

baptize, baptized, baptism

Definition:

In the New Testament, the terms “baptize” and “baptism” usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term “baptize” could be translated as “purify,” “pour out on,” “plunge (or dip) into,” “wash.” For example, “baptize you with water” could be translated as “plunge you into water.”
- The term “baptism” could be translated as “purification,” “a pouring out,” “a dipping,” “a cleansing.”
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: How to Translate Unknowns)

(See also: **John (the Baptist)**, **repent**, Holy Spirit)

Bible References:

- **Acts 2:38**
- **Acts 8:36**
- **Acts 9:18**
- **Acts 10:48**
- **Luke 3:16**
- **Matthew 3:14**
- **Matthew 28:18-19**

Examples from the Bible stories:

- **24:3** When people heard John’s message, many of them repented from their sins, and John **baptized** them. Many religious leaders also came to be **baptized** by John, but they did not repent or confess their sins.
- **24:6** The next day, Jesus came to be **baptized** by John.

- 24:7 John said to Jesus, “I am not worthy to **baptize** you. You should **baptize** me instead.”
- 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.”
- 43:11 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.”
- 43:12 About 3,000 people believed what Peter said and became disciples of Jesus. They were **baptized** and became part of the church at Jerusalem.
- 45:11 As Philip and the Ethiopian traveled, they came to some water. The Ethiopian said, “Look! There is some water! May I be **baptized**?”
- 46:5 Saul immediately was able to see again, and Ananias **baptized** him.
- 49:14 Jesus invites you to believe in him and be **baptized**.

Word Data:

- Strong’s: G09070

1 Peter References:

3:21

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

1 Peter References:

2:24

believe, believer, belief, unbeliever, unbelief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”

- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”
- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: believe, apostle, Christian, **disciple**, faith, **trust**)

Bible References:

- **Genesis 15:6**
- **Genesis 45:26**
- **Job 9:16-18**
- **Habakkuk 1:5-7**
- **Mark 6:4-6**
- **Mark 1:14-15**
- **Luke 9:41**
- **John 1:12**
- **Acts 6:5**
- **Acts 9:42**
- **Acts 28:23-24**
- **Romans 3:3**
- **1 Corinthians 6:1**
- **1 Corinthians 9:5**
- **2 Corinthians 6:15**

- Hebrews 3:12
- 1 John 3:23

Examples from the Bible stories:

- 3:4 Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- 4:8 Abram **believed** God's promise. God declared that Abram was righteous because he **believed** God's promise.
- 11:2 God provided a way to save the firstborn of anyone who **believed in** him.
- 11:6 But the Egyptians did not **believe** God or obey his commands.
- 37:5 Jesus replied, "I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?"
- 43:1 After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- 43:3 While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- 43:13 Every day, more people became **believers**.
- 46:6 That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- 46:1 Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- 46:9 Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- 46:9 It was at Antioch that **believers** in Jesus were first called "Christians."
- 47:14 They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

1 Peter References:

1:8; 1:21; 2:6; 2:7

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved,” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

- 1 Corinthians 4:14
- 1 John 3:2
- 1 John 4:7
- Mark 1:11
- Mark 12:6
- Revelation 20:9
- Romans 16:8
- Song of Songs 1:14

Word Data:

- Strong’s: H0157, H1730, H2532, H3033, H3039, H4261, G00250, G00270, G52070

1 Peter References:

2:11; 4:12

blemish, unblemished, defect

Definition:

The term “blemish” refers to a physical defect or imperfection on an animal or person. It can also refer to spiritual imperfections and faults in people.

- For certain sacrifices, God instructed the Israelites to offer an animal with no blemishes or defects.
- This is a picture of how Jesus Christ was the perfect sacrifice, without any sin.
- Believers in Christ have been cleansed from their sin by his blood and are considered to be without blemish.
- Ways to translate this term could include “defect” or “imperfection” or “sin,” depending on the context.

(See also: believe, clean, sacrifice, sin)

Bible References:

- 1 Peter 1:19
- 2 Peter 2:13
- Deuteronomy 15:19-21
- Numbers 6:13-15
- Song of Songs 4:7

Word Data:

- Strong’s: H3971, H8400, H8549, G34700

1 Peter References:

1:19

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 1:3
- Genesis 14:20
- Isaiah 44:3
- James 1:25

- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- 4:7 Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

1 Peter References:

1:3; 3:9; 3:14; 4:14

born again, born of God, new birth

Definition:

The term “born again” was first used by Jesus to describe what it means for God to change a person from being dead spiritually to being alive spiritually. The terms “born of God” and “born of the Spirit” also refer to a person being given new spiritual life.

- All humans are born spiritually dead and are given a “new birth” when they accept Jesus Christ as their Savior.
- At the moment of the spiritual new birth, God’s Holy Spirit begins to live in the new believer and empowers him to produce good spiritual fruit in his life.
- It is God’s work to cause a person to be born again and become his child.

Translation Suggestions:

- Other ways to translate “born again” could include “born anew” or “born spiritually.”
- It is best to translate this term literally and use the normal word in the language that would be used for being born.
- The term “new birth” might be translated as “spiritual birth.”
- The phrase “born of God” could be translated as “caused by God to have new life like a newborn baby” or “given new life by God.”
- In the same way, “born of the Spirit” could be translated as “given new life by the Holy Spirit” or “empowered by the Holy Spirit to become God’s child” or “caused by the Spirit to have new life like a newborn baby.”

(See also: Holy Spirit, save)

Bible References:

- 1 John 3:9
- 1 Peter 1:3
- 1 Peter 1:23
- John 3:4
- John 3:7
- Titus 3:5

Word Data:

- Strong’s: G03130, G05090, G10800, G38240

1 Peter References:

1:3; 1:23

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

1 Peter References:

1:15; 1:17; 2:9; 2:21; 3:6; 3:9; 5:10

chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: appoint, Christ)

Bible References:

- 2 John 1:1
- Colossians 3:12
- Ephesians 1:3-4

- **Isaiah 65:22-23**
- **Luke 18:7**
- **Matthew 24:19-22**
- **Romans 8:33**

Word Data:

- Strong's: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

1 Peter References:

1:1; 2:4; 2:6; 2:9; 5:13

Christ, Messiah

Definition:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: How to Translate Unknowns)
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: How to Translate Names)

(See also: Son of God, David, Jesus, anoint)

Bible References:

- 1 John 5:1-3
- Acts 2:35
- Acts 5:40-42
- John 1:40-42
- John 3:27-28

- John 4:25
- Luke 2:10-12
- Matthew 1:16

Examples from the Bible stories:

- 17:7 The **Messiah** was God's Chosen One who would save the people of the world from sin.
- 17:8 As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- 21:1 From the very beginning, God planned to send the **Messiah**.
- 21:4 God promised King David that the **Messiah** would be one of David's own descendants.
- 21:5 The **Messiah** would start the New Covenant.
- 21:6 God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- 21:9 The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- 43:7 "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- 43:9 "But know for certain that God has caused Jesus to become both Lord and **Messiah**!"
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus **Christ** so that God will forgive your sins."
- 46:6 Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G33230, G55470

1 Peter References:

1:1; 1:2; 1:3; 1:7; 1:11; 1:13; 1:19; 2:5; 2:21; 3:15; 3:16; 3:18; 3:21; 4:1; 4:11; 4:13; 4:14; 5:1; 5:10; 5:14

Christian

Definition:

Some time after Jesus went back to heaven, people made up the name “Christian” which means “follower of Christ.”

- It was in the city of Antioch where Jesus’ followers were first called “Christians.”
- A Christian is a person who believes that Jesus is the Son of God, and who trusts Jesus to save him from his sins.
- In our modern times, often the term “Christian” is used for someone who identifies with the Christian religion, but who is not really following Jesus. This is not the meaning of “Christian” in the Bible.
- Because the term “Christian” in the Bible always refers to someone who truly believes in Jesus, a Christian is also called a “believer.”

Translation Suggestions:

- This term could be translated as “Christ-follower” or “follower of Christ” or perhaps something like, “Christ-person.”
- Make sure that the translation of this term is translated differently than terms used for disciple or apostle.
- Be careful to translate this term with a word that can refer to everyone who believes in Jesus, not just certain groups.
- Also consider how this term is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: Antioch, Christ, church, disciple, believe, Jesus, Son of God)

Bible References:

- 1 Corinthians 6:7-8
- 1 Peter 4:16
- Acts 11:26
- Acts 26:28

Examples from the Bible stories:

- 46:9 It was at Antioch that believers in Jesus were first called “**Christians**.”
- 47:14 Paul and other **Christian** leaders traveled to many cities, preaching and teaching people the good news about Jesus.
- 49:15 If you believe in Jesus and what he has done for you, you are a **Christian**!

- 49:16 If you are a **Christian**, God has forgiven your sins because of what Jesus did.
- 49:17 Even though you are a **Christian**, you will still be tempted to sin.
- 50:3 Before he returned to heaven, Jesus told **Christians** to proclaim the good news to people who have never heard it.
- 50:11 When Jesus returns, every **Christian** who has died will rise from the dead and meet him in the sky.

Word Data:

- Strong's: G55460

1 Peter References:

4:16

commit, committed

Definition:

In the Bible the terms “commit” and “committed” most often refer to doing a certain wrong action such as “commit a sin” or “commit adultery” or “commit murder.”

(See also: adultery, sin)

Bible References:

- 1 Chronicles 28:7
- 1 Peter 2:21-23
- Jeremiah 2:12-13
- Matthew 13:41
- Psalm 58:2

Word Data:

- Strong’s: H0539, H0817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G02640, G20380, G27160, G34290, G34310, G38600, G38720, G39080, G41020, G41600, G42030

1 Peter References:

2:23

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

1 Peter References:

3:8

confirm, confirmation

Definition:

The term “confirm” refers to verifying that something is true or legally certifying that a transaction has occurred.

- When a king is “confirmed” it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to verify that what was written is true.
- The “confirmation” of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
- To give an oath “as confirmation” means to solemnly state or swear that something is true or trustworthy.
- Ways to translate “confirm” could include, “state as true” or “prove to be trustworthy” or “agree with” or “assure” or “promise,” depending on the context.

(See also: **covenant**, **oath**, **trust**)

Bible References:

- **1 Chronicles 16:15-18**
- **2 Corinthians 1:21**
- **2 Kings 23:3**
- **Hebrews 6:16-18**

Word Data:

- Strong’s: H0559, H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G09500, G09510, G33150, G49720

1 Peter References:

5:10

conscience

Definition:

The conscience is the part of a person's thinking through which God makes him aware that he is doing something sinful.

- God gave people a conscience to help them know the difference between what is right and what is wrong.
- A person who obeys God is said to have a "pure" or "clear" or "clean" conscience.
- If a person has a "clear conscience" it means that he is not hiding any sin.
- If someone ignores their conscience and no longer feels guilty when he sins, this means his conscience is no longer sensitive to what is wrong. The Bible calls this a "seared" conscience, one that is "branded" as if with a hot iron. Such a conscience is also called "insensitive" and "polluted."
- Possible ways to translate this term could include, "inner moral guide" or "moral thinking."

Bible References:

- 1 Timothy 1:19
- 1 Timothy 3:9
- 2 Corinthians 5:11
- 2 Timothy 1:3
- Romans 9:1
- Titus 1:15-16

Word Data:

- Strong's: G48930

1 Peter References:

2:19; 3:16; 3:21

cornerstone

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

- Acts 4:11
- Ephesians 2:20
- Matthew 21:42
- Psalms 118:22

Word Data:

- Strong’s: H0068, H6438, H7218, G02040, G11370, G27760, G30370

1 Peter References:

2:intro; 2:6; 2:7

create, created, creation, creator

Definition:

The term “create” means to make something or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as “when God created the world at the beginning of time,” or “when the world was first created.”
- To preach the good news to “all creation” means to preach the good news to “all people everywhere on earth.”
- The phrase “Let all creation rejoice” means “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as “God, who created you.”

(See also: God, good news, world)

Bible References:

- 1 Corinthians 11:9-10
- 1 Peter 4:17-19
- Colossians 1:15

- **Galatians 6:15**
- **Genesis 1:1**
- **Genesis 14:19-20**

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

1 Peter References:

4:19

crown, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means, to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Paul calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- If a person is "crowned" this could be translated as "a crown was put on his head."
- The expression, "he was crowned with glory and honor" could be translated as "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, king, olive)

Bible References:

- John 19:3
- Lamentations 5:16
- Matthew 27:29
- Philippians 4:1
- Psalms 21:3
- Revelation 3:11

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

1 Peter References:

5:4

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: time, judgment day, last day)

Bible References:

- Acts 20:6
- Daniel 10:4
- Ezra 6:15
- Ezra 6:19
- Matthew 9:15

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

1 Peter References:

2:12; 3:10; 3:20

day of the Lord, day of Yahweh

Definition:

The Old Testament term “day of Yahweh” is used to refer to a future time when God will punish people for their sin.

- The Old Testament term “day of Yahweh” is an expression that many of the prophets use.
- The New Testament term “day of the Lord” usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection is also sometimes referred to as the “last day.” This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
- The word “day” in these phrases may sometimes refer to a literal day or it may refer to a “time” or “occasion” that is longer than a day.
- Sometimes the punishment is referred to as a “pouring out of God’s wrath” upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate “day of Yahweh” could include “time of Yahweh” or “time when Yahweh will punish his enemies” or “time of Yahweh’s wrath.”
- Other ways to translate “day of the Lord” could include “time of the Lord’s judgment” or “time when the Lord Jesus will return to judge people.”

(See also: day, judgment day, Lord, resurrection, Yahweh)

Bible References:

- 1 Corinthians 5:5
- 1 Thessalonians 5:2
- 2 Peter 3:10
- 2 Thessalonians 2:2
- Acts 2:20-21
- Philippians 1:9-11

Word Data:

- Strong’s: H3068, H3117, G22500, G29620

1 Peter References:

1:5

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: **true**)

Bible References:

- **1 John 1:8**
- **1 Timothy 2:14**
- **2 Thessalonians 2:3-4**
- **Genesis 3:12-13**
- **Genesis 31:26-28**
- **Leviticus 19:11-12**
- **Matthew 27:64**

- Micah 6:11

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

1 Peter References:

2:1; 2:22; 3:10

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: consume)

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong’s: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

1 Peter References:

5:8

disperse, dispersion, scatter, distributed

Definition:

The terms “disperse” and “dispersion” refer to the scattering of people or things into many different directions.

- In the Old Testament, God talks about “dispersing” people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
- The term “dispersion” is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
- The phrase “the dispersion” could be translated as “believers in many different places” or “the people who moved away to live in different nations.”
- The term “disperse” could be translated as “send away into many different places” or “scatter abroad” or “cause to move away to live in different countries.”

(See also: believe, **persecute**, **captive**, exile)

Bible References:

- 1 Peter 1:1
- **Ezekiel 12:15**
- **Ezekiel 30:23**
- **Psalms 18:14**

Word Data:

- Strong’s: H2219, H5310, H6327, H6340, H6504, H8600, G12870, G12900, G46500

1 Peter References:

1:1

drunk, drunkard

Definition:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: **wine**)

Bible References:

- **1 Corinthians 5:11-13**
- **1 Samuel 25:36**
- **Jeremiah 13:13**
- **Luke 7:34**
- **Luke 21:34**
- **Proverbs 23:19-21**

Word Data:

- Strong’s: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

1 Peter References:

4:3

elder

Definition:

The term “elder” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community and to be respected for their wisdom and experience.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “respected leaders” or “spiritually mature men leading the church.”

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong’s: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

1 Peter References:

5:1; 5:5

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, to “endure” could be translated as to “experience” or to “go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: **persevere**)

Bible References:

- **2 Timothy 2:11-13**
- **James 1:3**
- **James 1:12**
- **Luke 21:19**
- **Matthew 13:21**
- **Revelation 1:9**
- **Romans 5:3-5**

Word Data:

- Strong’s: H0386, H3201, H3557, H5331, H5375, H5975, G04300, G09070, G15260, G20050, G20760, G25940, G33060, G47220, G52780, G52810, G52970, G53420

1 Peter References:

2:19; 2:20

envy, covet, jealous, jealousy

Definition:

The terms “envy” and “envious” refer to being jealous of someone because of what that person possesses or because of that person’s admirable qualities or abilities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, possessions, or abilities.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.
- In some contexts the terms “jealous” and “jealousy” can mean “envy.”

Translation Suggestions

- When the terms “jealous” and “jealousy” refer to being wrongfully “envious” of someone the terms “envious” or “envy” could be used if the context permits.

(See also: **jealous**)

Bible References:

- **1 Corinthians 13:4-7**
- 1 Peter 2:1
- **Exodus 20:17**
- **Mark 7:20-23**
- **Proverbs 3:31-32**
- **Romans 1:29**

Word Data:

- Strong’s: H0183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G08660, G19370, G22050, G22060, G37130, G37880, G41230, G41240, G41900, G53540, G53550, G53660

1 Peter References:

2:1

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- “Forever” could also be translated by “always” or “never ending.”
- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”

- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: **David**, **reign**, **life**)

Bible References:

- **Genesis 17:8**
- **Genesis 48:4**
- **Exodus 15:17**
- **2 Samuel 3:28-30**
- **1 Kings 2:32-33**
- **Job 4:20-21**
- **Psalms 21:4**
- **Isaiah 9:6-7**
- **Isaiah 40:27-28**
- **Daniel 7:18**
- **Luke 18:18**
- **Acts 13:46**
- **Romans 5:21**
- **Hebrews 6:19-20**
- **Hebrews 10:11-14**
- **1 John 1:2**
- **1 John 5:12**
- **Revelation 1:4-6**
- **Revelation 22:3-5**

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- **28:1** One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”

- 28:10 Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

1 Peter References:

1:intro; 1:25; 4:11; 5:10; 5:11

evil, wicked, wickedness, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- 2:4 “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- 3:1 After a long time, many people were living in the world. They had become very **wicked** and violent.
- 3:2 But Noah found favor with God. He was a righteous man living among **wicked** people.
- 4:2 God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- 8:12 “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- 14:2 They (Canaanites) worshiped false gods and did many **evil** things.
- 17:1 But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- 18:11 In the new kingdom of Israel, all the kings were **evil**.
- 29:8 The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- 45:2 They said, “We heard him (Stephen) speak **evil** things about Moses and God!”
- 50:17 He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong’s: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

1 Peter References:

2:1; 2:16; 3:9; 3:10; 3:11; 3:12; 3:17; 5:intro

ewe, ram, sheep, sheepfold, sheepshearer, sheepskin

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: How to Translate Unknowns)

(See also: **Israel**, lamb, sacrifice, shepherd)

Bible References:

- **Acts 8:32**
- **Genesis 30:32**
- **John 2:14**
- **Luke 15:5**
- **Mark 6:34**
- **Matthew 9:36**
- **Matthew 10:6**
- **Matthew 12:12**
- **Matthew 25:33**

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.
- **17:2** David was a shepherd from the town of Bethlehem. At different times while he was watching his father’s **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- **30:3** To Jesus, these people were like **sheep** without a shepherd.

- 38:8 Jesus said, “All of you will all abandon me tonight. It is written, ‘I will strike the shepherd and all the **sheep** will be scattered.’”

Word Data:

- Strong’s: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

1 Peter References:

2:intro; 2:25

exalt, exalted, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: praise, worship, glory, boast, proud)

Bible References:

- 1 Peter 5:5-7
- 2 Samuel 22:47
- Acts 5:31
- Philippians 2:9-11
- Psalms 18:46

Word Data:

- Strong’s: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

1 Peter References:

5:6

exhort, exhortation

Definition:

The term “exhort” means to strongly encourage and urge someone to do what is right. Such encouragement is called “exhortation.”

- The purpose of exhortation is to persuade other people to avoid sin and follow God’s will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

Translation Suggestions:

- Depending on the context, “exhort” could also be translated as “strongly urge” or “persuade” or “advise.”
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term “exhort” should be translated differently than “encourage,” which means to inspire, reassure, or comfort someone.
- Usually this term will also be translated differently from “admonish,” which means to warn or correct someone for his wrong behavior.

Bible References:

- 1 Thessalonians 2:3-4
- 1 Thessalonians 2:12
- 1 Timothy 5:2
- Luke 3:18

Word Data:

- Strong’s: G38670, G38700, G38740, G43890

1 Peter References:

2:11; 5:1; 5:12

exile, exiled

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian exile” (or “the exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to “exile” could also be translated as to “send away” or to “force out” or to “banish.”
- The term “the exile” could be translated with a word or phrase that means “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: Babylon, Judah)

Bible References:

- 2 Kings 24:14
- Daniel 2:25-26
- Ezekiel 1:1-3
- Isaiah 20:4
- Jeremiah 29:1-3

Word Data:

- Strong’s: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G39270

1 Peter References:

1:1; 2:11

exult, exultant

Definition:

The terms “exult” and “exultant” refer to being very happy because of a success or special blessing.

- To “exult” includes a feeling of celebrating something wonderful.
- A person can exult in God’s goodness.
- The term “exultant” can also include being arrogant in one’s feeling of gladness about success or prosperity.
- The term “exult” could also be translated as “celebrate joyfully” or “praise with great joy.”
- Depending on the context, the term “exultant” could be translated as “praising triumphantly” or “celebrating with self praise” or “arrogant.”

(See also: arrogant, joy, praise, rejoice)

Bible References:

- 1 Samuel 2:1
- Isaiah 13:3
- Job 6:10
- Psalm 68:1-3
- Zephaniah 2:15

Word Data:

- Strong’s: H5539, H5947, H5970

1 Peter References:

1:8; 4:13

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: abstractnouns)
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: believe, faithful)

Bible References:

- 2 Timothy 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- 5:6 When Isaac was a young man, God tested Abraham's **faith** by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- 31:7 Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- 32:16 Jesus said to her, "Your **faith** has healed you. Go in peace."
- 38:9 Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail."

Word Data:

- Strong's: H0529, H0530, G16800, G36400, G41020, G60660

1 Peter References:

1:5; 1:7; 1:9; 1:21; 5:9

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: believe, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46
- Luke 16:10
- Colossians 1:7

- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- 8:5 Even in prison, Joseph remained **faithful** to God, and God blessed him.
- 14:12 Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- 15:13 The people promised to remain **faithful** to God and follow his laws.
- 17:9 David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 35:12 “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- 49:17 But God is **faithful** and says that if you confess your sins, he will forgive you.
- 50:4 “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

1 Peter References:

4:19; 5:12

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

1 Peter References:

2:7

fear, afraid, frighten

Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

1 Peter References:

1:17; 2:17; 2:18; 3:6; 3:14; 3:16

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: goat, cow, pig, sheep)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong’s: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

1 Peter References:

5:2; 5:3

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: wise)

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong’s: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

1 Peter References:

2:15

foreknew, foreknowledge

Definition:

The terms “foreknew” and “foreknowledge” come from the verb “foreknow” which means to know something before it happens.

- God is not limited by time. He knows everything that happens in the past, present, and future.
- This word is often used in the context of God knowing already who will be saved through receiving Jesus as Savior.

Translation Suggestions:

- The term “foreknew” could also be translated as “knew before” or “knew ahead of time” or “knew beforehand” or “already knew.”
- The term “foreknowledge” could be translated as “knowing before” or “knowing ahead of time” or “already knowing” or “knowing in advance.”

(See also: know, predestine)

Bible References:

- Romans 8:29
- Romans 11:2

Word Data:

- Strong’s: G42670, G42680

1 Peter References:

1:2; 1:20

foundation, founder, founded

Definition:

Used in this sense, the verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: cornerstone, create)

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

1 Peter References:

1:20; 2:intro; 5:10

free, freed, freedom, freeman, freewill, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage.

Another word for “freedom” is “liberty.”

- The expression to “set someone free” or to “free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression to “set free” could be translated as to “cause to be free” or to “rescue from slavery” or to “release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: bind, enslave, servant)

Bible References:

- Galatians 4:26
- Galatians 5:1
- Isaiah 61:1
- Leviticus 25:10
- Romans 6:18

Word Data:

- Strong’s: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G04250, G05250, G05580, G06290, G06300, G08590, G13440, G14320, G16570, G16580, G16590, G18490, G30890, G39550, G45060, G54830

1 Peter References:

2:16

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

1 Peter References:

1:1

Gentile

Definition:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to anyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”.
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: **Israel**, **Jacob**, **Jew**)

Bible References:

- **Acts 9:13-16**
- **Acts 14:5-7**
- **Galatians 2:16**
- **Luke 2:32**
- **Matthew 5:47**
- **Matthew 6:5-7**
- **Romans 11:25**

Word Data:

- Strong’s: H1471, G14820, G14840, G16720

1 Peter References:

2:12; 4:3

glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”

- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: honor, majesty, exalt, obey, praise)

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:2
- Luke 18:43
- Luke 2:9
- John 12:28
- Acts 3:13-14
- Acts 7:1-3
- Romans 8:17
- 1 Corinthians 6:19-20
- Philippians 2:14-16
- Philippians 4:19
- Colossians 3:1-4
- 1 Thessalonians 2:5
- James 2:1-4
- 1 Peter 4:15-16
- Revelation 15:4

Examples from the Bible stories:

- 23:7 Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- 25:6 Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- 37:1 When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- 37:8 Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong's: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

1 Peter References:

1:7; 1:8; 1:11; 1:21; 1:24; 2:12; 4:11; 4:13; 4:14; 4:16; 5:1; 5:4; 5:10

God

Definition:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God’s personal name is “Yahweh.”

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as “Yahweh,” which means “he is” or “I am” or “the One who (always) exists.”
- The Bible also teaches about false “gods,” which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate “God” could include “Deity” or “Creator” or “Supreme Being” or “Supreme Creator” or “Infinite Sovereign Lord” or “Eternal Supreme Being.”
- Consider how God is referred to in a local or national language. There may also already be a word for “God” in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for “God” and “god.” NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word “god,” it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase “I will be their God and they will be my people” could also be translated as “I, God, will rule over these people and they will worship me.”

(Translation suggestions: How to Translate Names)

(See also: create, false god, God the Father, Holy Spirit, false god, Son of God, Yahweh)

Bible References:

- 1 John 1:7

- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- 1:1 **God** created the universe and everything in it in six days.
- 1:15 **God** made man and woman in his own image.
- 5:3 "I am **God** Almighty. I will make a covenant with you."
- 9:14 **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- 10:2 Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- 16:1 The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- 22:7 "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- 24:9 There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- 25:7 "Worship only the Lord your **God** and only serve him."
- 28:1 "There is only one who is good, and that is **God**."

- 49:9 But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- 50:16 But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong's: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

1 Peter References:

1:5; 1:21; 1:23; 2:4; 2:5; 2:10; 2:12; 2:15; 2:16; 2:17; 2:19; 2:20; 3:4; 3:5; 3:17; 3:18; 3:20; 3:21; 3:22; 4:2; 4:6; 4:10; 4:11; 4:14; 4:16; 4:17; 4:19; 5:2; 5:5; 5:6; 5:10; 5:12

God the Father, heavenly Father, Father

Definition:

The terms “God the Father” and “heavenly Father” refer to Yahweh, the one true God. Another term with the same meaning is “Father,” used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase “God the Father,” it is best to translate “Father” with the same word that the language naturally uses to refer to a human father.
- The term “heavenly Father” could be translated by “Father who lives in heaven” or “Father God who lives in heaven” or “God our Father from heaven.”
- Usually “Father” is capitalized when it, refers to God.

(Translation suggestions: How to Translate Names)

(See also: ancestor, God, heaven, Holy Spirit, Jesus, Son of God)

Bible References:

- 1 Corinthians 8:4-6
- 1 John 2:1
- 1 John 2:23
- 1 John 3:1
- Colossians 1:1-3
- Ephesians 5:18-21
- Luke 10:22
- Matthew 5:16
- Matthew 23:9

Examples from the Bible stories:

- 24:9 There is only one God. But John heard **God the Father** speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- 29:9 Then Jesus said, “This is what my **heavenly Father** will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to heaven and said, “**Father**, thank you for hearing me.”
- 40:7 Then Jesus cried out, “It is finished! **Father**, I give my spirit into your hands.”
- 42:10 “So go, make disciples of all people groups by baptizing them in the name of **the Father**, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you.”
- 43:8 “Jesus is now exalted to the right hand of **God the Father**.”
- 50:10 “Then the righteous ones will shine like the sun in the kingdom of **God their Father**.”

Word Data:

- Strong’s: H0001, H0002, G39620

1 Peter References:

1:2; 1:3; 1:17

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God's people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
- The term "idolatrous figure" is another word for a "carved image" or an "idol."

Translation Suggestions:

- There may already be a word for "god" or "false god" in the language or in a nearby language.
- The term "idol" could be used to refer to false gods.
- In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- 10:2 Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- 13:4 Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- 14:2 They (Canaanites) worshiped false **gods** and did many evil things.
- 16:1 The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- 18:13 But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

1 Peter References:

4:3

godly, godliness, ungodly, godless, ungodliness, godlessness

Definition:

The term “godly” is used to describe a person who acts in a way that honors God and shows what God is like. “Godliness” is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God, is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- The phrase “the godly” could be translated as “godly people” or “people who obey God.” (See: **nominaladj**)
- The adjective “godly” could be translated as “obedient to God” or “righteous” or “pleasing to God.”
- The phrase “in a godly manner” could be translated as “in a way that obeys God” or “with actions and words that please God.”
- Ways to translate “godliness” could include “acting in a way that pleases God” or “obeying God” or “living in a righteous manner.”
- Depending on the context, the term “ungodly” could be translated as “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”

- Other ways to translate “ungodliness” or “godlessness” could be “wickedness” or “evil” or “rebellion against God”.

(See also evil, honor, obey, righteous)

Bible References:

- Job 27:10
- Proverbs 11:9
- Acts 3:12
- 1 Timothy 1:9-11
- 1 Timothy 4:7
- 2 Timothy 3:12
- Hebrews 12:14-17
- Hebrews 11:7
- 1 Peter 4:18
- Jude 1:16

Word Data:

- Strong’s: H0430, H1100, H2623, H5760, H7563, G05160, G07630, G07640, G07650, G21240, G21500, G21520, G21530, G23160, G23170

1 Peter References:

4:intro; 4:18

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects.

It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

Word Data:

- Strong’s: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

1 Peter References:

1:7; 1:18; 3:3

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: kingdom, sacrifice, save)

Bible References:

- 1 Thessalonians 1:5
- Acts 8:25
- Colossians 1:23
- Galatians 1:6
- Luke 8:1-3
- Mark 1:14
- Philippians 2:22
- Romans 1:3

Examples from the Bible stories:

- 23:6 The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- 26:3 Jesus read, “God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”

- 45:10 Philip also used other Scriptures to tell him the **good news of Jesus**.
- 46:10 Then they sent them off to preach the **good news about Jesus** in many other places.
- 47:1 One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- 47:13 The **good news about Jesus** kept spreading, and the Church kept growing.
- 50:1 For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- 50:2 When Jesus was living on earth he said, “My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”
- 50:3 Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong’s: G20970, G20980, G42830

1 Peter References:

1:12; 4:6; 4:17

good, right, pleasant, better, best, goodness

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: righteous, prosper, evil)

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- 1:4 God saw that what he had created was **good**.

- 1:11 God planted the tree of the knowledge of **good** and evil.
- 1:12 Then God said, “It is not **good** for man to be alone.”
- 2:4 “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- 8:12 “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- 14:15 Joshua was a **good** leader because he trusted and obeyed God.
- 18:13 Some of these kings were **good** men who ruled justly and worshiped God.
- 28:1 “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

1 Peter References:

2:12; 2:14; 2:15; 2:18; 2:20; 3:6; 3:10; 3:11; 3:13; 3:16; 3:17; 3:21; 4:10

govern, governor, proconsul, Tirshatha

Definition:

A “governor” is a person who rules over a large area of land (such as a territory, region, or province) within a nation or empire.

- In the Old Testament, the term “Tirshatha” is a more specific title for a governor who ruled over a Persian province.
- In the New Testament, the term “proconsul” is a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as “rule over” or “lead” or “manage” or “supervise.”
- The term “governor” should be translated differently than the terms for “king” or “emperor”, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as “Roman governor” or “Roman provincial ruler.”

(See also: authority, king, **power**, **province**, **Rome**, **ruler**)

Bible References:

- **Acts 7:9-10**
- **Acts 23:22**
- **Acts 26:30**
- **Mark 13:9-10**
- **Matthew 10:18**
- **Matthew 27:1-2**

Word Data:

- Strong's: H0324, H1777, H2280, H4951, H5148, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G04450, G04460, G07460, G14810, G22320, G22330, G22300, G42320

1 Peter References:

2:14

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it.

The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong’s: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

1 Peter References:

1:2; 1:10; 1:13; 3:7; 4:10; 5:5; 5:10; 5:12

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

1 Peter References:

1:4; 1:12; 3:22

heir

Definition:

An “heir” is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses “heir” in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God’s children, Christians are said to be “joint heirs” with Jesus Christ. This could also be translated as “co-heirs” or “fellow heirs” or “heirs together with.”
- The term “heir” could be translated as “person receiving benefits” or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: firstborn, inherit)

Bible References:

- Galatians 4:1-2
- Galatians 4:7
- Genesis 15:1
- Genesis 21:10-11
- Luke 20:14
- Mark 12:7
- Matthew 21:38-39

Word Data:

- Strong’s: H1121, H3423, G28160, G28180, G28200, G47890

1 Peter References:

3:7

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

Examples from the Bible stories:

- 1:1 But **God's Spirit** was there over the water.
- 24:8 When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- 26:1 After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- 26:3 Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- 42:10 "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- 43:3 They were all filled with the **Holy Spirit** and they began to speak in other languages.
- 43:8 "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing."
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- 45:1 He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

1 Peter References:

1:2; 1:11; 1:12; 4:14

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

1 Peter References:

1:intro; 1:15; 1:16; 2:5; 2:9; 3:5

honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: dishonor, glory, praise)

Bible References:

- 1 Samuel 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

1 Peter References:

1:7; 2:7; 2:17; 3:7

hope, hoped

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term "hope" also has the meaning of "trust," as in "my hope is in the Lord." It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as "confidence." This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have "no hope" means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to "hope" could also be translated as to "wish" or to "desire" or to "expect."
- The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good"
- To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen."
- The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in."
- The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed."
- Phrases such as "hope in" God could also be translated a, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: bless, confidence, good, obey, trust, word of God)

Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 2:19
- Acts 24:14-16
- Acts 26:6
- Acts 27:20
- Colossians 1:5

- Job 11:20

Word Data:

- Strong's: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

1 Peter References:

1:3; 1:21; 3:5; 3:15

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

1 Peter References:

2:5

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: **house dwelling structure**, **house descendants nation**)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

1 Peter References:

4:17

humble, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “do not be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: proud)

Bible References:

- James 1:21
- James 3:13
- James 4:10
- Luke 14:11
- Luke 18:14
- Matthew 18:4
- Matthew 23:12

Examples from the Bible stories:

- 17:2 David was a **humble** and righteous man who trusted and obeyed God.
- 34:10 “God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong’s: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G08580, G42360, G42390, G42400, G50110, G50120, G50130, G53910

1 Peter References:

3:8; 5:5; 5:6

hypocrite, hypocrisy

Definition:

The term “hypocrite” refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term “hypocrisy” refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but does not admit his own faults.

Translation Suggestions:

- Some languages have an expression like “two-faced” that refers to a hypocrite or a hypocrite’s actions.
- Other ways to translate “hypocrite” could include “fraud” or “pretender” or “arrogant, deceitful person.”
- The term “hypocrisy” could be translated by, “deception” or “fake actions” or “pretending.”

Bible References:

- Galatians 2:13
- Luke 6:41-42
- Luke 12:54-56
- Luke 13:15
- Mark 7:6-7
- Matthew 6:1-2
- Romans 12:9

Word Data:

- Strong’s: H0120, H2611, H2612, G05050, G52720, G52730

1 Peter References:

2:1

in Christ, in Jesus, in the Lord, in him

Definition:

The phrase “in Christ” and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include “in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ.”
- Possible meanings for the term “in Christ” could include “because you belong to Christ” or “through the relationship you have with Christ” or “based on your faith in Christ.”
- These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
- Note: Sometimes the word “in” belongs with the verb. For example, “share in Christ” means to “share in” the benefits that come from knowing Christ. To “glory in” Christ means to be glad and give praise to God for who Jesus is and what he has done. To “believe in” Christ means to trust him as Savior and know him.

Translation Suggestions:

- Depending on the context, different ways to translate “in Christ” and “in the Lord” (and related phrases) could include:
  - “who belong to Christ”
  - “because you believe in Christ”
  - “because Christ has saved us”
  - “in service to the Lord”
  - “relying on the Lord”
  - “because of what the Lord has done.”
- People who “believe in” Christ or who “have faith in” Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like “believe in” or “share in” or “trust in.”

(See also: Christ, Lord, Jesus, believe, faith)

Bible References:

- 1 John 2:5
- 2 Corinthians 2:17

- 2 Timothy 1:1
- Galatians 1:22
- Galatians 2:17
- Philemon 1:6
- Revelation 1:10
- Romans 9:1

Word Data:

- Strong's: G15190, G29620, G55470

1 Peter References:

3:16; 5:10; 5:14

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: heir, Canaan, Promised Land, possess)

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7
- Luke 15:11
- Matthew 19:29

- Psalm 79:1

Examples from the Bible stories:

- 4:6 When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- 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?”
- 35:3 “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

1 Peter References:

1:4; 3:9

Jesus, Jesus Christ, Christ Jesus

Definition:

Jesus is God's Son. The name "Jesus" means "Yahweh saves." The term "Christ" is a title that means "anointed one" and is another word for Messiah.

- The two names are often combined as "Jesus Christ" or "Christ Jesus." These names emphasize that God's Son is the Messiah, who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: How to Translate Names)

(See also: Christ, God, God the Father, **high priest**, **kingdom of God**, **Mary**, **Savior**, **Son of God**)

Bible References:

- **1 Corinthians 6:11**
- **1 John 2:2**
- **1 John 4:15**
- **1 Timothy 1:2**
- **2 Peter 1:2**
- **2 Thessalonians 2:15**
- **2 Timothy 1:10**
- **Acts 2:23**

- Acts 5:30
- Acts 10:36
- Hebrews 9:14
- Hebrews 10:22
- Luke 24:20
- Matthew 1:21
- Matthew 4:3
- Philippians 2:5
- Philippians 2:10
- Philippians 4:21-23
- Revelation 1:6

Examples from the Bible stories:

- 22:4 The angel said, “You will become pregnant and give birth to a son. You are to name him **Jesus** and he will be the Messiah.”
- 23:2 “Name him **Jesus** (which means, ‘Yahweh saves’), because he will save the people from their sins.”
- 24:7 So John baptized him (Jesus), even though **Jesus** had never sinned.
- 24:9 There is only one God. But John heard God the Father speak, and saw **Jesus** the Son and the Holy Spirit when he baptized **Jesus**.
- 25:8 **Jesus** did not give in to Satan’s temptations, so Satan left him.
- 26:8 Then **Jesus** went throughout the region of Galilee, and large crowds came to him. They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and **Jesus** healed them.
- 31:3 Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- 38:2 He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- 40:8 Through his death, **Jesus** opened a way for people to come to God.
- 42:11 Then **Jesus** was taken up to heaven, and a cloud hid him from their sight. **Jesus** sat down at the right hand of God to rule over all things.
- 50:17 **Jesus** and his people will live on the new earth, and he will reign forever over everything that exists. He will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or death. **Jesus** will rule his kingdom with peace and justice, and he will be with his people forever.

Word Data:

- Strong’s: G24240, G55470

1 Peter References:

1:1; 1:2; 1:3; 1:7; 1:13; 2:5; 3:21; 4:11

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

1 Peter References:

5:13

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

1 Peter References:

1:6; 1:8; 4:13

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: **decree**, **judge**, **judgment day**, just, **law**, **law**)

Bible References:

- **1 John 4:17**
- **1 Kings 3:9**
- **Acts 10:42-43**
- **Isaiah 3:14**
- **James 2:4**

- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, “We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?”
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong’s: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

1 Peter References:

1:17; 2:23; 4:5; 4:6; 4:17

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."

- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: abstractnouns)
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8

- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

Examples from the Bible stories:

- 17:9 David ruled with **justice** and faithfulness for many years, and God blessed him.
- 18:13 Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- 19:16 They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- 50:17 Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

1 Peter References:

2:23

king, kingship

Definition:

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God is as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: authority, **Herod Antipas**, **kingdom**, **kingdom of God**)

Bible References:

- **1 Timothy 6:15-16**
- **2 Kings 5:18**
- **2 Samuel 5:3**
- **Acts 7:9-10**
- **Acts 13:22**
- **John 1:49-51**
- **Luke 1:5**
- **Luke 22:24-25**
- **Matthew 5:35**
- **Matthew 14:9**

Examples from the Bible stories:

- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **16:1** The Israelites had no **king**, so everyone did what they thought was right for them.
- **16:18** Finally, the people asked God for a **king** like all the other nations had.

- 17:5 Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- 21:6 God's prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- 48:14 David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong's: H4427, H4428, H4430, G09350, G09360

1 Peter References:

2:13; 2:17

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 5:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G27050, G53680, G53700

1 Peter References:

5:14

know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: know-relationship, law, reveal, understand, wise)

Bible References:

Word Data:

- Strong's: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

1 Peter References:

1:18; 5:9

lamb, Lamb of God

Definition:

The term “lamb” refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “a young sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See: How to Translate Unknowns)

(See also: sheep, shepherd)

Bible References:

- 2 Samuel 12:3
- Ezra 8:35-36
- Isaiah 66:3
- Jeremiah 11:19
- John 1:29
- John 1:36
- Leviticus 14:21-23
- Leviticus 17:1-4

- Luke 10:3
- Revelation 15:3-4

Examples from the Bible stories:

- 5:7 As Abraham and Isaac walked to the place of the sacrifice Isaac asked, “Father, we have wood for the sacrifice, but where is the **lamb**?”
- 11:2 God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- 24:6 The next day, Jesus came to be baptized by John. When John saw him, he said, “Look! There is the **Lamb of God** who will take away the sin of the world.”
- 45:8 He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.”
- 48:8 When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.
- 48:9 When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

Word Data:

- Strong’s: H7716, G07210, G23160

1 Peter References:

1:19

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

1 Peter References:

1:5; 1:20

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

1 Peter References:

5:8

loins

Definition:

The term “loins” refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression “gird up the loins” refers to preparing to work hard. It comes from the custom of tucking the bottom of one’s robe into a belt around the waist in order to move with ease.
- The term “loins” is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term “loins” often refers figuratively and euphemistically to a man’s reproductive organs as the source of his descendants. (See: **euphemism**)
- The expression “will come from your loins” could also be translated as “will be your offspring” or “will be born from your seed” or “God will cause to come from you.” (See: **euphemism**)
- When referring to a part of the body, this could also be translated as “abdomen” or “hips” or “waist,” depending on the context.

(See also: **descendant**, **gird**, **children**)

Bible References:

- 1 Peter 1:13
- **2 Chronicles 6:9**
- **Deuteronomy 33:11**
- **Genesis 37:34**
- **Job 15:27**

Word Data:

- Strong’s: H2504, H3409, H3689, H4975, G37510

1 Peter References:

1:13

lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.

(See also: God, Jesus, **ruler**, **Yahweh**)

Bible References:

- **Genesis 39:2**
- **Joshua 3:9-11**
- **Psalms 86:15-17**
- **Jeremiah 27:4**
- **Lamentations 2:2**
- **Ezekiel 18:29**
- **Daniel 9:9**
- **Daniel 9:17-19**
- **Malachi 3:1**
- **Matthew 7:21-23**
- **Luke 1:30-33**
- **Luke 16:13**
- **Romans 6:23**
- **Ephesians 6:9**
- **Philippians 2:9-11**
- **Colossians 3:23**
- **Hebrews 12:14**
- **James 2:1**
- 1 Peter 1:3
- **Jude 1:5**
- **Revelation 15:4**

Examples from the Bible stories:

- 25:5 But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- 26:3 This is the year of the **Lord’s** favor.
- 27:2 The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- 31:5 Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- 43:9 “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- 47:3 By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- 47:11 Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”

Word Data:

- Strong’s: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

1 Peter References:

1:3; 1:25; 2:3; 2:13; 2:18; 3:6; 3:12; 3:15

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
    - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
    - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
    - In the ULT, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
    - This term refers to natural human love between friends or relatives.
    - The term can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.
3. The word “love” can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, “devoted, faithful caring” or “care for unselfishly” or “love from God.” Make sure that the word used to translate God’s love can include giving up one’s own interests to benefit others and loving others no matter what they do.
- Sometimes the English word “love” describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means “like very much” or “care for” or “have strong affection for.”
- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”

- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express "love" as an action. So for example, they might translate "love is patient, love is kind" as, "when a person loves someone, he is patient with him and kind to him."

(See also: covenant, death, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2
- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

Examples from the Bible stories:

- 27:2 The law expert replied that God's law says, "**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself."
- 33:8 "The thorny ground is a person who hears God's word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God."
- 36:5 As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, "This is my Son whom I **love**."
- 39:10 "Everyone who **loves** the truth listens to me."
- 47:1 She (Lydia) **loved** and worshiped God.
- 48:1 When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- 49:3 He (Jesus) taught that you need to **love** other people the same way you love yourself.
- 49:4 He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- 49:7 Jesus taught that God **loves** sinners very much.

- 49:9 But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- 49:13 God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

1 Peter References:

1:8; 1:22; 2:17; 3:8; 3:10; 4:8; 5:14

lust, lustful, passion, desire

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral.

To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: adultery, false god)

Bible References:

- 1 John 2:16
- 2 Timothy 2:22
- Galatians 5:16
- Galatians 5:19-21
- Genesis 39:7-9
- Matthew 5:28

Word Data:

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

1 Peter References:

1:14; 2:11; 4:2; 4:3

manager, steward, stewardship

Definition:

The term “manager” or “steward” in the Bible refers to a servant who was entrusted with taking care of his master’s property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term “manager” is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.

Translation Suggestions:

- This could also be translated as “supervisor” or “household organizer” or “servant who manages” or “person who organizes.”

(See also: servant)

Bible References:

- 1 Timothy 3:4-5
- Genesis 39:4
- Genesis 43:16
- Isaiah 55:10-11
- Luke 8:3
- Luke 16:2
- Matthew 20:8-10
- Titus 1:7

Word Data:

- Strong’s: H0376, H4453, H5057, H6485, G20120, G36210, G36230

1 Peter References:

4:10

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: compassion, forgive)

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27
- Philippians 2:25-27
- Psalms 41:4-6

- Romans 12:1

Examples from the Bible stories:

- 19:16 They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- 19:17 He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- 20:12 The Persian Empire was strong but **merciful** to the people it conquered.
- 27:11 Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- 32:11 But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- 34:9 “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

1 Peter References:

1:3; 2:10

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: **Almighty**, **miracle**, **power**, **strength**)

Bible References:

- **Acts 7:22**
- **Genesis 6:4**
- **Mark 9:38-39**
- **Matthew 11:23**

Word Data:

- Strong's: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

1 Peter References:

4:11; 5:6; 5:11

mind, mindful, remind, reminder, likeminded

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”
- The expression “double-minded” could also be translated as “doubting” or “unable to decide” or “with conflicting thoughts.”

(See also: believe, heart, soul)

Bible References:

- Luke 10:27
- Mark 6:51-52
- Matthew 21:29
- Matthew 22:37
- James 4:8

Word Data:

- Strong’s: H3629, H3820, H3824, H5162, H7725, G12710, G13740, G33280, G35250, G35400, G35630, G49930, G55900

1 Peter References:

1:13; 4:1; 4:7

multiply, multiplied, multiplication

Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

Bible References:

- Deuteronomy 8:1
- Genesis 9:7
- Genesis 22:17
- Hosea 4:6-7

Word Data:

- Strong’s: H3254, H3527, H6280, H7231, H7233, H7235, H7680, G40520, G41290

1 Peter References:

1:2

nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- When used in the plural in a general way, the word translated as "nations" often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "non-Jews."

(See also: **Assyria**, Babylon, **Canaan**, Gentile, **Greek**, **people group**, **Philistines**, **Rome**)

Bible References:

- **1 Chronicles 14:15-17**
- **2 Chronicles 15:6**
- **2 Kings 17:11-12**
- **Acts 2:5**
- **Acts 13:19**
- **Acts 17:26**

- Acts 26:4
- Daniel 3:4
- Genesis 10:2-5
- Genesis 27:29
- Genesis 35:11
- Genesis 49:10
- Luke 7:5
- Mark 13:7-8
- Matthew 21:43
- Romans 4:16-17

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

1 Peter References:

2:9

Noah

Definition:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(Translation suggestions: How to Translate Names)

(See also: descendant, ark)

Bible References:

- Genesis 5:30-31
- Genesis 5:32
- Genesis 6:8
- Genesis 8:1
- Hebrews 11:7
- Matthew 24:37

Examples from the Bible stories:

- 3:2 But **Noah** found favor with God.
- 3:4 **Noah** obeyed God. He and his three sons built the boat just the way God had told them.
- 3:13 Two months later God said to **Noah**, “You and your family and all the animals may leave the boat now. Have many children and grandchildren and fill the earth.” So **Noah** and his family came out of the boat.

Word Data:

- Strong’s: H5146, G35750

1 Peter References:

3:20

oversee, overseer, keeper

Definition:

The term “overseer” refers to a person who is in charge of the work and welfare of other people. In the Bible, often the term “keeper” means “overseer.”

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, this term is used to describe leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his “flock.”
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms “overseers,” “elders,” and “shepherds/pastors” are different ways of referring to the same spiritual leaders.

Translation Suggestions

- Other ways to translate this term could be “supervisor” or “caretaker” or “manager.”
- When referring to a leader of a local group of God’s people, this term could be translated with a word or phrase that means “spiritual supervisor” or “someone who takes care of the spiritual needs of a group of believers” or “person who oversees the spiritual needs of the Church.”

(See also: church, elder, pastor, shepherd)

Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 3:2
- Acts 20:28
- Genesis 41:33-34
- Philippians 1:1

Word Data:

- Strong’s: H5329, H6485, H6496, H7860, H8104, G19830, G19840, G19850

1 Peter References:

2:25; 5:2

patient, patience, impatient

Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances.

Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: endure, forgive, persevere)

Bible References:

- 1 Peter 3:20
- 2 Peter 3:8-9
- Hebrews 6:11-12
- Matthew 18:28-29
- Psalms 37:7
- Revelation 2:2

Word Data:

- Strong’s: H0750, H0753, H2342, H3811, H6960, H7114, G04200, G04630, G19330, G31140, G31150, G31160, G52780, G52810

1 Peter References:

3:20

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- 15:6 God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- 15:12 Then God gave Israel **peace** along all its borders.
- 16:3 Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- 21:13 He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- 48:14 David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- 50:17 Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

1 Peter References:

1:2; 3:11; 5:14

people of God

Definition:

The concept of the “people of God” in the Bible refers to people with whom God has established a covenant relationship.

- In the Old Testament, the phrase “people of God” refers to the nation of Israel. The nation of Israel was chosen by God and set apart from the other nations of the world in order to serve and obey him.
- In the New Testament, the phrase “people of God” refers to the “Church,” meaning everyone who believes in Jesus. This includes both Jews and Gentiles. In the New Testament, sometimes this group of people is called the “sons of God” or “children of God.”
- When God uses the phrase “my people,” he is referring to people who have a covenant relationship with him. God’s people are chosen by him, and he wants them to live in a way that is pleasing to him.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: **Israel**, **people group**)

Bible References:

- **1 Chronicles 11:2**
- **Acts 7:34**
- **Acts 7:51-53**
- **Acts 10:36-38**
- **Daniel 9:24-25**
- **Isaiah 2:5-6**
- **Jeremiah 6:20-22**
- **Joel 3:16-17**
- **Micah 6:3-5**

- **Revelation 13:7-8**

Word Data:

- Strong's: H0430, H5971, G23160, G29920

1 Peter References:

2:10

perfect, complete

Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: blemish)

Bible References:

- Hebrews 12:2
- James 3:2
- Matthew 5:46-48
- Psalms 19:7-8

Word Data:

- Strong’s: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

1 Peter References:

5:10

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: death, everlasting)

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong’s: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

1 Peter References:

1:7; 1:18; 1:23

perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God’s standards or behavior is considered perverse.
- Ways to translate “perverse” could include “morally twisted” or “immoral” or “turning away from God’s straight path,” depending on the context.
- “Perverse speech” could be translated as “speaking in an evil way” or “deceitful talk” or “immoral way of talking.”
- “Perverse people” could be described as “immoral people” or “people who are morally deviant” or “people who continually disobey God.”
- The phrase “acting perversely” could be translated as “behaving in an evil way” or “doing things against God’s commands” or “living in a way that rejects God’s teachings.”
- The term “pervert” could also be translated as “cause to be corrupt” or “turn into something evil.”

(See also: corrupt, deceive, disobey, evil, turn)

Bible References:

- 1 Kings 8:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:2
- Psalms 101:4-6

Word Data:

- Strong’s: H1942, H2015, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G12940

1 Peter References:

2:18

Peter, Simon Peter, Cephas

Definition:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(Translation suggestions: How to Translate Names)

(See also: disciple, apostle)

Bible References:

- Acts 8:25
- Galatians 2:6-8
- Galatians 2:12
- Luke 22:58
- Mark 3:16
- Matthew 4:18-20
- Matthew 8:14
- Matthew 14:30
- Matthew 26:33-35

Examples from the Bible stories:

- 28:9 **Peter** said to Jesus, "We have left everything and followed you. What will be our reward?"
- 29:1 One day **Peter** asked Jesus, "Master, how many times should I forgive my brother when he sins against me? As many as seven times?"
- 31:5 Then **Peter** said to Jesus, "Master, if it is you, command me to come to you on the water." Jesus told **Peter**, "Come!"
- 36:1 One day, Jesus took three of his disciples, **Peter**, James, and John with him.
- 38:9 **Peter** replied, "Even if all the others abandon you, I will not!" 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. Even so, tonight, before the rooster crows, you will deny that you even know me three times."

- 38:15 As the soldiers arrested Jesus, **Peter** pulled out his sword and cut off the ear of the servant of the high priest.
- 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."
- 44:8 **Peter** answered them, "This man stands before you healed by the power of Jesus the Messiah."

Word Data:

- Strong's: G27860, G40740, G46130

1 Peter References:

front:intro; 1:1

Pontus

Definition:

Pontus was a Roman province during the time of the Roman Empire and the early Church. It was located along the southern coast of the Black Sea, in the northern part of what is now the country of Turkey.

- As recorded in the book of Acts, people from the province of Pontus were in Jerusalem when the Holy Spirit first came to the apostles on the Day of Pentecost.
- A believer named Aquila was from Pontus.
- When Peter was writing to Christians who were scattered into different regions, Pontus was one of the regions he mentioned.

(Translation suggestions: How to Translate Names)

(See also: Aquila, Pentecost)

Bible References:

- 1 Peter 1:1-2
- Acts 2:9

Word Data:

- Strong's: G41930, G41950

1 Peter References:

1:1

possess, possessed, possession, dispossess

Definition:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, worship, inherit)

Bible References:

- 1 Chronicles 6:70
- 1 Kings 9:17-19

- Acts 2:45
- Deuteronomy 4:5-6
- Genesis 31:36-37
- Matthew 13:44

Word Data:

- Strong's: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

1 Peter References:

2:9

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: **worship**)

Bible References:

- **2 Corinthians 1:3**
- **Acts 2:47**
- **Acts 13:48**
- **Daniel 3:28**
- **Ephesians 1:3**
- **Genesis 49:8**
- **James 3:9-10**
- **John 5:41-42**
- **Luke 1:46**
- **Luke 1:64-66**
- **Luke 19:37-38**
- **Matthew 11:25-27**
- **Matthew 15:29-31**

Examples from the Bible stories:

- **12:13** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.

- 17:8 When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- 22:7 Zechariah said, "**Praise** God, because he has remembered his people!"
- 43:13 They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- 47:8 They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

1 Peter References:

1:7; 2:14

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 3:9
- Acts 8:24
- Acts 14:26
- Colossians 4:4
- John 17:9
- Luke 11:1
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- 6:5 Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- 13:12 But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- 19:8 Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- 21:7 Priests also **prayed** to God for the people.

- 38:11 Jesus told his disciples to **pray** that they would not enter into temptation.
- 43:13 The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- 49:18 God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

1 Peter References:

3:7; 3:12; 4:7

preach, preaching, preacher, proclaim, proclamation

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him. To “proclaim” means to announce or declare something publicly and boldly.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”
- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: **declare**, good news, Jesus, **kingdom of God**)

Strong‘s for preach: H1319, H7121, H7150, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830

Strong‘s for proclaim: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Bible References:

- **2 Timothy 4:1-2**
- **Acts 8:4-5**
- **Acts 10:42-43**

- Acts 14:21-22
- Acts 20:25
- Luke 4:42
- Matthew 3:1-3
- Matthew 4:17
- Matthew 12:41
- Matthew 24:14
- Acts 9:20-22
- Acts 13:38-39
- Jonah 3:1-3
- Luke 4:18-19
- Mark 1:14-15
- Matthew 10:26

Examples from the Bible stories:

- 24:2 He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- 30:1 Jesus sent his apostles to **preach** and to teach people in many different villages.
- 38:1 About three years after Jesus first began **preaching** and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- 45:6 But in spite of this, they **preached** about Jesus everywhere they went.
- 45:7 He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- 46:6 Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!”
- 46:10 Then they sent them off to **preach** the good news of Jesus in many other places.
- 47:14 Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.
- 50:2 When Jesus was living on earth he said, “My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come.”

Word Data:

- Strong’s: H1319, H7121, H7150, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G12290, G20970, G26050,

G27820, G27830, G27840, G29800, G42830, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

1 Peter References:

2:9; 3:19

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: **Aaron**, **high priest**, **mediator**, sacrifice)

Bible References:

- **2 Chronicles 6:41**
- **Genesis 14:17-18**

- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- 4:7 "Melchizedek, the **priest** of God Most High"
- 13:9 Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- 19:7 So the **priests** of Baal prepared a sacrifice but did not light the fire.
- 21:7 An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

1 Peter References:

2:5; 2:9

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: **Baal**, **divination**, false god, **false prophet**, **fulfill**, **law**, **vision**)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- 17:13 God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- 19:1 Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- 19:6 All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- 19:17 Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- 21:9 The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- 43:5 "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- 43:7 "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- 48:12 Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

1 Peter References:

1:10

proud, pride, prideful, boast, boastful, boasting

Definition:

The terms “proud” and “pride,” in this sense, refer to a person thinking too highly of themself, and especially, thinking that he is better than other people. The term “boast,” when used with this sense, means to talk proudly about something or someone. Often it means to brag about oneself.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”
- The term “boastful” is always negative, and refers to a person who brags about themself or what they possess or have done or can do.
- Someone who is “boastful” frequently talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means “full of prideful talk” or “prideful” or “talking proudly about oneself.”

(See also: arrogant, humble, proud positive sense)

Bible References:

Examples from the Bible stories:

- 4:2 They were very **proud**, and they did not care about what God said.
- 34:10 Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong's: H1343, H1344, H1346, H1347, H1364, H1431, H2087, H2102, H3093, H4994, G51870, G52430, G52440, G53080, G53090, G54260, G54500

1 Peter References:

5:5

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 1:5
- Exodus 31:6-9
- Hebrews 9:13-15
- James 4:8
- Luke 2:22
- Revelation 14:4

Word Data:

- Strong's: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

1 Peter References:

1:22; 2:2; 3:2

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

1 Peter References:

1:9; 4:10; 5:4

redeem, redeemer, redemption

Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: free, ransom)

Bible References:

- Colossians 1:13-14
- Ephesians 1:7-8
- Ephesians 5:16
- Galatians 3:13-14
- Galatians 4:5
- Luke 2:38
- Ruth 2:20

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

1 Peter References:

1:18

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: **command**, **disobey**, **obey**, **stiff-necked**)

Bible References:

- **Galatians 4:12-14**
- **Hosea 4:6-7**
- **Isaiah 41:9**
- **John 12:48-50**
- **Mark 7:9**

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

1 Peter References:

2:4; 2:7

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

1 Peter References:

1:3; 3:21

revere, revered, reverence, reverent

Definition:

The term “reverence” refers to feelings of profound, deep respect for someone or something. “Revere” someone or something is to show reverence towards that person or thing.

- Feelings of reverence can be seen in actions that honor the person who is revered.
- The fear of the Lord is an inner reverence that manifests itself in obedience to God’s commandments.
- This term could also be translated as “fear and honor” or “sincere respect.”

(See also: fear, honor, obey)

Bible References:

- 1 Peter 1:15-17
- Hebrews 11:7
- Isaiah 44:17
- Psalms 5:7-8

Word Data:

- Strong’s: H3372, H3373, H3374, H4172, H6342, H7812, G01270, G17880, G21250, G24120, G53990, G54010

1 Peter References:

3:2

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”

- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, holy, **integrity**, just, **law**, **law**, **obey**, pure, righteous, sin, **unlawful**)

Bible References:

- **Deuteronomy 19:16**
- **Job 1:8**
- **Psalms 37:30**
- **Psalms 49:14**
- **Psalms 107:42**

- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- 3:2 But Noah found favor with God. He was a **righteous** man, living among wicked people.
- 4:8 God declared that Abram was **righteous** because he believed in God's promise.
- 17:2 David was a humble and **righteous** man who trusted and obeyed God.
- 23:1 Joseph, the man Mary was engaged to, was a **righteous** man.
- 50:10 Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

1 Peter References:

2:24; 3:12; 3:14; 3:18; 4:18

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, burnt offering, drink offering, false god, fellowship offering, freewill offering peace offering, priest, sin offering, worship)

Bible References:

- 2 Timothy 4:6
- Acts 7:42
- Acts 21:25
- Genesis 4:3-5

- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- 5:6 “Take Isaac, your only son, and kill him as a **sacrifice** to me.” Again Abraham obeyed God and prepared to **sacrifice** his son.
- 5:9 God had provided the ram to be the **sacrifice** instead of Isaac.
- 13:9 Anyone who disobeyed God’s law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person’s sin and made that person clean in God’s sight.
- 17:6 David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- 48:6 Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong’s: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

1 Peter References:

2:5

sanctify, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, holy, set apart)

Bible References:

- 1 Thessalonians 4:3-6
- 2 Thessalonians 2:13
- Genesis 2:1-3
- Luke 11:2
- Matthew 6:8-10

Word Data:

- Strong’s: H6942, G00370, G00380

1 Peter References:

1:2; 3:15

Sarah, Sarai

Definition:

- Sarah was Abraham's wife.
- Her name was originally "Sarai," but God changed it to "Sarah."
- Sarah gave birth to Isaac, the son God had promised to give her and Abraham.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Isaac)

Bible References:

- Genesis 11:30
- Genesis 11:31
- Genesis 17:15
- Genesis 25:9-11

Examples from the Bible stories:

- 5:1 So Abram's wife, **Sarai**, said to him, "Since God has not allowed me to have children and now I am too old to have children, here is my servant, Hagar. Marry her also so she can have a child for me."
- 5:4 "Your wife, **Sarai**, will have a son—he will be the son of promise."
- 5:4 God also changed **Sarai's** name to **Sarah**, which means "princess."
- 5:5 About a year later, when Abraham was 100 years old and **Sarah** was 90, **Sarah** gave birth to Abraham's son. They named him Isaac as God had told them to do.

Word Data:

- Strong's: H8283, H8297, G45640

1 Peter References:

3:6

Satan, devil, evil one

Definition:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See: How to Translate Unknowns)

(Translation suggestions: How to Translate Names)

(See also: **demon**, evil, **kingdom of God**, **tempt**)

Bible References:

- **1 John 3:8**
- **1 Thessalonians 2:17-20**
- **1 Timothy 5:15**
- **Acts 13:10**
- **Job 1:8**
- **Mark 8:33**
- **Zechariah 3:1**

Examples from the Bible stories:

- 21:1 The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- 25:6 Then **Satan** showed Jesus all the kingdoms of the world and all their glory and said, "I will give you all this if you bow down and worship me."
- 25:8 Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- 33:6 So Jesus explained, "The seed is the word of God. The path is a person who hears God's word, but does not understand it, and the **devil** takes the word from him."
- 38:7 After Judas took the bread, **Satan** entered into him.
- 48:4 God promised that one of Eve's descendants would crush **Satan's** head, and **Satan** would wound his heel. This meant that **Satan** would kill the Messiah, but God would raise him to life again, and then the Messiah will crush the power of **Satan** forever.
- 49:15 God has taken you out of **Satan's** kingdom of darkness and put you into God's kingdom of light.
- 50:9 "The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**."
- 50:10 "When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering."
- 50:15 When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong's: H7700, H7854, H8163, G11390, G11400, G11410, G11420, G12280, G41900, G45660, G45670

1 Peter References:

5:8

save, saved, safe, salvation, rescue

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful.

To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: **cross**, **deliver**, **punish**, sin, **Savior**)

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- 9:8 Moses tried to **save** his fellow Israelite.
- 11:2 God provided a way to **save** the firstborn son of anyone who believed in him.
- 12:5 Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- 12:13 The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- 16:17 This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- 44:8 “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”
- 47:11 The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”
- 49:12 Good works cannot **save** you.
- 49:13 God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong's: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

1 Peter References:

1:5; 1:9; 1:10; 2:2; 3:20; 3:21; 4:18

seed

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man‘s or woman‘s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: **children**, **descendant**)

Bible References:

- **1 Kings 18:32**
- **Genesis 1:11**
- **Jeremiah 2:21**
- **Matthew 13:8**

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

1 Peter References:

1:23

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

1 Peter References:

1:10; 3:11; 5:8

servant, serve, maidservant, young man, young women

Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: enslave, works, obey, house, lord)

Bible References:

Examples from the Bible stories:

- 6:1 When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- 19:10 Then Elijah prayed, “O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**.”
- 29:3 “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”
- 35:6 “All my father’s **servants** have plenty to eat, and yet here I am starving.”
- 47:4 The **slave** girl kept yelling as they walked, “These men are servants of the Most High God.”
- 50:4 Jesus also said, “A **servant** is not greater than his master.”

Word Data:

- Strong’s for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong’s for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

1 Peter References:

2:16; 2:18

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: **dishonor**, **accuse**, **rebuke**, false god, humble, **Isaiah**, **worship**)

Bible References:

- 1 Peter 3:15-17
- **2 Kings 2:17**
- **2 Samuel 13:13**
- **Luke 20:11**
- **Mark 8:38**
- **Mark 12:4-5**
- **1 Timothy 3:7**
- **Genesis 34:7**
- **Hebrews 11:26**
- **Lamentations 2:1-2**
- **Psalms 22:6**
- **Deuteronomy 21:14**
- **Ezra 9:5**
- **Proverbs 25:7-8**
- **Psalms 6:8-10**
- **Psalms 123:3**
- **1 Timothy 5:7-8**
- **1 Timothy 6:13-14**
- **Jeremiah 15:15-16**
- **Job 16:9-10**
- **Proverbs 18:3**

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

1 Peter References:

2:6; 3:16; 4:14; 4:16

shepherd, herder, pastor

Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- When used figuratively, the verb “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”

(See also: sheep, livestock, pastor)

Bible References:

- Genesis 13:7
- Genesis 49:24

- Luke 2:9
- Mark 6:34
- Mark 14:26-27
- Matthew 2:6
- Matthew 9:36
- Matthew 25:32
- Matthew 26:31

Examples from the Bible stories:

- 9:11 Moses became a **shepherd** in the wilderness far away from Egypt.to
- 17:2 David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- 23:6 That night, there were some **shepherds** in a nearby field guarding their flocks.
- 23:8 The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- 30:3 To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

1 Peter References:

2:intro; 2:25; 5:2; 5:4

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

1 Peter References:

1:18

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws.

Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people do not know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who did not keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people do not see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, evil, flesh, tax collector)

Bible References:

- 1 Chronicles 9:1-3

- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31
- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- 3:15 God said, “I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children.”
- 13:12 God was very angry with them because of their **sin** and planned to destroy them.
- 20:1 The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- 21:13 The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people’s **sin**.
- 35:1 One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- 38:5 Then Jesus took a cup and said, “Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**.”
- 43:11 Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**.”
- 48:8 We all deserve to die for our **sins**!
- 49:17 Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong's: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

1 Peter References:

2:20; 2:22; 2:24; 3:18; 4:1; 4:8; 4:18

slander, slanderer, revile, insult

Definition:

A slander consists of negative, defaming things spoken (not written) about another person. To say such things (not to write them) about someone is to slander that person. The person saying such things is a slanderer.

- Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
- To “slander” could be translated as to “speak against” or to “spread an evil report” or to “defame.”
- A slanderer is also called an “informer” or a “tale-bearer.”

(See also: **blasphemy**)

Bible References:

- **1 Corinthians 4:13**
- **1 Timothy 3:11**
- **2 Corinthians 6:8-10**
- **Mark 7:20-23**

Word Data:

- Strong’s: H1681, H1696, H1848, H3960, H5791, H7270, H7400, H8267, G09870, G09880, G12280, G14260, G26360, G26370, G30590, G30600

1 Peter References:

2:1; 4:4

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

1 Peter References:

2:11

soul, self

Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, the terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37
- Psalms 19:7
- Revelation 20:4

Word Data:

- Strong's: H5082, H5315, H5397, G55900

1 Peter References:

1:9; 1:22; 2:11; 2:25; 3:20; 4:19

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, **demon**, **breath**)

Bible References:

- **1 Corinthians 5:5**

- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- 13:3 Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- 40:7 Then Jesus cried out, “It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- 45:5 As Stephen was dying, he cried out, “Jesus, receive my **spirit**.”
- 48:7 All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong’s: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

1 Peter References:

2:5; 3:4; 3:18; 3:19; 4:6

stumble, reeling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: believe, **persecute**, sin, **stumbling block**)

Bible References:

- 1 Peter 2:8
- **Hosea 4:5**
- **Isaiah 31:3**
- **Matthew 11:4-6**
- **Matthew 18:8**

Word Data:

- Strong’s: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

1 Peter References:

2:8

subject, be subject to, subjected, subjecting, subjection

Definition:

A person is the “subject” of another person if the second person rules over and/or leads the first. A person is the “subject” of a belief system or teaching if they believe it and therefore live according to it. To “be subject to” is to “obey” or to “submit to the authority of.”

- The phrase “put in subjection to” refers to causing people to be under the authority of a leader or ruler.
- Depending on context, the word “subjected” can be translated as “submitted” or “under the authority of.”
- Sometimes the term “subject” is used to refer to being the topic or focus of something, such as in, “you will be the subject of ridicule.”
- The phrase “be subject to” means the same as “be submissive to” or “submit to.”
- The phrase “were subject to tribute” means the same as “were forced to pay tribute” or “were forced to give tribute.”
- To “subject” someone or something to a particular experience means to cause that person to experience something negative, such as pain.
- The phrase “subject to weakness” in Hebrews 5:2 and the phrases “was subjected” and “having subjected it” in Romans 8:20 all refer to being caused to experience something negative. The phrase in Hebrews 5:2 can be translated as “encompassed with weakness”. The phrases in Romans 8:20 can be translated as “was placed under” and “having place it under” or as “was forced to experience” and “having forced it to experience this”.

(See also: submit)

Bible References:

Word Data:

- Strong’s: G52930

1 Peter References:

2:13; 2:18; 3:5; 3:22

submit, submitted, submitting, submission, in submission

Definition:

To “submit” usually means to voluntarily place oneself under the authority of a person or government.

- The Bible tells believers in Jesus to submit to God and other authorities in their lives.
- The instruction to “submit to one another” means to humbly accept correction and to focus on the needs of others rather than on our own needs.
- To “live in submission to” means to put oneself under the authority of something or someone.

Translation Suggestions:

- The command “submit to” could be translated as “put yourself under the authority of” or “follow the leadership of” or “humbly honor and respect.”
- The term “submission” could be translated as “obedience” or “the following of authority.”
- The phrase “live in submission to” could be translated as “be obedient to” or “put oneself under the authority of.”
- The phrase “be in submission” could be translated as “humbly accept authority.”

(See also: subject-submission)

Bible References:

Word Data:

- Strong’s: G52260, G52920, G52930

1 Peter References:

3:1; 5:5

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

1 Peter References:

1:11; 2:19; 2:20; 2:21; 2:23; 3:14; 3:17; 4:1; 4:13; 4:15; 4:19; 5:1; 5:9; 5:10

terror, terrorize, terrify, dread, panic

Definition:

The term “terror” refers to a feeling of extreme or intense fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include “extreme fear” or “deep dread.”

(See also: adversary, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 2:25
- Exodus 14:10
- Luke 21:9
- Mark 6:48-50

Word Data:

- Strong’s: H0367, H0926, H0928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, G16290, G16300, G22580, G44220, G44260, G54010

1 Peter References:

3:6

test, tested, testing, testing in the fire

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: tempt)

Bible References:

- 1 John 4:1
- 1 Thessalonians 5:21
- Acts 15:10
- Genesis 22:1
- Isaiah 7:13
- James 1:12
- Lamentations 3:40-43

- **Malachi 3:10**
- **Philippians 1:10**
- **Psalm 26:2**

Word Data:

- Strong's: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

1 Peter References:

1:7

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”

- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”

- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: **ark of the covenant**, **guilt**, judge, prophet, **true**)

Bible References:

- **Deuteronomy 31:28**
- **Micah 6:3**
- **Matthew 26:60**
- **Mark 1:44**
- **John 1:7**
- **John 3:33**

- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- 39:2 Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- 39:4 The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- 42:8 “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- 43:7 “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

1 Peter References:

1:11; 5:1; 5:12

thief, thieves, rob, robber, robbery, bandit

Definition:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: bless, crime, crucify, darkness, destroyer, power, Samaria, Satan)

Bible References:

- 2 Peter 3:10
- Luke 12:33
- Mark 14:48
- Proverbs 6:30
- Revelation 3:3

Word Data:

- Strong’s: H1214, H1215, H1416, H1589, H1590, H1980, H6530, H7703, G07270, G24170, G28120, G30270

1 Peter References:

4:15

to minister, ministry

Definition:

In the Bible, the term “ministry” refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to “minister” could also be translated as to “serve” or to “care for” or to “meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as to “serve” or to “work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: serve, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 6:4
- Acts 21:17-19

Word Data:

- Strong’s: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

1 Peter References:

1:12; 4:10; 4:11

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3
- Philippians 2:11

Word Data:

- Strong's: H3956, G11000, G12580, G20840

1 Peter References:

3:10

torment, tormented, tormentor

Definition:

The term “torment” refers to terrible suffering. To torment someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term “torment” refers to physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the “beast” will suffer in the end times.
- Suffering may also take the form of spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- This term could be translated as “terrible suffering” or “cause someone to suffer greatly” or “agony.” Some translators may add “physical” or “spiritual” to make the meaning clear.

(See also: beast, everlasting, Job, Savior, spirit, suffer, worship)

Bible References:

- 2 Peter 2:8
- Jeremiah 30:20-22
- Lamentations 1:11-12
- Luke 8:28-29
- Revelation 11:10

Word Data:

- Strong’s: H3013, G09280, G09290, G09300, G09310, G25580, G28510, G36000

1 Peter References:

2:20

trial, proving

Definition:

The term “trial” refers to a situation in which something or someone is “tried” or tested.

- A trial can be a judicial hearing in which evidence is given to prove whether a person is innocent or guilty of wrongdoing.
- The term “trial” can also refer to difficult circumstances that a person goes through as God tests their faith. Another word for this is “a testing” or “a temptation” is one particular type of trial.
- Many people in the Bible were tested to see if they would continue to believe and obey God. They went through trials which included being beaten, imprisoned, or even killed because of their faith.

(See also: **tempt**, test, **innocent**, **guilt**)

Bible References:

- **Deuteronomy 4:34**
- **Ezekiel 21:12-13**
- **Lamentations 3:58-61**
- **Proverbs 25:7-8**

Word Data:

- Strong’s: H0974, H4531, H4941, H7378, G01780, G13830, G29190, G39860

1 Peter References:

1:6; 4:12

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: **afflict**, **persecute**)

Bible References:

- **1 Kings 18:18-19**
- **2 Chronicles 25:19**
- **Luke 24:38**
- **Matthew 24:6**
- **Matthew 26:36-38**

Word Data:

- Strong's: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

1 Peter References:

3:14

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

1 Peter References:

3:7

vain, vanity

Definition:

The terms “vain” and “vanity” describe something that is useless or extremely temporary.

- In the Old Testament, idols are sometimes described as “vain” things that are worthless and cannot do anything.
- If something is done “in vain,” it means that there the effort or action did not accomplish what was intended. The phrase “in vain” might be translated in various ways, including: “without result;” “with no result;” “for no reason;” “for no purpose,” or “with no purpose.”
- Depending on the context, the term “vain” could be translated as “empty,” “useless,” “hopeless,” “worthless,” “meaningless,” etc.

(See also: false god, worthy)

Bible References:

- 1 Corinthians 15:1-2
- 1 Samuel 25:21-22
- 2 Peter 2:18
- Isaiah 45:19
- Jeremiah 2:29-31
- Matthew 15:9

Word Data:

- Strong’s: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G09450, G15000, G27560, G27580, G27610, G31510, G31520, G31530, G31550

1 Peter References:

1:18

watch, guard, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

1 Peter References:

5:8

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

1 Peter References:

2:15; 3:17; 4:2; 4:19

word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

The term “word of truth” is another way of referring to “God’s word,” which is his message or teaching. It does not refer to just one word.

- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”
- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”

- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”
- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, Yahweh)

Bible References:

- Genesis 15:1
- 1 Kings 13:1
- Jeremiah 36:1-3
- Luke 8:11
- John 5:39
- Acts 6:2
- Acts 12:24
- Romans 1:2
- 2 Corinthians 6:7
- Ephesians 1:13
- 2 Timothy 3:16
- James 1:18
- James 2:8-9

Examples from the Bible stories:

- 25:7 In **God’s word** he commands his people, “Worship only the Lord your God and only serve him.”
- 33:6 So Jesus explained, “The seed is the **word of God**.”
- 42:3 Then Jesus explained to them what **God’s word** says about the Messiah.
- 42:7 Jesus said, “I told you that everything written about me in **God’s word** must be fulfilled.” Then he opened their minds so they could understand **God’s word**.
- 45:10 Philip also used other **scriptures** to tell him the good news of Jesus.

- 48:12 But Jesus is the greatest prophet of all. He is the **Word of God**.
- 49:18 God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

1 Peter References:

1:23; 1:25; 2:6; 2:8; 3:1

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went…”
- Depending on the context, the term “worldly” could be translated as “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 2:15
- 1 John 4:5
- 1 John 5:5

- John 1:29
- Matthew 13:36-39

Word Data:

- Strong's: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

1 Peter References:

1:20; 5:9

zeal, zealous

Definition:

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:3
- Galatians 4:17
- Isaiah 63:15
- John 2:17-19
- Philippians 3:6
- Romans 10:1-3

Word Data:

- Strong’s: H7065, H7068, G22050, G22060, G22070, G60410

1 Peter References:

3:13

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: metonymy)
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, Bethlehem, Jebusites)

Bible References:

- 1 Chronicles 11:5
- Amos 1:2
- Jeremiah 51:35
- Psalm 76:1-3
- Romans 11:26

Word Data:

- Strong’s: H6726

1 Peter References:

2:6